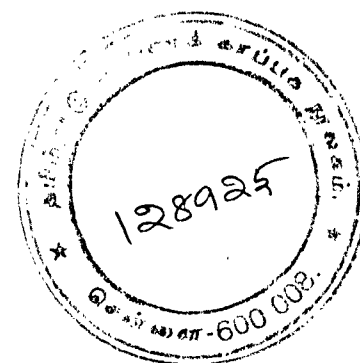




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Vol. 43. JANUARY No. 1.

CONTENTS

THE WAR AS A WHOLE

By Mr. G. A. Johnson

THE NAZI RACIAL CREED

By Dr. R. C. Majumdar, M.A., Ph.D.

TOLSTOY AND SIMPLICITY

By Mr. C. L. Holden, B.A. (Oxon.)

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By Mr. Ahmad Shafi

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By Prof. M. Hiriyanna, M.A., Ph.D.

AMERICAN WOMEN

By Lalita Kumarappa, B.Sc.

THE CLASSICS IN EDUCATION

By Dr. P. K. Acharya, I.E.S.

CONVOCAATION ADDRESSES

By Sir C. V. Raman

Lt.-Col. Kedar

Sir Radhakrishnan

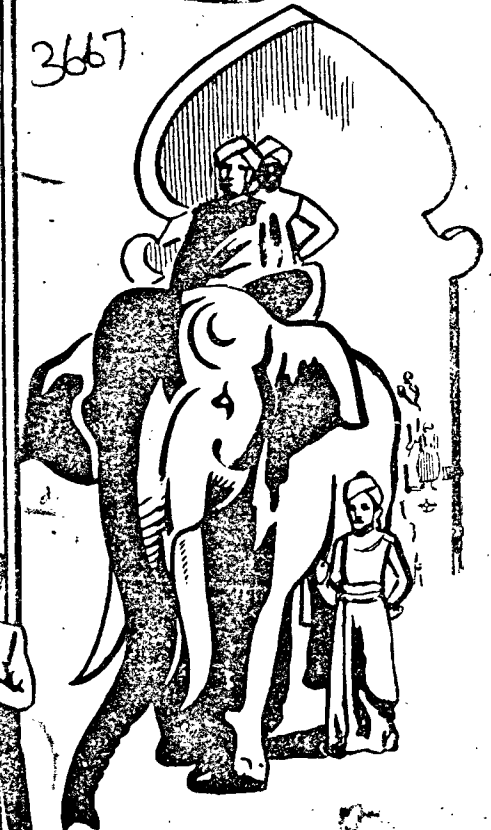
Nawab Mahdi Yar Jang

Mr. C. Rajagopalachari

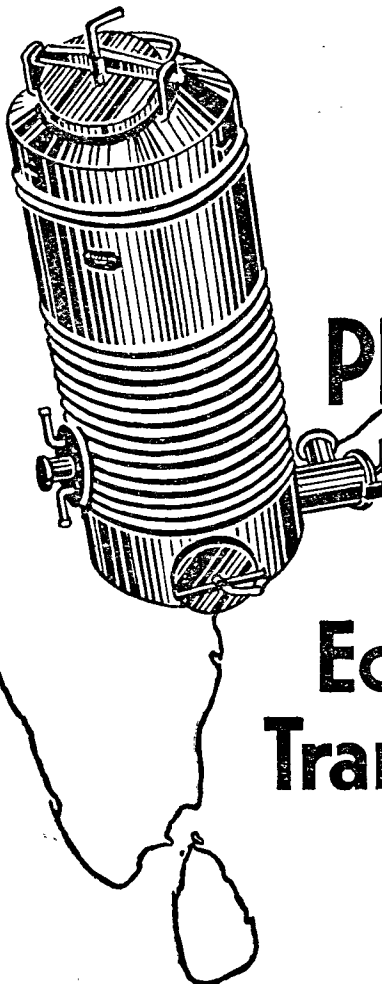
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Vol. 43]

JANUARY 1942:— DETAILED CONTENTS

[No. 1.]

	PAGE		PAGE
THE WAR AS A WHOLE	1	BOOKS RECEIVED	34
BY MR. G. A. JOHNSON	1	TOPICS FROM PERIODICALS	
THE NAZI RACIAL CREED		The Next Step	35
BY DR. R. C. MAJUMDAR		America and the War	35
TOLSTOY AND SIMPLICITY		Literature and Nation Building	36
BY MR. C. L. HOLDEN, B.A. (Oxon.)	9	Parents and Children	36
TOTALITARIAN STATE AND ISLAM		Pallava Rule of South India	37
BY MR. AHMAD SHAFI	15	The Fruits of Pacifism	38
A NEW THEORY OF TRUTH		History as Science	38
BY PROF. M. HIRIYANNA	17	Free India	38
AMERICAN WOMEN		Gujarathi Renaissance	39
BY LALITA KUMARAPPA, B.Sc.	19	The Indian Annual 1942	39
CONVOCAION ADDRESSES		Tea in the Future	39
BY SIR C. V. RAMAN	21	Hinduism and Motherhood of God.	40
„ LT.-COL. KEDAR	21	Self-Government for India	40
„ SIR RADHAKRISHNAN	22	INDIA IN PERIODICALS	39
„ NAWAB MAHDI YAR JANG	22	INDIAN STATES	
„ MR. C. RAJAGOPALACHARI	23	Industrial Research Board	41
„ RT. HON. SAPRU	24	Hyderabad War Report	41
„ SIR MAHOMED USMAN	24	Labour Legislation	41
THE CLASSICS IN EDUCATION		Warning against Profiteering	41
BY DR. P. K. ACHARYA	25	Cottage Industries in Mysore	41
CONGRESS POLICY AND GANDHIJI	27	Cotton Industry	41
INDIAN AFFAIRS		Industrial Enterprise	42
BY "AN INDIAN JOURNALIST"	29	Fish Liver Oil Industry	42
FOREIGN AFFAIRS		Hand-loom Weaving	42
BY "CHRONICLER"	31	Poor Houses in the State	42
DIARY OF THE MONTH	32	Travancore Free from Agitation	42
THE WORLD OF BOOKS		Travancore Legislature	42
Pilgrimage to Greater India	33	Travancore and Cochin	42
Humanism	33	Nurses in Cochin	42
An Introduction to Economics	33	Bikaner Proclamation	42
Aryanism	33	Kashmir in Population	42
Twilight Hour	33	Alwar Chief Minister	42
Life of Vijay Krishna	34	Bhavnagar Dhara Sabha	42
In Quest of Bliss	34	INDIANS OVERSEAS	
		Indian Troops in Malaya	42
		Indian Agent in Malaya	42
		India and Ceylon	42
		Sir Shafaat Ahmad Khan	42
		Evacuation of Indians	42
		Conference of Indian Delegates	42

(Contd. on page 4)



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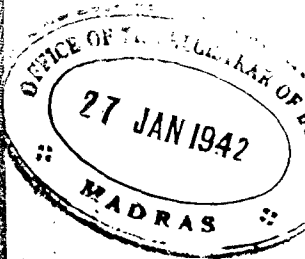
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Contd. from page 2)

	PAGE		PAGE
QUESTIONS OF IMPORTANCE		WOMEN'S PAGE	
Pt. Nehru on Britain and India ...	45	Women and the Atlantic Charter.	48
Mr. Wells on British Policy ...	45	Women's Education ...	48
UTTERANCES OF THE DAY		LITERARY	49
Gen. Wavell on Indian Troops ...	45	PERSONAL	49
Pt. Nehru on India and the War ...	45	MEDICAL	50
POLITICAL		HEALTH	50
C. R. Pleads for Soldier Spirit ...	46	CURRENCY AND BANKING	51
Dominion Status or Independence.	46	RAILWAYS	51
EDUCATIONAL		ART AND DRAMA	52
Visva Bharati ...	46	SPORT	52
Students and Political Activity ...	46	SCIENCE	53
LEGAL		FILM WORLD	53
Mr. Devadas Gandhi ...	47	AUTOMOBILES	54
Plea to remove Ban on Women ...	47	AVIATION	54
INSURANCE		INDUSTRY	55
War Risks Insurance Ordinance ...	47	AGRICULTURE	55
Workmen's Compensation ...	47	LABOUR	56
TRADE AND FINANCE		GENERAL	56
Debts due to Enemy Nations ...	48		
Import of Wrought Iron ...	48		

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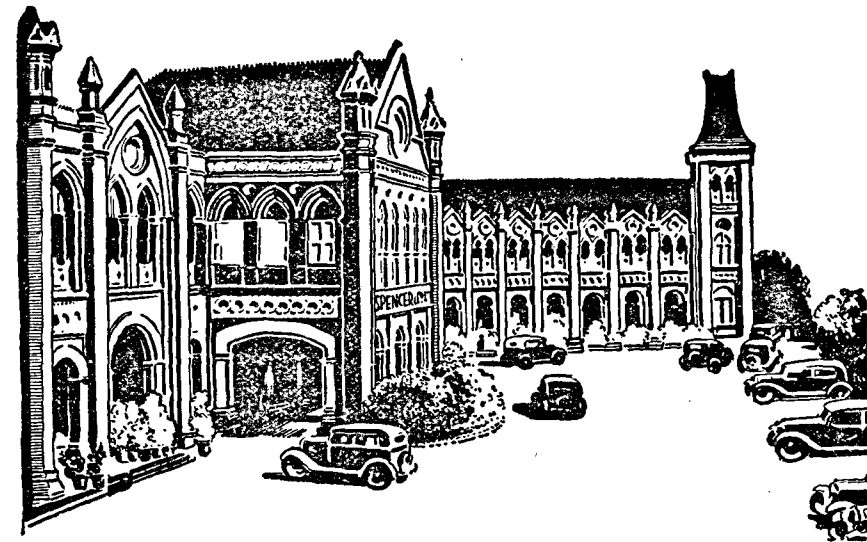
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INDEX TO ADVERTISERS IN THE "INDIAN REVIEW"

	PAGE		PAGE
Advaita Ashrama	... 22	Rama Vilas Service Ltd. (Radio)	... 16
Ajax Products	... 25	Rane Ltd., Madras	... 24
Amritadbara, Lahore. INNER CONTENTS	5	Richardson & Cruddas	... 10
Anglo-Indian Drug and Chemical Co.		INNER CONTENTS	... 10
4TH COVER		Seindia Steam Navigation Co. Ltd.	... 25
Bangalore Mills INNER CONTENTS	... 12	Seller, L. H.	... 21
Bengal Chemical & Pharmaceutical Works	23	Sen & Co., C. K. INNER CONTENTS	8
Blackwood Bryson & Co.	... 19	Simpson & Co., Madras. 2ND COVER	
Buckingham & Carnatic Mills	... 18	Spencer & Co. Ltd. INNER CONTENTS	7
Caltex (India) Ltd.	... 27	Tarapore & Co. INNER CONTENTS	6
Central Bank of India. READING MATTER	43	Tata Iron & Steel Co. Ltd.	... 9
Cook, Thos. & Son. INNER CONTENTS	15	Times of India Press	... 20
Curzon & Co.	... 12	Travancore Government	... 15
Eastern Wonders	... 21	United India Life Assurance Co., Madras	6
Free India	... 22	Water Supply Specialists	... 24
Frugtnieit & Co.	... 7		
Gannon, Dunkerley & Co. Ltd.	... 19		
Government of India Defence Loan	... 11		
Hindusthan Standard	... 14		
India School of Accountancy, Calcutta	21		
Indian Bank. READING MATTER	... 4		
Indian Tea. FACING READING MATTER	... 16		
J. D. Bros., Bombay, INNER CONTENTS	13		
Kerala Soap Institute	... 21		
M. & S. M. Ry. INNER CONTENTS	... 11		
Madras Mail	... 8		
Mysore Government Porcelain Factory	10		
Mysore Iron and Steel Works	... 19		
National Insurance Co. Ltd.			
INNER CONTENTS	... 9		
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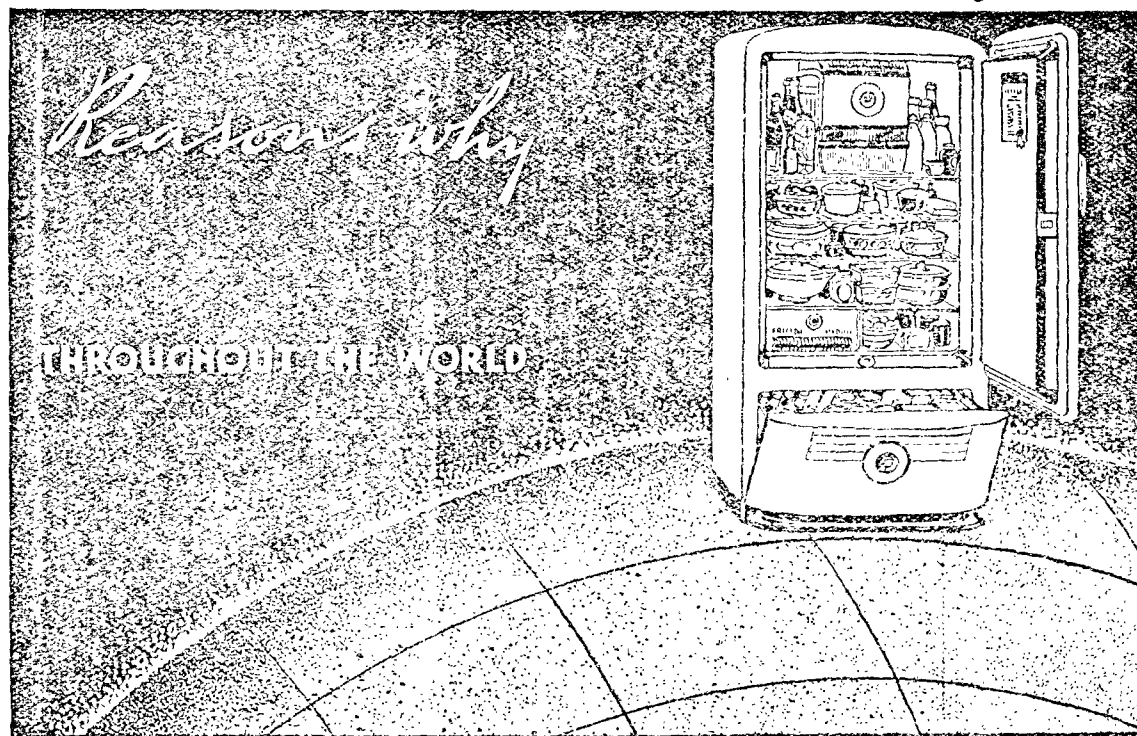
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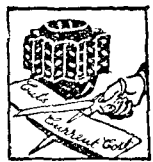
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TUESDAY	... 6 13 20 27	3 10 17 24 ...	3 10 17 24 31	... 7 14 21 28
WEDNESDAY	... 7 14 21 28	4 11 18 25 ...	4 11 18 25 ...	1 8 15 22 29
THURSDAY	1 8 15 22 29	5 12 19 26 ...	5 12 19 26 ...	2 9 16 23 30
FRIDAY	2 9 16 23 30	6 13 20 27 ...	6 13 20 27 ...	3 10 17 24 ...
SATURDAY	3 10 17 24 31	7 14 21 28 ...	7 14 21 28 ...	4 11 18 25 ...
	MAY	JUNE	JULY	AUGUST
SUNDAY	31 3 10 17 24	... 7 14 21 28	... 5 12 19 26	30 2 9 16 23
MONDAY	... 4 11 18 25	1 8 15 22 29	... 6 13 20 27	31 3 10 17 24
TUESDAY	... 5 12 19 26	2 9 16 23 30	... 7 14 21 28	... 4 11 18 25
WEDNESDAY	... 6 13 20 27	3 10 17 24 ...	1 8 15 22 29	... 5 12 19 26
THURSDAY	... 7 14 21 28	4 11 18 25 ...	2 9 16 23 30	... 6 13 20 27
FRIDAY	1 8 15 22 29	5 12 19 26 ...	3 10 17 24 31	... 7 14 21 28
SATURDAY	2 9 16 23 30	6 13 20 27 ...	4 11 18 25 ...	1 8 15 22 29
	SEPTEMBER	OCTOBER	NOVEMBER	DECEMBER
SUNDAY	... 6 13 20 27	... 4 11 18 25	1 8 15 22 29	... 6 13 20 27
MONDAY	... 7 14 21 28	... 5 12 19 26	2 9 16 23 30	... 7 14 21 28
TUESDAY	1 8 15 22 29	... 6 13 20 27	3 10 17 24 ...	1 8 15 22 29
WEDNESDAY	2 9 16 23 30	... 7 14 21 28	4 11 18 25 ...	2 9 16 23 30
THURSDAY	3 10 17 24 ...	1 8 15 22 29	5 12 19 26 ...	3 10 17 24 31
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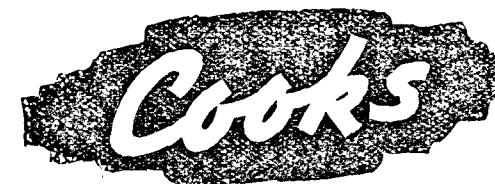
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Edited By Mr. G. A. NATESAN

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THE WAR AS A WHOLE

BY MR. G. A. JOHNSON

IN an article which appeared in the *Indian Review*, two months ago, the present writer criticised the view that the strategical situation would improve if Japan entered the war. He also suggested that there were good reasons why Japan should stay out. On a long view, those reasons seem still to hold good. That they did not appear good to the Japanese High Command does not prove that they were wrong. A nation is not always the best judge of its own interests. But long sight and short sight are equally conducive to error. There has been a tendency to dilate on Japanese treachery. It would have been more sensible to condemn our own blindness. It should have been obvious that, if the Japanese did attack, it would be in the characteristic Axis fashion, so as to secure the maximum of surprise and the maximum of initial effect, while negotiations were still in progress. It appears to be insufficiently understood that Axis ideas of diplomacy are radically different from ours. "War," wrote the late Professor R. B. Mowat, "is the negation of diplomacy, which means contact without arms." From the Axis point of view, diplomacy is simply a smoke screen for the brutal realities of power policy. In our own way, it would appear that we also had regard to these realities, but realities which were ultimate

rather than immediate. Japan could not win, therefore Japan would not try to win was our argument. If this attitude had been combined with complete preparedness against a Japanese attempt, if Japan were so mistaken as to make it, all would have been well. It was not, and all was far from well.

There would be no need to labour this point or to cry over spilt milk—spilt blood is, nevertheless, a more serious matter if there was no evidence that misunderstanding of Japanese psychology (or, rather, of Axis military technique) still persists. The declaration of Manila as an open town suggests that the lesson has not yet been learnt. Unless the intention is to allow the Japanese peacefully to take possession of Manila or to destroy the harbour and any other military objectives in the neighbourhood, it is difficult to see how Manila can be regarded as an open town. Absence of adequate protection for the civil population does not place it automatically in that category. The Japanese are not playing at war. They are waging it wholeheartedly with arms and propaganda. They can be beaten only by the more effective employment of superior weapons in both departments. Propaganda cannot be overlooked. It is bad propaganda to remove all protection from an unarmed

population. From a realist point of view, (which it is not suggested the Americans adopted in this case) the only excuse for declaring Manila an open town is to provide a precedent for action against Japan when her turn comes and the bombing of what are claimed to be open towns is under consideration.

Allied lack of preparedness is responsible for two demands which may appear at first sight, contradictory. One is for a unified command among the Allies. The other is for concentration on the Pacific theatre of war. Both arguments have been advanced with especial vehemence in Australia, but without, it appears, much regard for the possibility that the grand strategy of a unified command might rate the Pacific theatre as relatively unimportant and might hold it a positive advantage for Japan to dissipate her forces as she is doing at present. The Australian point of view can be readily understood since it is more or less that of us in India and must be that of any country which appears to be directly threatened by Japan's much discussed policy of southward expansion now being put into practice. It should not, however, blind us to the possibility, that even the probability, that the winning of Cyrenaica is more important to ultimate victory than the loss of Hong Kong. Moreover, if there is to be individual consideration of the points of view of the Allies, what is to happen when these conflict? Australia obviously wants Russia to declare war on Japan and it would certainly be a great advantage if the Allies possessed Russia's eastern basis from which to launch an air offensive, even without the support of Russia's eastern armies. On the other hand, it may well seem to Russia that the war

can be fought most effectively in the West and that for her to open a second front would be suicidal folly. There is nobody who could compel Russia to take this step against her will.

These difficulties have been pointed out in order to discourage hopes of a magical solution. It is plain, however, that the Allies realise the supreme importance of the co-ordination of efforts and are taking steps to attain it. Mr. Churchill's visit to Washington has captured the imagination of Americans and of the world. Already at the time of writing, President Roosevelt claims that the position of the Allies has been strengthened immeasurably as a result of the Washington talks which are concerned not only with the planning of operations but also with the no less important problems of production and supply. The Moscow talks, in which Britain, Russia and China are represented, are likely to have great influence on the determination of Allied strategy. The talks at Chungking between representatives of Britain and India, China and the United States should also produce greater co-ordination between the Allies. As for the unification of command, this has already begun. India, Ceylon and Burma now form one defence area under the command of General Wavell. Indian troops are in the Caucasus, where the direction of operations will presumably remain in Russian hands.

It is suggested that, as a result of the discussions in Washington and Moscow, we shall see the emergence of a Supreme Allied War Council. But Mr. Churchill has warned us against expecting the appointment of a World Commander-in-Chief. What seems more probable is the

creation of regional commands which would still permit a considerable measure of local responsibility and initiative, leaving to the regional commander-in-chief (or Joint war council) the direction and disposition of reserves, reinforcements and supplies.

Looking back over 1941, we find much to encourage us. But it is, perhaps, better first of all to examine in what aspects the situation has deteriorated during the past twelve months. At the beginning of 1941, the Greeks were holding out valiantly against Italian attacks. Yugoslavia had not been overrun. Russia, not then an ally, held all her own territory intact and was besides in control of parts of Poland, Finland and Rumania and the Baltic States. Japan had not entered the war against Britain and the United States, and British and American possessions in the Far East were intact. To set off the territorial gains of the Axis during 1941 the Allies can show only the liberation of Abyssinia, the over-running of Cyrenaica and the removal of Axis influences from Syria, Iraq and Iran.

In other respects, the situation has immeasurably improved. On January 1, 1941, Britain and Greece were the only Powers carrying on the struggle against the Axis from their own territory, with the aid, of course, of forces under the control of the dispossessed Governments of Holland, Norway and Belgium and the Free French. Lease and Lend Legislation had not been adopted by the United States. On December 31, Britain had three allies of first-class importance: Russia, the United States and China, and the Dutch East Indies were giving active (and very effective) support in the struggle in which

the Home Government had long been involved. In the West, the Battle of the Atlantic, after a critical period, had turned definitely in favour of Britain. The Germans, who were far below the peak of their success in January, had in December begun to retreat. Russia, having withstood five months of desperate battles in which the troops had been driven back hundreds of miles inside Russian territory and almost to the outskirts of Russia's two chief cities, had launched a vast and successful counter-offensive. In Libya, all that was lost in April had been regained, more swiftly than in General Wavell's original brilliant campaign. In the West and over Africa, British air superiority had been established. The production of war materials, although still short of steadily expanding requirements, was mounting.

On balance, then, the war appears to be going far better for the Allies at the beginning of 1942 than at the beginning of 1941. There is, however, no cause for complacency. The German armies in Russia have been thrust back but not routed. In the Mediterranean area, fresh attempts may be expected to retrieve a position which is responsible for a growing feeling of defeatism in Italy. Mr. Churchill still expects an attempt to invade Britain. The diversion of American naval effort to the Pacific may lead to deterioration of the situation in the Atlantic. Turkey continues to be threatened. Spain may yet, willingly or under compulsion, swallow the Axis bait. The attitude of Vichy Frenchmen continues to be undecided. Finally, of course, the Allies will have to make a really determined attempt to prevent further deterioration of the situation to the east of India. Shortcomings in the air and at

sea must be made good, but, in the meanwhile, some risks will have to be taken.

Mention has been made above of regional commands. Mr. Curtin, the Prime Minister of the Australian Commonwealth, refuses to regard the Pacific struggle as "a subordinate segment of the general conflict". Nevertheless, it would appear that Australia as well as everybody else stands to gain from a strategy which treats the war as a whole, leaving the conduct of specific operations to those on the spot. It may be argued that Britain and Russia could safely leave the Japanese to do their worst while the Axis was decisively defeated in the West and Middle East. This is nonsense. India and Australia are suppliers of men and munitions for the Middle Eastern struggle. The southern supply route to Russia depends upon the security of eastward communications. It is, thus, vital to the conduct of the war as a whole that Australia, New Zealand and India at least should be adequately protected. Apart from their intrinsic importance, it is evident that the defence of Malaya and the Dutch East Indies is essential to the defence of India and Australia. Thus, these too must not be allowed to fall to the Japanese. Indeed, the more closely the situation is examined, the more interdependent the various aspects of the struggle appear. The defence of the Suez Canal is vital to the defence of Singapore and *vice versa*. The success of the Chinese helps the Russians, Russian success the Chinese. British raids on the coastline of the occupied countries and guerrilla warfare in Yugoslavia and Greece serve to divert German attention from the Caucasus. Dutch sinking of Japanese ships decreases German hopes of ever breaking the naval blockade.

Explanations of Herr Hitler's assumption of the office of Commander-in-Chief of the German Army have been various. But it is generally felt to herald another "surprise". Whatever the nature of this surprise may be, it can hardly fail to influence the struggle as a whole. The Allies are faced with the difficulty of showing strength at all points simultaneously while supplies are still behind requirements. But delaying actions, such as the heroic defence of Hong Kong and the continued defence of the Philippines, in spite of local inferiority in the air and at sea, should enable the marshalling of strength for an effective counter-blow. Hitler's surprise in the West may be equalled by an Allied surprise in the East where Japan itself is, after all, the principal target and, according to some accounts, a vulnerable one.

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BY DR. R. C. MAJUMDAR, M.A., Ph.D.

(Vice-Chancellor, Dacca University)

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THE world is too much engrossed with the military activities of the German Nazis to pay sufficient attention to the other aspects of the movement. Yet it is necessary to study them in order to properly understand its bearing on the international situation and to appreciate properly the background of the mighty force which threatens to convulse the whole world. For there is after all what may be called the Philosophy of the Nazi creed which supplies the spiritual force of the movement. I am sorry to have to use the words 'philosophy' and 'spiritual', in the absence of more appropriate expressions, for this so-called philosophy is based on neither fact nor reason, and the spiritual force instead of liberalising the ideals and awakening the higher instincts only serves to debase the mind and intellect of the countless followers of the pernicious doctrine.

The Nazi philosophy is based on a deep-rooted faith in the superiority of the Nordic Race over all other peoples of the world and a fanatic belief in its great mission to civilise them.

This idea based on a racial superiority-complex is not a new one. The Imperialist jingoes of many European and American countries gave expression to it in the nineteenth century in order to set up a moral claim for the white race to rule over the black. The idea is still echoed in pithy familiar expressions like "the burden of the white race" and the famous couplet—the East is East and the West is West, and the twain shall

never meet. Fortunately, these ideas were confined to a few and were never elaborated into a political dogma to serve as the creed of a fanatical party in power. The Nazis have, however, accepted this racial interpretation of history, as their cardinal doctrine and carried it to its complete final and logical absurdity.

As may be expected, the idea first found a definite expression in Hitler's "Mein Kampf". In Chapter XI of that famous book, Hitler propounded and elaborated the view that each race must preserve its purity by refusing to intermingle with a different race. Referring to the natural fact that 'each animal mates only with one of its own species', and 'that this urge for the maintenance of the unmixed breed is a phenomenon that prevails throughout the whole of the natural world', he observes:

If nature does not wish that weaker individuals should mate with the stronger, she wishes even less that a superior race should intermingle with an inferior one.

He proves this law by reference to history. "History furnishes us," says he,

with innumerable instances that prove this law. It shows, with a startling clarity, that whenever Aryans have mingled their blood with that of an inferior race, the result has been the downfall of the people who were the standard-bearers of a higher culture.

Hitler seeks to explain by this law the superiority of North American people and civilisation to those of Central and South America as the intermingling with inferior races took place in a much smaller degree in the north than in the Central and Southern parts. Dr. Alfred Rosenberg, the close friend and associate of Hitler,

and the Kultur minister of the Reich, who has elaborated the doctrine in his book "Mythus des 20 Jahrhunderts", furnishes a few more historical examples. "When the first great wave of Nordic blood" says he, "flooded the high mountains of India, the Indians kept apart from the alien the dark element which they found there." After this blood separation the Aryans created for themselves a conception of the world deeper and loftier than any other philosophy up to the present day. Similarly, he points out how the Nordic Aryans in Persia, Greece and Rome did mighty things so long as they maintained the purity of blood, but all of them fell because they could not prevent their Aryan blood from being mingled with foreign blood. This in the end caused the decay and destroyed their nordic appearance and nordic souls.

To Hitler and his followers the Nordic or Aryan represents the cream of human race, as the following extracts from "Mein Kampf" will show:—

It was the Aryan alone who founded a superior type of humanity; therefore he represents the archetype of what we understand by the term Man.

The Aryan alone may be regarded as the founder of culture. It was he who laid the groundwork and erected the walls of every great structure in human culture. It is the Aryan who has furnished the great building stones and plans for the edifices of all human progress. The Aryan is the Prometheus of mankind from whose shining brow has at all times flashed forth the divine spark of genius which has illuminated the dark night. Should he be forced to disappear, a profound darkness will descend on the earth; within a few thousand years human

culture will vanish and the world will become a desert.

After having proved, to their own satisfaction, that the Nordic or Aryan alone represents the highest culture, the Nazis next proceeded to show that in modern Europe the Nordic element is represented by the Germans. As Dr. Rosenberg tersely puts it: Nordic blood first of all moulded German life; German is identical with Nordic. After this fine piece of logical argument, Resenberg has no difficulty in appropriating to the Germans the extravagant claims put forward by Hitler for the Aryans. The following quotation may serve as a specimen:—

It has been a truism that all the Western States and their creative values have been produced by the Germans. If German blood were to disappear from Europe the entire culture of the west would go with it. Today we are conscious that we stand before a final decision of terrible significance. Either we rise to an ennobled achievement by a revival and purification of the ancient blood, thus renewing our will to fight, or the very last Germanic-Western values of civilization and State discipline will be submerged in the polluted human masses of the cities of the world.

The ideal thus emphasised by Rosenberg was evidently at the root of the Nazi conception of state. Inspired by the noble mission of saving human civilisation, the Nazis thought of creating a state in which the Nordic Aryans would remain unpolluted by the touch of alien inferior races. The fundamental conceptions of a state, from the Nazi point of view, have been clearly laid down by Hitler in "Mein Kampf." He discards the accepted definitions of a state and places it on the solid foundation of community of blood. He ridicules the idea of Germanising the Slavs or the Poles, for such a policy of Germanisation can be carried out only as regards territory but not as regards human

beings. Such Germanisation merely means the process of forcing other people to speak the German language. Such a process according to Hitler was in reality de-Germanisation and its result would have been fatal.

A people of foreign race would have had to use the German language to express modes of thought that were foreign to the German, thus compromising by its own inferiority the dignity and nobility of the German nation.

Hitler explains the Nazi conception of the state in the following words:—

The state is only a means to an end. Its end and its purpose is to preserve and promote a community of human beings who are physically as well as spiritually kindred. Above all, it must preserve the existence of the race, thereby providing the indispensable condition for the free development of all the forces dormant in this race. The state is only the vessel and the race is what it contains. The vessel can have a meaning only if it preserves and safeguards the contents. Otherwise it is worthless.

Proceeding on this assumption, the Nazis proceeded to create a purely Germanic State. They were helped in this task by the providential escape of Germany from a calamity which has befallen other European states. Owing to the disunion of Germany in the past, the heterogeneous elements of its population were not welded into a new race. Hitler emphasises this point and exultingly remarks:

A benefit which results from the fact that there was no all-round assimilation is to be seen in that, even now we have large groups of German Nordic people within our national organisation, and that their blood has not been mixed with the blood of other races. We must look upon this as our most valuable treasure for the sake of the future.

In the Nazi state these pure Germans alone are to be recognised as the citizens. Others, even though settled and born in Germany, would have the status only of a subject. The Nazis think it preposterous that the child of any Jew or a Pole could become a German citizen simply because he and his parents were born in the country.

The German citizen is the master of the Reich—a privilege which cannot be accorded to anyone who does not belong to the pure Nordic race.

This theory of state explains the attitude of the Nazis towards the Jews and the cruel persecution to which these were subjected. It was the first step to create a purely Germanic State based on the theory of racial purity and must be regarded as a logical corollary to the Nazi view of State. By a systematic purging of the Jews, the Nazis have established a state on a purely racial basis. The Nazi state is now the Aryan or Nordic state par excellence and it is charged with the divine mission of carrying the standard of human progress and civilisation and illumining the darkness into which the world has fallen since the Nordic Aryans lost their vitality by fusion with inferior races. What is the *modus operandi* for this great and noble task, one might ask. Here is the reply of Rosenberg:

The real fight today is not so much for the shifting of power in the outer world, but rather to re-build the soul structure of the Nordic nations, and to preserve the very substance of the race. The position of political power may for a long time continue to become even more unfavourable for us. If, however, a new and yet ancient Germanic type has been realised and created, it will become the focal point round which everything will gather which is still rooted in the old home-soil of Europe.

The Nazis seem to naively believe that they have a right to expect that the whole world should approve, without demur, of the high mission of the Germans, as the sole surviving heirs of the Nordic Aryans and help them in their great self-imposed task for the uplift of humanity. As a condition precedent for this happy state of things, Germany must conquer the whole world, and all those who sincerely desire that in future men should live in peace

and harmony must render all possible assistance to Germany for this great achievement. Lest it be thought that I am deliberately misrepresenting the Nazi view in order to hold it upto ridicule, I am quoting an extract from Hitler's "Mein Kampf."

Anyone who sincerely wishes that the pacifist idea should prevail in this world ought to do all he is capable of doing to help the Germans conquer the world, for in case the reverse should happen it may easily be that the last pacifist would disappear with the last German.

Further on, after a contemptuous reference to the visionary plan of the American world-redeemer Woodrow Wilson, Hitler observes:

The pacifist-humanitarian idea may indeed become an excellent one when the most superior type of manhood will have succeeded in subjugating the world to such an extent that this type is then sole master of the earth. So, first of all, the fight and then pacifism.

Later, Hitler waxes eloquent in praising the virtue of fight and sings its glory in the following words:

He who would live must fight. He who does not wish to fight in this world, where permanent struggle is the law of life, has not the right to exist.

It is unnecessary to quote further extracts to expound the racial ideal on which the Nazi movement is based. Put in a nutshell, it is a fanatic belief in the inherent superiority of the Germans, as inheritors of pure Nordic Aryan blood, over all other races and nations of the world, and its great mission to conquer the world in order to impose peace and a superior culture upon humanity which has grown decrepit on account of the inter-breeding of Nordic Aryans with other races and peoples.

It would be an insult to the understanding to argue at length in order to expose the fallacy of the assumptions about the superiority of the Nordic Aryans, or the Germans being the sole

inheritor of that race. The broad well-ascertained facts of history and anthropology would snap in a moment every link in the chain of reasoning by which the Nazi creed is sustained. But, however, nonsensical it may appear to be, it is to-day a powerful force animating the entire German nation and urging them on to a holocaust the like of which the world has not seen before. In old days the Thugs and many other classes of robbers in India worshipped the Goddess Kali as an inspiration for their nefarious deeds, and a spiritual means to sustain their will and energy for the same. The Nazis have set up the Nordic Race as their goddess, and it is from the worship of this deity that they derive the fanatic zeal and spiritual support which carry them forward in their unceasing work of massacre and destruction on a colossal scale.

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Tolstoy and the Return to Simplicity

BY MR. C. L. HOLDEN, B.A. (Oxon.)

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ONE of the few constructive plans which have been put before India today is that of the Basic scheme of education, which though embodied in a Government report and in a private report had and has its origin and inspiration in the teaching and mind of Mahatma Gandhi. We are not here concerned with the details of this scheme, though they deserve and need the profoundest study. We wish rather to go to the root of the scheme, to find the ideal which has impelled it to the light of day, and to trace, if this be possible, some analogies with European thought, which will, perhaps, enrich our understanding of this scheme.

In Basic education emphasis is laid upon the teaching of a craft, and though many crafts might be taught, attention has been focussed upon the more or less especially Indian craft of spinning and weaving. Objection has been taken to this emphasis by various critics on the ground that it represents a return to a crude and too primitive past. People say that any scheme or plan for the future of India must be modern in the Western industrial sense. We must move out of the mud-hut village mentality into something more modern, more progressive, more awake to mechanical efficiency. The Basic education scheme envisages a village India that will be more or less self-sufficient; for all will be taught a useful craft that will earn them a livelihood in conditions that will be more natural to them than the present-day Indian factory can offer. There are economic arguments behind these points of view and ideas, but we are putting them aside here. We want rather to concentrate on what seems the more vital question, primarily a sociological question, but one which has tremendous educational significance, that of the future of Indian society. Basic education offers an idea on this; no other scheme has thought about the matter. Yet it is vital to us in India.

Basic education proclaims the necessity of the simple life in an agricultural environment. Cultural equipment is not forgotten. Attempts have been made to

show what kind of civic training the new young will receive in the new education. These attempts are not very profound or thorough, but we will do well to take the obvious intention of the authors of the scheme and recognise in them a desire for greater humanity of outlook, a new sense of world brotherhood, a new capacity for understanding and reverencing the greatness of India's past.

What value has the simple life in the country against a background of farm and village to India, or to the world for that matter? It is a question which has been raised in Europe before, when people became conscious of the advent of the modern state, modern complicated society, and modern industrialism. It is part of the reaction to the present world such as was expressed in Blake, in Wordsworth, and in many others. It is the return to nature. Rousseau, perhaps, was its first great European exponent; Ruskin is one of the great English writers in whom it is most splendidly and thoroughly expressed and preserved. Tolstoy is another great writer of even wider and deeper worth in whom this idea has found brilliant, passionate, and beautiful literary expression. We can really study the fundamental of Basic education in these, and especially in Tolstoy, because in them we are far away from all the irritating trivialities and political irrelevancies which vitiate so much criticism of Basic education. With Tolstoy we are also more at home, because there are many close parallels between the condition of Russia in his day and of India today. Both are vast countries with a huge population sunk in poverty, bad living, and complete social disorder. Both are countries shot through in their intellectual classes with a kind of mental paralysis, a feverish indulgence in talk and belief in anarchy and revolution.

Tolstoy like Tagore was both an artist, a creator, and a social reformer. Both have described the corruption of the higher classes and glorified the simple life, out of both have arisen attempts at a new community of living. An estimation of Tolstoy's attitude and teaching is full

of significance for us, though in many of its forms and expressions it is un-Indian, yet at the heart is the same problem which faces India today. His approach may be conditioned by his environment, his treatment may include method and argument that are foreign to India in so far as they are a revaluation of Christian thought, yet his teaching is also universal and it contains an analysis of the question at issue such as we do not find readily elsewhere. Therefore his book still has meaning to us. Let us not also forget that Tolstoy has been accused of preparing for the Russian revolution. Whether his work did so or not is really a historical question almost beyond solution at the present time. We have, however, to remember the accusation because it reminds us of something we are apt to forget, namely, that great ideas, the seeds of human thought are powerful, one might even say dangerous, perhaps one must say dangerous. India cannot afford to play about with schemes of education.

Tolstoy's ideas on this subject are best expressed in his soul-moving, devastating attack on orthodox Christianity, his book, "What I Believe". Much that he has to say on the way institutional religions and organised priesthoods pervert or alter or interpret the original spiritual inspiration is of direct application to India. The urge which moved him to study and brood and then to write was dissatisfaction with the present in its political manifestations, its social philosophy or absence of philosophy, its cruelty in industry, its feverish haste and its frightened search for pleasure. A man whose soul is sick with the world looks to the existing spiritual leaders for enlightenment. Tolstoy looked to the church, and found after infinite search, no answer, only confusion, hypocrisy, and wrong, hopelessly wrong leadership. The Church was dead. It denied the teaching of its nominal guides both Moses and Jesus. It hid its denial in pitiful theology. It tolerated human wickedness, it approved of war, it approved of slavery, it countenanced violent punishments, it accepted class tyranny. It existed only in ritual and in externals. It had no teaching of life itself. Tolstoy

turned to modern man, and saw him pursuing only one goal—idleness. Society taught in actual practice that man's welfare consists in idleness and personal security. The bitterness of his denunciation of society and its aims may be somewhat strongly coloured by his experience of the corruption of the Russian aristocratic world, but it can be paralleled in other writers of other countries. Balzac's "Comédie Humaine" is not a pleasant picture. Karl Marx and the English Blue books he so extensively used do not flatter the aims and practices of English society. What Marx has spoken in characteristic Hebrew violence and pessimism and hyperbole is echoed in the quieter but equally decisive tones of a Galsworthy or an Anatole France. Since Tolstoy deals so largely with the Gospel, it might not be out of place to remember the saying of Christ himself: "It is easier for a camel to go through the eye of a needle than for a rich man to enter into the Kingdom of God." We are reminded of the Puranic prophecies of the Kali-Yuga: Wealth will be the test of pedigree and culture, passion the only tie of marriage, the earth will be respected for its mineral treasures, external marks will constitute the only distinction of orders. Tolstoy has not exaggerated; his picture is a true one. The evil he describes is real and universal. It exists as much in India today as in his Russia.

In opposition to the modern despair or lack of teaching, Tolstoy postulates certain conditions of happiness, which he believed to be more or less universal. The comprehension of these and to some extent an acceptance of them is essential to an understanding of the need for the return to the simple life, and so of the righteous, not of Basic education itself, but of its fundamentals as expressed by Mahatma Gandhi. There are in his interpretation of life five conditions of happiness which should be fulfilled for every human being. The first is that man's union with nature should not be infringed. He should be able to live under the open sky in the light of the sun and in the fresh air and in contact with the earth, with vegetation, and with animals. There is something Wordsworthian in this, though

he does not seem to share Wordsworth's particular views as to the nature of the moral influence nature may work upon man. He seems to stress rather the earlier Wordsworthian view that only in nature can one find real and lasting pleasure and delight. The second is the provision of voluntary work of which one is fond, and of physical work which will give one a sound appetite and restful sleep. The third is the living amidst, and the possession of, a family. The fourth is the free and friendly intercourse with all classes and kinds of people, and the fifth is rather curiously a happy and painless death. He shows how each of these cannot be fulfilled in modern city society either amongst its rich or poor, though they are largely satisfied in the case of the peasant.

Perhaps we think that Tolstoy is taking too low a view of life. But we should remember that he is writing only of universal necessities, such as all men in their millions need. He is not discussing to what heights of spiritual bliss a few individuals may rise, he is not denying other forms of happiness, but writing of what all need. Who can say honestly that he is mistaken?

Tolstoy is not just stating a modernised arcadia. He is not reviving the idyllic world of the poets. He is really raising a very fundamental question. By postulating these particular conditions for human happiness he is offering us an interpretation of life which contains some unexpected elements. So does the Basic scheme of education. This is confessedly not liberal in the accepted nineteenth century sense; it is not liberal in the great Renaissance sense. Basic education denies that liberalism has any value otherwise it would try to give it to all. In its attempt to exclude sophistication and unreality it has excluded culture in its educational sense. Tolstoy has done this indirectly in his five conditions of happiness, he has done it directly in other parts of his book "What I Believe". The State, culture, science and civilisation are to him empty idols, vain things, delusions. Tolstoy condemns them partly because he interprets Christ to have condemned them as obstacles to a man's

understanding of true life. He condemns them also out of personal conviction that they were rotten. Even if we do not agree with his wholesale condemnation or his interpretation of the teaching of Christ, we must admit that there is a good deal of truth in the view. Civilisation has always been overweighted with unnecessary sensuous things. The great centres of civilisation, Rome, Babylon, London, have also been centres of evil. Culture easily becomes exotic. Science is not an unmixed blessing. And Plato we remember thought fit to turn out the poets from his republic. The State can quickly become as Tolstoy has it a vast and complex machinery for organising and distributing responsibility for evil deeds so that no one feels the un-naturalness of the deeds done. Better a community of contented villagers than many a modern state. Better villagers with potential minds than a nation of men with their minds stolen by the state. Yet the latter is the case almost all over the world today. Men's minds have been stolen. And how can we avoid the possibility of such a thing happening unless we base our social life on new principles and teach our children with a new aim in view? And where outside Basic education, is there any practical or possible scheme which embraces some new outlook? Only we must realise that this education is new, is revolutionary, at least in its inspiration it is new and is a fit instrument to change the world, though no doubt it too can be perverted and mastered so that it will not alter life one whit. But we are not considering what might happen, we are trying to see what is the real meaning of the scheme through the help of Tolstoy's book.

The return to simplicity as envisaged by Tolstoy is not only a denial of material or cultural values. It is an affirmation. Basic education is also an affirmation. At the root of the teaching which is prescribed in the scheme is the idea of service and of brotherhood. At the root of Tolstoy's rejection of culture, civilisation is the rejection of the personal life, which modern civilisation tends to foster so much. We must give up living only for ourselves, we must stop this frantic

struggle to make ourselves secure. Here Tolstoy goes deeper than the authors of the Basic scheme can conceive. Their ideal of a simple life is also an ideal of an economically secure life. Most people today cherish within themselves the dream of becoming economically secure. We like to repeat the Greek cynicism, first grow rich and then practise virtue. We know at least how much of our own culture is founded upon money and on money alone. Tolstoy reminds us that the search for security is the search for money. He reminds us that it is what Christ has condemned. He insists, and to non-Christians this will be of more interest, that the search for security is bound to fail. There is no security in human life. This is of the nature of existence, and it is no use complaining about it. Life is not evil, it is not bad, but it is dangerous, and it is saturated with the presence of death. If we labour personally for our own future we know that the one thing waiting for us is death. Consequently life can have no meaning for us. To live rationally one must live so that death cannot destroy life. "That only is the true life which carries on the life of the past, promotes the welfare of the present, and prepares the welfare of the future." This is not far from some of the many definitions of Dharma that the sages have given us. If we serve man, humanity, and the divinity within man, we are living not a personal life, but an eternal life. Within all men, says Tolstoy, there is the desire to come nearer to God, to become sons of God. Aurobindo Ghose has said a similar thing in slightly different language: "The ancient dawns of human knowledge have left us their witness to this constant aspiration; today we see a humanity satiated, but not satisfied by victorious analysis of the externalities of nature preparing to return to its primeval longings."

Of course life as service is not new. Tolstoy wrote his book to show men that Christ had called them to it nearly two thousand years before, and we know that in holy books older than the New Testament the ideal of service has been formulated, and not only formulated but

in some cases lived. The question is, do we really today understand and want this ideal of service? And can we have this ideal worked out in a modern industrial society, or in a society that wishes to become modern and industrial, and so sophisticated and cultured? Tolstoy thought that the modern state as he knew it in the late nineteenth century could not provide opportunities for a life of service for all. We may think that the western states serve their citizens immensely when we contrast our schools, our hospitals, our lack of libraries and social institutions with theirs. But we should not forget that the state there does not serve. It performs work in return for payment, and that payment is exacted beforehand in money and in kind and in blood. Modern man has to sell his soul to the state that serves him. This is not service. It is the vilest usury. Again we are forced to admire the wisdom and the sanity of the Mahatma's vision of a community of more or less self-contained villages. We are forced to acknowledge that Tolstoy has reason on his side in condemning the modern state. The dream of a simple primitive world has often been with us. Life amidst the green pastures looks so inviting. Yet we accept it only as a dream; we dare not think of it as reality. Tolstoy is one of the first who has appealed not to the poetic instincts within us, but to our reason. He has tried to show the superiority of the simple life as well as its necessity. He also tells us not to fall into the modern error of condemning a thing because it is simple.

Simplicity and profundity go hand in hand. But we moderns are in love with complexity. Unless things are complicated and in a network of confusion we are unhappy. How stupid this is. Yet how unwilling we are to abandon a scheme of life that is through and through complicated. How eager we are to condemn an educational scheme because of its simplicity.

Basic education, in the two reports or syllabuses of it which exist ignores the teaching of religion and the question of non-violence. We are sorry that Basic was not ushered into the world alongside

of its real companion, non-violence, the Mahatma's greatest creation. Tolstoy at least, since perhaps he was only writing a book and not interfering in the political life of a people, was more consistent. His return to simplicity, his abandonment of civilisation and culture and industrial progress, went hand in hand with, and was, indeed, conditioned by, his teaching of non-resistance to evil. This again was born out of his interpretation of the teaching of Christ. But, indeed, it is valid whether Christ taught it or only Tolstoy. Resist not him that is evil means never oppose that which is evil, that is never do violence, never do an act which cannot but be contrary to love. If people insult you bear the insult. We feel that this command is hard only because from childhood onwards we have been taught that it is too difficult. How many of those who condemn it have tried it? Society, government, the army, property, the upper classes in all countries are based on opposition to this law of non-resistance to evil. Tolstoy notes how powerful was the hold of the doctrine of resistance to evil in the world. The Mahatma could tell him how few there are who really believe in non-violence in India. Yet this doctrine is fundamental to the return to the simple life, and the simple life is an essential part of Basic, it is the essential part, all the rest is superficial and unimportant.

Basic education postulates a village life far removed from the complexities of modern state development. It foresees a world of happy and contented villagers, who will be useful to themselves and their neighbours, and will be without the seeds and further growth of modern discontent. They will enjoy their simple and crude physical labour, they will delight in the traditions and stories of the past so far as knowledge of these things is given to them by their guides and teachers. They will value above all other qualities and actions the spirit of mutual help and service to their village. They will live for their neighbours as much as for themselves. This at least it seems to us is the kind of future which the framers of the scheme desire and see and we must take their estimation

and desires into consideration when we are thinking about the scheme. We must be fair to them to that extent. Now we have to ask ourselves how far this will be possible of realisation in the present world. It will surely be impossible unless it is accompanied by real faith in, and practice of, non-violence, such as both Tolstoy and the Mahatma teach. If Basic education is merely to produce a contented and healthy peasantry who will furnish when needed the arms and power of the State, of what new value is the scheme? It will then be on a par with all other existing schemes of education, whose primary aim is so obviously and perniciously the production of obedient citizens and tools, who surrender all to their State.

But the simple life lived according to the teaching of non-violence and non-resistance to evil does give us something new in social matters. The concentration on a craft then has some meaning. The sacrifice or abandonment of what more machinery or science might provide has significance only in relation to the adoption of a new social outlook, new in the sense that it is to be widely practised. As we have seen it is old enough in theory and enunciation.

The theory of philosophy of non-violence has had various apologies both in Buddhist thought and as expressed by the Mahatma. Let us see what basis Tolstoy gives it. When we read his book it almost seems as if he depends upon the special interpretation of a text for his philosophy, and this if true would naturally be a weakness. He tells us how he had repeatedly read the Gospels and the Sermon on the Mount and had admired and wondered at them. He could not understand them. He was not satisfied with the conventional interpretation, that the Sermon represented a perfection unattainable by sinful man, else why should Christ have spoken so directly, and clearly, asking man to follow his commands if these were impossible? Tolstoy writes repeatedly on this question, whether or not such ethical ways are possible or not in this world. He is writing naturally from the Christian standard, but it is still of interest to us

because the same problem exists here. So many are willing to pay the tribute of verbal admiration to ideals such as Tolstoy or Gandhi profess, but they reject the idea of their application as impossible. The world they say is not fit for such fine thoughts and ways of living. It cannot be done. People write that Christ was the only real Christian, they say that the Mahatma is the only real Satyagrahi. Though there is truth of a kind in these remarks, there is also contempt and derision. They really imply a polite but poisonous refusal of the ideals in question. It is such people who will pervert and destroy whatever value there is in the ideal Basic education. It is vital, therefore, to consider their attitude and analyse it.

Tolstoy for long could not understand the command of Christ, not to resist evil. It thrilled him, but it disappointed him. He could not understand why they should offer the cheek and present the cloak to whomsoever should demand or insult them. Again and again he was left alone with his heart and that mysterious book. Understanding came later intuitively not rationally. The words are straightforward, he read them straightforwardly. We are not to resist evil, because that will only create more evil. We are not to resist evil, even if it involves us in suffering, even if we lose all our cloaks and are beaten on both cheeks. For generations it has been instilled into us that it is right and proper to resist evil by force, to tear out an eye for an eye, to set up courts of justice that punish, to keep an army, to defend ourselves from foes. This has been in our lives for thousands of years. This is how we resist evil and combat wrong. We do not realise that we have been trying a vast experiment, and that that experiment has failed. Christ told us it had failed. Tolstoy tells us it has failed. The Mahatma gives us the same message. Violence has not yet rid the world of evil; if any thing, it has increased it. We may progress from family to clan, from clan to tribe, from tribe to nation and in that progress may think that we are combating many kinds of evil. We like to trace a clear progress of civilisation, and this we look upon as

the conquest of evil by organised forces, by the modern state exercising when the need arises its full power of punishment and extermination. But in reality we have only altered the nature of the evil, and there is every reason to believe that we have increased the quantity of evil in the world. The experiment has failed. So, say Christ and Tolstoy and others, for their number fortunately is increasing today, let us stop resisting evil with evil, let us stop resisting evil at all. Let us live our lives more simply, more fundamentally, more truly to nature. The world tells us that such a new life is difficult and dangerous and impossible.

We cannot say that this is good, but impossible. If it is good we really want to demonstrate that it is impossible, we must try to live it and then fail. But we do not try. There is a parallel situation in the world of education with which we are in a sense primarily concerned in this brief essay. For fifty years or more we can find in the Government reports on education complaints that the existing system is too academic and is unfitted for Indian conditions. It is a cry which is constantly echoed and repeated. The evil is realised, but nothing has been done about it, until now with Basic education we do have a scheme which in spirit claims to be new, and if, as we have tried to show it ought to be, it is accompanied with the teaching of non-violence, and also really involves a return to the simple life and a rejection of the modern complex cultured and tortured life, is really new and revolutionary. Only let us understand it for what it is. Let us realise its tremendous implications and either accept these as such, or combat them as such.

Behind Basic education is the feeling of dissatisfaction, not with a past educational system merely, but with a past way of life. Behind Basic Education is the call to a new life. It is indeed, as we understand it, a call that echoes remarkably the teaching of Tolstoy in his book "What I Believe". Therefore have we examined some of the ideas in that book in order to illustrate what to us are the fundamentals of the new scheme—fundamentals which, if properly understood and brooded upon by educationists will give a new life to India,

TOTALITARIAN STATE AND ISLAM

BY MR. AHMAD SHAFI

ROUSSEAU justified the overthrow of the despotism of his times by preaching his gospel of the sovereignty of the people. To-day it is in the name of the people that in some countries a different style of despotism has been created and what started with the pretension of securing their sovereignty has treacherously led to their slavery. The first blow was struck at their national ballot box and in its place was erected the armoury of the party in power. The next was aimed at the possible rival parties in the state who were uncereemoniously liquidated or ruthlessly purged. Then came the turn of what may be termed the nursery of different political parties, the press and platform. The freedom of speech and the independence of thought was curbed and suppressed. At the same time the economic life of the people was forced into a prescribed mould. As if this were not enough, their social activities also were given a new turn and on top of it the teachers and the students were made to conform to the new ideology which inhibited their mental and intellectual agility. All this has been secured by use of questionable methods, moral sanction for which has been sought by identifying the party with the state and placing the state on the pedestal which was once occupied by the kingly autocrats who claimed to be there by divine right.

Is there a sanction in Islam for a state of this type and for the methods used to prop it up? This question has been prompted by Nazi propaganda in the Muslim countries. The position of the Fuhrer in the Nazi economy has been erroneously compared to that of Calif in the Islamic statecraft. It has been pointed out that both before being installed in power have to secure the consent of their followers and that both once in power can exact implicit obedience by virtue of their office. Superficially the analogy may seem to be true, but the resemblance is only skin deep and there is no more similarity between the head of the Islamic state and the Chief of the Nazi or the Fascist

party than can be found on the surface. The one rules for the state in which the human element has been assigned no value, justice and morality have been pushed underground, and religion has been ignored. His motto is "nothing outside or above the state, nothing against the state, everything within the state, everything for the state". The other is installed in his seat for a different purpose and has for his guidance a code of conduct which he cannot break with impunity. The following brief paragraphs have been written to explain this.

Islam has taught us a theory of sovereignty which is entirely different from that with which the democratic form of government has made us familiar or which the kings enforced by their divine right, and for that reason it has evolved a different practice of statecraft. It seeks its sanctions from the Quran and the traditions of the Prophet and the conduct of the first four Califs who have been aptly called the rightly guided Califs.

"The earth is God's", says the Quran (VII. 127). Again and again it says that "whatever is in the heavens and the earth is His". These and several other passages that could be quoted settle the question of sovereignty. It belongs to God alone. What place, you may legitimately ask, is then assigned to mere man, what role is he to play and what duties and obligations devolve on him in this scheme of things. On the day of his creation, man was defined as a "vicegerent" (II. 30) and to sustain this position is made "subservient to you whatever is in the heavens and whatever is in the earth, all, from Himself; most surely there are signs in this for a people who reflect" (XLV. 13). This has been addressed to mankind in general. The virtuous are referred to separately, for example, "the land My righteous servants shall inherit it". (XXI. 105), and in another passage a specific promise of being made rulers in the land is given to those who believe and do good: "Allah has promised to those of you who believe and do good that He will most certainly make them rulers in the earth

as He made rulers those before them" (XXIV. 55). Righteousness, belief and good are defined separately, but I must not digress into that matter here. Now, both the rulers and the ruled have their obligations and duties which are concisely set forth in the following passage: "O you who believe obey Allah and obey the apostle and *those in authority among you*; then if you quarrel about anything, refer it to Allah and the apostle, if you believe in Allah and the last day; this is (the) better (part) and very good in the end" (IV. 59). The obedience is due first to Allah and His Prophet and only secondarily to "those in authority from among you".

Towards the close of the early Meccan period of the Prophet's ministry was revealed the verse: "And their rule is to take counsel among themselves" (XLII. 38) and quite early in Medina another verse of the same import was revealed: "And take counsel with them in the affair" (III. 158). "Those in authority from among you" were elected or selected (if you think the conditions which make present day elections authoritative did not then exist) in accordance with these verses, that is after the Mussalmans had taken counsel among themselves, and as these verses came quite early in the ministry, their observance became a regular feature of the life of the Mussalmans. A more or less democratic form of government thus came into existence and even after this gave place to autocracy the original rule of taking counsel among themselves was not allowed to lapse for want of use.

It will be noticed that an occasional chance of conflict with "those in authority from among you" is anticipated and when that happens it is not the ruler who has the last word by virtue of his position nor the ruled who have permission to revolt on the assumption that they are in the right but Allah and His Prophet whose authority is to prevail. I anticipate the retort. This, you may say, is only another form of totalitarian state which the democratic form of life superseded. No, this is not the type of an authoritarian form of government where one man or a junta of men

determines according to his or their own light what constitute the interests of the state and exercises total power in its name. In a Muslim state the ruler is there to see that the law of the Quran is worked and maintained and his position does not raise him above the law and he cannot alter or stay even the least part of it. Yet, Islam has catholicity enough to evolve four main schools of jurisprudence. The ruled have equal obligation to see that the ruler maintains the law of Quran. Mutual vigilance thus results and as long as both the parties follow the rule of the Quran, a balanced state is maintained.

The totalitarian state today makes its own laws to suit its own ideas of right or wrong and enforces them ruthlessly by means of violence and terrorism to ensure the disappearance of any rival, social, economic or political thought. Even religious differences are not tolerated and regimentation of society makes life a machine made object. Not so the laws of the Quran only a few of which are quoted in this brief article to indicate the nature of the principles, on the bed-rock of which was raised the entire fabric of the Islamic state. "To Him obedience be rendered constantly" (XIV. 52) is virtually the refrain of many a passage in the Quran and obedience is demanded not only in spiritual affairs but also in secular matters.

Again, "judgment is only God's" (XII. 40) but "when you judge between people, you judge with justice" (IV. 58). Evidence is an indispensable ingredient of justice and stress is laid on its impartiality and its being offered without hope of recompense or fear of consequences. "O you who believe, be maintainers of justice, bearers of witness for Allah's sake, though it may be against your own selves or (your) parents or near relatives; if he be rich or poor, Allah is most competent (to deal) with them both; therefore do not follow (your) low desires, lest you deviate; and if you survive or turn aside, then surely Allah is aware of what you do (IV. 135). This is meant to ensure the smooth working and purity of the administration of justice, and quite properly the nature of restraint is moral.

Integrity of social relations depends on the fulfilment of agreement, contracts, covenants and treaties. "O you who believe fulfil the obligations" (V. 1), says the Quran, "And fulfil the promise, surely every promise shall be questioned about" (XVII. 34) and "O you who believe why do you say that which you do not do. It is most hateful to Allah that you should say that which you do not do" (LXI. 2-3).

Religious tolerance is enjoined in the following verse among the others: the Prophet is asked to tell the non-believers: "You shall have your religion and I shall have mine" (CIX. 6) Moderation in those matters is counselled by saying: "Do not exceed the limits in your religion" (IV. 171). Again: "Do not abuse those whom they call upon besides Allah, lest exceeding the limits they should abuse Allah out of ignorance (VI. 109).

The theory of chosen people has been exploded for all times: Surely the most honourable of you with Allah is the one among you most pious" (XLIX. 13), "O you who believe let not (one) people laugh at (another) perchance they may be better than they, nor let women (laugh) at other) women, perchance they may be better than they (XLIX. 11).

International relations also are raised to the level of equity and justice: "And let not the hatred of a people incite you not to act equitably" (V. 8) and this principle was enforced even in the case of the people who prevented the Prophet and his followers from visiting the Kaaba: "And let not the hatred of a people—because they hindered you from the sacred mosque—incite you to exceed the limits" (V. 2).

Principles of inter-racial and international co-operation are laid down in another verse: "And help one another in goodness and piety and do not help one another in sin and aggression" (V. 2). This principle is extended to internecine strife: "And if two parties of the believers quarrel, make peace between them; but if one of them acts wrongfully towards the other, fight that which acts wrongfully until it returns to Allah's command; then if it returns make peace between them with justice and act equitably; surely Allah loves those who act equitably (XLIX. 9).

Where is room for a fascist or a nazi state in a religion like this?

A NEW THEORY OF TRUTH

BY PROF. M. HIRYANNA, M.A., Ph.D.

THERE is an idea prevalent in the West that philosophy has, for too long, been considering abstract questions, which have little bearing on the realities of every-day life. Some years ago, when the social and international confusion resulting from the last world war had come to be keenly felt, Lord Samuel, as President of the British Institute of Philosophy, drew the attention of contemporary philosophers to this fact and urged upon them the necessity for studying practical problems likely to be of direct use for man in right living. The letter which he contributed in that connection to *Philosophy*, the official organ of the Institute, gave rise to a very interesting discussion in which several leaders of British thought took part; and, while a few supported Lord Samuel, the majority of them disagreed with him. Mr. Bertrand Russell was not

one of those who participated in this controversy; but, to judge from the nature of the theme which he has selected for his latest book,* he certainly does not subscribe to the view held by Lord Samuel. For he discusses in this book one of the very problems supposed to have been over-investigated, *viz.*, theory of knowledge; and he has done so not in times of peace, but when the world is in the midst of another devastating war. There is much to be said for the view of the majority in this controversy, because the pursuit of theory is, in one sense, the life and soul of philosophy. Without a proper basis in it, there can be no clear idea of what our purpose in life is, and therefore of

* AN INQUIRY INTO MEANING AND TRUTH by Bertrand Russell, M.A., F.R.S. George Allen & Unwin, Ltd., London, 1940, Pp. 352. 12s. 6d.

what right living should be. The fact is that theoretical investigations are not unnecessary; only the results reached through them require to be related deliberately to the needs of practical life. This is a truth which has always been recognised in India; but it is not all unknown to the West, for it was put forward with great force by such eminent thinkers as Plato in ancient, and Spinoza in modern, times.

The book under review is based on the William James Lectures which the author delivered last year at the Harvard University, and its subject-matter is truth. But the question is discussed here from the linguistic standpoint. This is the significance of the inclusion of the word 'meaning' in the title chosen for the work. This linguistic approach shows the affinities of Mr. Russell's view to the contemporary philosophic movement which goes by the name of 'logical positivism' whose main contention is that the terms 'true' and 'false' are applicable *only* to propositions. A proposition, it is said, is 'true' within a given system, if it is consistent with the rest of the system; otherwise it is false. (p. 140). In other words, truth is discovered by studying the *form* or *structure* of the proposition concerned; and there is no need for this purpose to go outside it to what it asserts or points to. The outcome of such a view is the repudiation of philosophy regarded as a branch of study concerned with the nature of ultimate reality. 'Reality', a famous exponent of the new theory has stated, 'is a metaphysical term for which there is no legitimate use' (p. 281).

This is, however, according to the more rigorous among the logical positivists. But Mr. Russell is not one of them, and he differs from them in some important respects. In regard to truth, he admits that there are propositions whose truth or falsehood is known through their relation to other propositions; but he adds that in a system consisting of such connected propositions, *at least one* should be verifiable by direct observation. So far, he still maintains what is described as 'the correspondence theory', which he put forward thirty years ago. By restoring the link with reality in the test for truth, even though

it be only at one point, he also saves philosophy, in the traditional sense, from being eliminated altogether. This is only a bald outline of the theory of truth as propounded here. We have not referred to its details; for they are highly technical and involve a good deal of difficult and unfamiliar symbolism.

The book is enlivened throughout by the brilliant style of the author, but it is scarcely necessary to enlarge upon this aspect of Mr. Russell's writings. We shall only draw attention, before concluding, to one feature of the work which should make a special appeal to students of Indian Philosophy. Owing to the importance which has, all along, been attached in Indian thought to tradition and the texts embodying it, Indian logicians have discussed at great length the nature of the 'meaning' of words and sentences. Consequently there are many points of contact between their discussions and those found in this book. For instance all speech, according to Mr. Russell, is fundamentally imperative and is designed to cause some behaviour in the hearer (p. 84)—a view which is identical with that of a well known school of Mimamsakas. Again, we read here that a word like *dog* is not one as it is commonly assumed and that, when we utter it on two occasions, 'we utter in fact two examples of the same species, just as when we see two dogs, we see two examples of the same species' (p. 24). The Indian logicians discuss this point, but they justify the common-sense view of the unity of a word. Their argument is thus summarised by Max Muller in his *Six Systems*: 'When the word *Cow* is pronounced twice, we do not think that two words have been pronounced but that the same word has been pronounced twice. And though two individuals may, no doubt, pronounce the same word differently, such differences are due to the organs of pronunciation, and not to the intrinsic nature of the letters.' But whether the results reached here agree with the Indian conclusions or not, their value is very great; for Mr. Russell has arrived at them independently and without at all being influenced by Indian thought.

American Women and Their Club Activities

By LALITA KUMARAPPA, B.Sc.

(Cornell University, U. S. A.)

WOMEN'S clubs of all sorts and sizes are to be found dotted from one end of the United States to the other. Even a small town of a hundred thousand people is likely to boast of ten or twelve such organizations. American women are energetic and eager to improve their minds and keep abreast with the times, so it is not uncommon that many women belong to three or more clubs. They find that membership in several associations with different objectives keeps them alert, alive, and widens their vision, as well as makes them more tolerant of other cultures than their own.

Since the majority of American women do their own housework or hold jobs, it is the custom to meet in the afternoons for their club activities. Women's organizations in America fall under the following main groups: social, religious, educational, civic, business, philanthropic, social welfare, patriotic, political, and miscellaneous. But regardless of the type, each club certainly achieves what it sets out to do; its members really "get-going" and attack the problem on hand with great enthusiasm, so unlike most of our sleepy, lack-a-daisical clubs here in India, where it is rare to find even ten members at a time unless enticing invitations are sent out announcing a social such as a tea, lunch, or some entertainment. Our women, on the whole, tend to shirk responsibility and want the other fellow to do everything; as a consequence, little ever gets done, and the club falls into a coma—often ending in its being dissolved.

Among the American clubs, the Junior League Club is distinctly an aristocratic association, composed of the young debutante daughters of those people making up "the 400", or the socially elite of the U. S. A. I am mentioning this club here, because it does not fall under any of the classifications mentioned before, since its activities are varied. Its aim is to foster interest, among its members, in the social, economic, cultural, educational, and civic conditions of their own communities. The Junior Leaguers are expected to do efficient volunteer service, and to this end they spend

some hours every week at various institutions such as hospitals, welfare centres, etc.

Social Clubs the world over are much alike with their chief aim to divert and amuse their members, so I shall not enlarge upon their activities any further.

Church clubs, girls' guilds, "sewing bees", Sunday school clubs, and missionary associations come under the heading of *religious organizations*. They meet under the direction of the Pastor, and see that the church is in repair, and that its linens and vestments are in good condition; that the Sunday School has books, etc., and that their missionaries at home and abroad have the necessary where-withals to carry on their good work. They also have study periods in which they study about one country at a time— aspects such as religion, education, customs, and so forth are all considered. Besides these serious occupations there are, of course, the church socials which are meant to promote communal solidarity and goodwill, and to which the members look forward with great pleasure.

Then come the *Educational Clubs*, an example of which is the University Women's Club—the open sesame to which is, naturally, an university degree. It meets once or twice a month and has lectures or debates that are quite intellectual in nature. The lighter side of such a club's life is seen in the tea and gossip that usually precedes the lectures. One of their worth while activities which deserves mention is the raising of funds to give scholarships to poor women students who wish to go in for higher studies.

To the group of educational clubs also belong literary, musical, and arts organizations. The first named study literature, languages, philosophy, comparative religions, and so on, a different member taking charge of each meeting. She follows the programme which is made out for the year. Sometimes they have an author such as H. G. Wells or some other well known literary figure to give

an informal talk. The musical clubs meet about once a week in the afternoons. The members rehearse items and give concerts once or twice yearly, thus making money to meet their expenses.

Among the clubs, one deserving special attention is the *Civic Club*, which is very popular in America; each little town tries to outdo its neighbour in having better roads, better sanitation, etc. The members meet under the leadership of the Mayor and discuss ways and means of improving their town's slum district, having more parks, bettering the electric and water supply, increasing the number of children's playgrounds, and recreational facilities.

Garden Clubs embrace a wide number of women who vie with one another for the prizes for the best garden, best flowers, finest fruit, finest vegetables and the loveliest flower arrangement. While improving their own environment they learn a great deal and do not have so much time for unnecessary and malicious gossip, I am glad to say.

Among *Useful Associations* we may mention *Business Women's Hotels, Clubs, and Residence Halls*. They cater mainly to working girls, and young, unmarried women in cities who want a decent place to live in along with facilities for enjoyment. Many such hotels and clubs are run by women exclusively—and excellently too—and offer their patrons a Gym, library, restaurant, lounge, baths, swimming pool, beauty salon, laundry, private Post Office service, and a social life that is most interesting. A few years back girls were just tasting the wine of freedom and enjoying "Studio Apartments", but now they have trekked back to living under the protecting wings of women's residence clubs, because they find it pleasanter and more luxurious, without having the bother of keeping house on small incomes. This is possible only because of the large number of women who patronize such places and hence help in bringing down the cost of all these services that individual members could not afford to have by themselves.

There are numerous *philanthropic organizations* such as the Red Cross Society, the S. P. C. A. and so forth.

A good example of *Patriotic Clubs* is the D. A. R., or the Daughters of the American Revolution. Membership is limited to only the female descendants of the men who fought in the American War for independence. The aim of these women is to foster a so-called pure American Stock. This is hard, and also rather foolish, since the American people are a hodge-podge of nearly every race under the sun. It is a very conservative organisation which has a difficult time keeping to its aims and limited membership.

Just as men have *Political Clubs*, so also do the women have their Democratic and Republican units. They are most active before the election of a President, Governor, Senator, Congressman, Alderman, Mayor, or Judge. If a woman is running for any of the above-mentioned offices, then these clubs are thrown into a veritable frenzy of activity, and great sums of money are spent on campaign and election expenses. These clubs have certainly done much to enlighten ignorant women on the responsibility and use of the vote, and to educate them in political affairs. Matters pertaining to women that are brought before the Legislature are thoroughly studied by them, and then they carry on a well-organized propaganda for or against the Bill under consideration.

Last, but not least, there are numerous *Secret Societies* such as the college societies and fraternities, the Eastern Star, the Rebeccas, etc. All of these have amusing or solemn initiation rites at which men are not allowed.

I have given you only an idea of the sorts of clubs that have been brought into existence in the States to meet the various needs of women, and to stimulate and enlist in promoting the welfare of the American woman. Finally, the point that I should like to stress is that each one of these clubs is very active in its own special field, and makes its influence felt in the National life of the country. And that is why the American woman today plays an equal part with the man in shaping American civilisation and its destiny. In this respect women of other lands have much to learn from them.

CONVOCATION ADDRESSES

[During the last month or two a number of Convocation Addresses have been delivered at the various Universities of India. An attempt is made in the following pages to give a brief account of the pronouncements in recent Convocations.—Ed. I. R.]

SIR C. V. RAMAN: PATNA

Sir C. V. Raman's address to the Patna University was a stirring call for dynamism. "Life is essentially dynamic," he said. "Any nation or individual who is content to remain static will inevitably be pushed out." He recalled that we are the inheritors of a great civilization more ancient than that of Greece or Egypt. Ancient India could claim to have scientists and philosophers who had made definite contributions to wake up the world from the stupor of ignorance and whose name could be remembered even today with a deep debt of gratitude. "For example," he said,

we find the Hindus having profound knowledge in special branches of Mathematics, in Astronomy, in Astrology and in various branches of Chemistry and Metallurgy of which we are proud today.

We can yet attain to that eminence. But success can only come from courageous devotion to the task lying in front of us. "Devotion, courage, even capacity are what we need in India today. We have abundant human material."

Speaking as a teacher of 24 years' experience, Sir C. V. Raman wound up with the assertion

that the quality of the Indian mind is equal to the quality of any Teutonic, Nordic or Anglo-Saxon mind. What we lack is, perhaps, courage and the driving force which takes one anywhere. We have, I think, developed an inferiority complex. I think what is needed in India today is the destruction of that defeatist spirit. We need a spirit to victory, a spirit that will carry us on to our rightful place under the sun, a spirit which will recognise that we—as inheritors of a proud civilisation—are entitled to a rightful place in this planet. If that indomitable spirit were to arise, nothing can hold us from achieving our rightful destiny.

LT.-COL. KEDAR: NAGPUR

Lt.-Col. T. J. Kedar, Vice-Chancellor of the Nagpur University, addressing the 20th Convocation, referred to the incidence of the war which was affecting the cloistered life of the University itself.

It is, perhaps, a sign of the times that the Chancellors and Vice-Chancellors of Universities should have bestowed on them the military ranks of Colonel and Lieutenant-Colonel. My ambition, however, is to see those ranks within the reach of our graduates. I want to see every young man who seeks to obtain a degree at my hands to satisfy me that he has, besides passing his examinations, imbibed something of the martial spirit and discipline.

The Vice-Chancellor stressed the need for the expansion of the University Training Corps as the obvious step for achieving this object, but he regretted that the mills of Government grind slow and hesitant.

As a second alternative, the University passed an ordinance requiring every student prosecuting a course for his first degree to undergo a test in shooting. This involved no burden on the public purse; but for reasons of policy, which it is difficult to appreciate, the requisite sanction of the Government for the purpose has not been forthcoming. Time is, however, on our side and the Athenian and Spartan conceptions of education must coalesce into each other.

Turning to the topic of the day, Col. Kedar spoke on the virtues of freedom and democracy and a wider outlook to meet the challenge of Hitler and his like.

The present war is an eye-opener and it has revealed that the idea of completely independent national sovereignty is now neither a desirable nor a possible one. The new world which will be evolved out of the war will be a world federation of democracies, for the great industrial revolution that has taken place in the field of war has made it impossible for any one nation to survive in a war with a bigger and more powerful nation bent on aggression.

SIR RADHAKRISHNAN: DACCA

In his address to the Dacca University Convocation on November 25, Dr. Sir S. Radhakrishnan dealt with a problem of immediate concern to the whole country, viz., Hindu-Muslim relations. He said:

To develop a united India has been the purpose of all great Indians. Geographically she is marked out as a single country. Even in the old days when the difficulties of transport and communication in such a vast area were immense, there were attempts at political unification under Mauryas and Guptas. Under the Khilja, Toghluks and Moghuls the country was under one sovereignty. If a nation is a body of men and women with their roots in the past and shaped by long historic processes, India is a nation from early times.

The problems facing us are neither Muslim nor Hindu but Indian. They can not be resolved into religious, communal, or sectarian components. In the eloquent words of Sir Radhakrishnan:

India is an indivisible unit and will have to act as such in peace and war. We are united both in safety and peril. We all face a common peril and must participate in the common task of winning and preserving our liberties. We are all faced by the same needs of a sufficiency of food and a decent human status. Our social disabilities are common. We must strive to remove them. If we succeed, the bogeys that haunt us in the present gloom will disappear. If we fail, nothing else matters. The purpose of a university should be to work for an India in which Hindu and Muslim, Buddhist and Christian, Jew and Parsi can take pride.

If we are to take a proper view of life, we must elevate the ideal of citizenship above the conflict of sectional interests. Nay more. The ideal should even transcend merely national interests:

The principal cause of the great struggle now on is exaltation of the national ideal at the expense of the human. We cannot have peace so long as nations do not possess a sense of honesty, courtesy and chivalry. If war is the nemesis of nationalism gone mad, it is because nations adopt the ideal of the absolute state. But there is nothing in nationalism which is not consonant with the truest international ideal. Larger outlook does not supersede patriotism but deepens its meaning and extends its range. India to-day asks for national autonomy and not independence which is impossible in the present world which is inter-dependent.

NAWAB MAHDI YAR JANG: ANDHRA

The Fifteenth Annual Convocation of the Andhra University was held at Waltair on December 6, the Maharaja of Jeypore, Pro-Chancellor presiding. Dr. C. R. Reddy, Vice-Chancellor, spoke about the University's work while the Convocation address was delivered by Nawab Mahdi Yar Jang Bahadur, Education Member of the Nizam's Executive Council and Vice-Chancellor of the Osmania University.

The Nawab Bahadur began his address with a reference to the war, which he said is as much ours as that of anybody else.

We are fighting in defence of our country, our liberties and of the ideals for which our whole educational system stands.

It is absurd to bargain or to propose any conditions for defending our own hearths and homes and everything we hold dear. This is no time for party strife or internal dissension. Let us unite and face the common danger. We must prepare and organise ourselves for defence and all other considerations must be subordinated to this stern necessity.

He dwelt on the close relations which existed between Andhra and Osmania Universities and paid a tribute to the former as one famous for the researches of some of its Professors.

He deplored the tendency towards indiscipline noticed recently in some of Indian Universities.

Submission to discipline, he said, is essential to success as no University organisation is possible without it. The vital importance of discipline has been fully demonstrated in the present war among all nations.

As for the young men in our Universities, discipline should be as far as possible self-imposed. This means self-control; for surrender to one's own desires and passions is like being a slave to an evil master. A good rule of conduct is to do nothing that would bring discredit on the Alma Mater.

The speaker added that he did not believe in a godless education. Religion must be assigned its rightful place in any University scheme.

MR. C. RAJAGOPALACHARI: LUCKNOW

The address delivered by Mr. C. Rajagopalachari to the Lucknow University Convocation is one of the briefest on record. For some time past there has been rumour of a difference of opinion between Gandhiji and C. R. over the creed and application of non-violence in national policy. Mr. Rajagopalachari took this opportunity to expound his view in the light of the emergency that has arisen to repel the aggressor in self-defence. For twenty-two years since Gandhiji took the Congress by storm we have practised satyagraha said C. R., with "a considerable amount of success".

This practice has given us something more than objective success. We have gained a feeling of inexhaustible strength which is more precious than any actual achievement, because it sterilises all defeats and failures and protects us effectively during every reverse.

But no discovery of principles of action, however, can escape the modifications required to meet environment.

No principle can be practised in this complicated world without compromise, especially when we are dealing not with individuals but with large numbers of men and women and under conditions which have been already made for us and which have created a vicious circle for any remedy to be effectively applied. . . .

We keep our face turned steadily in the direction of Ahimsa, but only do not commit the mistake of killing the principle itself by opposing it to common sense and hard reality.

The defence of India, according to C. R., is a case to be treated as an exception. The issue did not come up before the country in such definite terms but all the same the exception was always recognized.

Now, however, the issues that have emerged on account of the present war, and the attitude of Britain towards the rightful claim of India to independence, could not be dealt with without facing this problem of non-violence in relation to national defence. Gandhiji stands for total opposition to all war. But some of us feel that our struggle cannot simultaneously bear the weight of two such major issues—the issue of

British control over India and the demand for its total removal, and the issue of non-participation in war, total and irrespective of equity or policies of alliance to secure just ends. Surely, we cannot hope for emancipation at the hands of Britain's enemies. We are held in bondage by Britain, and we must limit our problem to operating on the British mind. A compromise becomes, therefore, inevitable on the issue of non-participation in all wars.

The ending of war as a means of attaining international justice should be tackled some time but not simultaneously with our national struggle which has come up to the very point of solution and which only awaits one or two wise steps to reach complete success.

The just and reasonable demand of the Indian people, continued Mr. Rajagopalachari, is that the governance of India "should be fully transferred now during the war, and, indeed, more especially on account of the war to a provisionally-formed national coalition government".

Even from the point of view of mere efficiency, the present unconstitutional and wholly undemocratic arrangement at the centre and in most of the provinces is a fatally weak arrangement and will crumble at the onslaught of real danger.

Ignoring the just and reasonable demand of India, Britain cannot get the free and willing co-operation of India, the India either of the National Congress or of the Muslim League. On anything but this basis, it can only coerce and exploit, it cannot get co-operation. The Congress and the Muslim League agree cent per cent on this stand and no sophistry can hide this from the intelligent world. The absence of a political settlement between the National Congress and the Muslim League cannot wipe out the glaring fact of a consensus of opinion on this vital point as against Britain.

Mr. Rajagopalachari then asked the country to put forward its minimum demand and stick to it. It is evidently a lead to the Congress to go back to Poona and he made it plain in what may be called his confession of faith.

I have not been quite an insignificant colleague of Gandhiji. I have worked with him these twenty-two years and feel the just pride of having helped him substantially to develop and put into action his principles and methods. Many are the ties that bind me to him, and it is not a pleasure to discover a difference and recognise it as leading to a parting of ways. But prayerfully and in all humility must we face such a recognition if it must come.

RT. HON. SAPRU: BENARES

Sir Tej Bahadur Sapru, in his convocation address, touched upon many subjects of vital interest to the nation at the present time and spoke with deep impressive earnestness. After discussing the ideal of Democracy in the light of the teachings of British political philosophers like Burke and Mill and Morley and Bryce, Dr. Sapru traced the evolution of the idea of Swaraj since Dadabhai Naoroji and called upon the Universities of India to justify their existence "as Universities in the West have done in epochs of national ferment by battling against the forces of darkness, prejudice and passion".

He called upon the learned men of the Universities to apply their minds to the many vexed problems of nation-building and give a lead to the country.

What then is the part which we are entitled to expect the Universities to play in the development of our national life? First and foremost, I submit, we should expect our Universities not merely to impart education in modern sciences and different branches of knowledge, but to bring about a synthesis of Indian culture.

Who are the elements of the nation to be blended again together? In what spirit is that reorganisation to take place? I feel that at this juncture our learned professors may do worse than rescue themselves from party slogans and shibboleths, study the realities of the situation, the possibilities and the impossibilities of a particular line of advance which we cannot ignore excepting at our own peril and enable us by their wisdom and dispassionate judgment by the results of their study to see light.

And then there are practical issues waiting for solution such as the question of franchise and the minorities' methods of representation in the future Constitution. It is up to the Universities to thresh out these problems and give right direction to the people.

Today you have certain practical issues waiting for solution and I venture to make a few suggestions for your Department of Politics. We have been told authoritatively that it is for Indians to frame a Constitution. If we have to frame such a Constitution, let us be serious about it. The spade work must be done by men who have the time and leisure and, above all, a thorough knowledge of our country and, also of the constitutions of other countries. In our case if political power is to drift into Indian hands, it is clear to my mind that it cannot be reposed into the hands of the few. The ultimate responsibility must be owed to the country at large.

Sir Tej Bahadur, in short, invited the Universities to produce leaders for the future Indian democracy just as Lt.-Col. Kedar asked them to arm themselves for the defence of the country.

The greatest need, perhaps, of Indian democracy, that is yet to be, is leadership. It is inevitable in conditions such as we are witnessing today in our country, that our thoughts should often be running on sectional or party lines and in the clash of ideas that we notice in the country, there should be not only conflict between one community and another, but between one party and another. In the midst of this clash there is nothing more easy for each party and each community than to assume that it is or at least it represents the entire nation, or that it constitutes a separate nation.

I hold very strongly that the Universities must recognise their responsibility in providing the type of leaders who feel that they owe duty to the whole people and not merely to their party, for I fear at the present moment the nation has receded in the background and party is occupying the forefront.

SIR MAHOMED USMAN: ANNAMALAI

The need for the creation of a unified and greater India was stressed by Sir Mahomed Usman, Vice-Chancellor of the University of Madras, in his convocation address to the Annamalai University on December 1. In the absence of Sir Mahomed at Delhi, the address was read by Dr. B. V. Narayanaswami Naidu.

I feel convinced that there can be a greater India with fuller autonomy and enjoying her rightful place in the sun, but it must be an India created by her sons and well-wishers.

Sir Mahomed envisaged a future constitution for India within the British Empire.

Having conceded this point, I would then automatically assume that no constitution could be framed which does not grant to this land a larger measure of complete self-government than is possible under the present constitution. Greater freedom and power would be essential in the Provincial Governments. That freedom would be so wide that it would preclude all but the minimum control that is essential to secure agreement of policy through the Central Government on such important subjects as Defence, Foreign Policy and Economic Policy.

Sir Mahomed also opined that Party Government was not best suited to the needs of India and so advocated some form of Government by coalition, both central and provincial.

THE CLASSICS IN EDUCATION

BY DR. P. K. ACHARYA, I.E.S., M.A., PH.D., D.Litt.

THE appeal made by Dr. Pannalal, I.C.S., Educational Adviser to the Government of U. P., in his remarkable Convocation address to Allahabad University on November 15, for a Military equipment for the defence of the country and for the study of classics for a more practical purpose has not come too soon. The idea of a free India without her own military force for the defence would be a mere dream. Similarly mere brute force without refined culture will merely create a jungle where might will be the only right and where no organised unity would be possible. Dr. Pannalal appealed to the educated parents to supply well educated officers for the national army. And his appeal for a well balanced classical education which alone can supply a cultural basis of the mind was made not only to the educational institutions but also to the common sense of all those who can think for themselves. His suggestion for a compulsory course of study in one of the classics for all those who attend schools deserves a dispassionate examination both as regards its advisability and feasibility. Dr. Pannalal has not overlooked the national importance of the study of natural sciences and modern languages. But his fear that the study of classics, especially Sanskrit, may disappear from these provinces, the original home of Sanskrit, is not an alarmist's or propagandist's view. It is well founded. The gradually progressive reduction in the number of pupils who offer classics at the school and intermediate stages will prove it beyond any reasonable doubt. The causes of such reduction are also well known. They are due to what Dr. Pannalal correctly says, the overloading of the curriculum, syllabus and method of teaching and examination, and also the discrepancy in the salaries and public recognition between the graduates in classics and in other subjects. Our Pandits and Maulvis think too highly of their grammars. They are over-zealous of their own learning. Their Himalayan height of standard cannot be reached by the average students. They have frightened pupils by the butchering practice of an unusually stiff examination. They are,

however, not treated by the public as highly as they think of themselves. They are rather pitied. The terms *Pandit* and *Maulvi* imply derision rather than real respect. They have lost the leadership of the Society. They are no longer consulted, as they used to be, in matters of litigation, in selecting a career or even choosing a bride or bridegroom.

Dr. Pannalal has not discussed the ways and means which would make it feasible to include in our curriculum a compulsory study in classics. He has, however, referred to the desirability of adopting such a course when he says that in other countries the value of Sanskrit as the vehicle of the highest thought and culture is acknowledged and that Sanskrit (with its branches Pali and Prakrit) is the key to this treasure-house, and through the study of it alone can we hope properly to enjoy and appreciate our inheritance. He correctly deplores that "not only are we in danger of losing our literature but also forgetting our history and civilisation because all 'ancient documents, copper plate grants, inscriptions, coins are in Sanskrit'. These matters have been more elaborately discussed by a Committee set up by the British Government to ascertain the right position of the classics in the whole system of education. Whether classics should be a compulsory subject of study for all school-going boys and girls and how it can be made feasible has been thoroughly examined by a strong Committee of 21 experts representing all shades of views headed by the Marquess of Crewe, which was appointed by the Prime Minister Mr. Lloyd George on the 27th November 1919, soon after the successful termination of the last Great War of 1914-18. The necessity for such an enquiry was felt as the forces of disruption which were let loose both by the victors and victims had to be controlled for the purpose of re-establishment of peace. The terms of reference concerned an enquiry into the position of the classics, i.e., the language, literature and history of ancient Greece and Rome in the educational system of the United Kingdom of Great Britain

and Ireland, and a workable scheme as to the means by which the proper study of them may be maintained and improved. The Committee reported thus: "The question of the position of classics in a national system of education touches at almost every point the whole field of education from an historical, a theoretical and a practical point of view. The classics are not, like science or modern languages, something that has recently been added to the educational curriculum. They were for centuries the main, if not the sole, instrument of education other than elementary, not only in this country but in all western Europe, and the readjustment of their claims to modern conditions cannot be considered without a survey of the whole province of liberal education." The Report adds: "We have often found it desirable to draw a distinction between those schools which have inherited and still maintain in a greater or less degree a classical tradition, chiefly through a connection with Oxford and Cambridge, and those schools, both for boys and girls, mixed or dual, in which no such long established tradition exists. Schools of the latter class ordinarily receive a large number of pupils direct from the Public Elementary schools, while those of the former receive fewer or none, and there is a corresponding difference in the ordinary age of entry." These remarks are applicable to Indian conditions also. Sanskrit Pathshalas and Makhtabs will represent schools of the first category while the Anglo-Vernacular schools represent the latter.

Similar Committees were set up to investigate the position to be assigned to English, to Modern Language and to Natural Science. All these Committees including the one on classics "concur in holding that the subjects of which they respectively treat can contribute something to the welfare of the nation; all alike agree that other subjects than their own should find due place in our educational system, and that pupils who show special aptitude for any one subject should receive every encouragement and assistance to carry the study of it, at school or at the University, to the highest point which they are capable of attaining".

All these Committees also agreed "that there is no sphere of national activity, of national life and thought, which does not in some way touch the object that the Committee on classics had in view. Ancient thought is inwoven in the fabric of our modern life. In our political theory and principle, in the habits of mind and imagination which make the man of science, in the laws of thought which animate Philosophy and Theology, in the impulse, sympathies and apprehensions of the poet, in the wisdom and forethought of the administrator, the work, the aim and spirit of the classics (Greek and Latin as well as Sanskrit and Arabic) are vital to the highest development of our civilization. That it would be *national disaster* if classical studies were to disappear from our education or to be continued to a small class of the community is conceded by men of every school. It is not a matter which concerns our leaders alone. That which contributes to the development of the finest minds should not be denied to any of our people".

"No one who has given serious attention to the matter can doubt that the economic, political, social and moral welfare of the community depend mainly on the development of a national system of education which, while securing for every child in the country the equipment necessary for playing his part amid the complex conditions of Modern Society, will also provide his leisure with ennobling occupation and his life with a spiritual ideal. And it is concluded that in such an education the study of the literature, art, science, history and philosophy of Greece and Rome in case of Great Britain and in case of India that of the Hindus and the Muslims cannot be replaced by any other which in both respects is so comprehensive and so effectual."

The measure should be directed to the attainments of the three ends: (i) to secure for the classics at a sufficiently early stage a substantial position in the general education of pupils in High School and Secondary Colleges; (2) to provide full opportunity for all pupils with the requisite tastes and aptitudes to carry the study of

classics to the highest point which they are qualified to attain; and (3) to bring those including adults who are and must for good reason or of necessity remain ignorant of the classical languages into some contact with the classical spirit.

The first and primary move should be to rouse an interest in the autonomous Board of High Schools and the Education Authorities of the Government and teachers in schools, colleges, and universities. It is the task of the classical teacher to see that his pupils carry with them from school or university a

sense of the real meaning of classics, of their influence on the history of the past and the life of the present. It is the task of every one who has derived anything of training, of culture, of happiness from the study of classical learning to take a part in enlightening public opinion, and we believe enough in our subject and in our fellow-countrymen to be convinced that the endeavour will not be in vain. Thus behind all these there stands, and has ever stood, a stronger power, the *public opinion of the country*, and to public opinion we have in the last resort to make our appeal.

CONGRESS POLICY AND GANDHIJI

—(o)—

THE following is the full text of the Resolution on Congress Policy adopted by the Working Committee at Bardoli on December 30 :—

CONGRESS POLICY

Fourteen months have elapsed since the Working Committee held their last meeting and during this period the world has fallen ever deeper into the abyss of war and rushed headlong towards self-destruction. Members of the Committee have met again on their release from prison and given earnest thought to all the national and international developments during this fateful period of human history. The burden of guiding the Congress and the nation at this critical stage, when old problems assume a new significance and the war has approached the frontiers of India, bringing new problems in its train, is a heavy one which the Committee can only shoulder worthily with the full co-operation of the people of India. The Committee have endeavoured to keep in view the principles and objectives for which the Congress has stood during these past many years and considered them in the larger context of world conditions and world freedom. The Committee are convinced that full freedom for the people of India is essential and even more especially in the present state of world turmoil, not only for India's sake but for the sake of the world. The Committee also hold that real

peace and freedom can only be established and endure on the basis of world co-operation between free nations.

The Committee gave full expression to their attitude towards war in their statement issued on September 14, 1939, wherein they condemned the Nazi and Fascist aggression and expressed their willingness to help the cause of freedom and democracy, provided the objectives of the war were clearly stated and acted upon in so far as was possible in the present. If freedom and democracy were those objectives, then they must necessarily include the ending of imperialism and the recognition of the independence of India. Subsequent pronouncements made on behalf of the British Government and their reactionary and oppressive policy made it clear that this Government was determined to maintain and intensify its Imperialist hold and exploitation of the Indian people. The British policy was one of deliberate insult to Indian nationalism, of a perpetuation of unrestrained authoritarianism and the encouragement of disruptive and reactionary elements. Not only has every offer made by the Congress for an honourable compromise been rejected but public opinion voiced by organisations regarded as moderate has also been flouted.

LAUNCHING OF SATYAGRAHA

The Congress was, therefore, compelled in order to defend the honour and elementary rights of

the Indian people and integrity of the nationalist movement, to request Gandhiji to guide the Congress in the action that should be taken. Mahatma Gandhi, desirous of avoiding embarrassment to his opponent as far as possible, especially during the perils and dangers of the war, limited the satyagraha movement which he started to selected individuals who conformed to certain tests he had laid down. That satyagraha has now proceeded for over fourteen months and about twenty-five thousand Congressmen have suffered imprisonment, while many thousands of others who offered satyagraha in the Frontier Province and elsewhere were not arrested. The Committee desire to express their respectful appreciation of Gandhiji's leadership and of the response of the nation to it and are of opinion that this has strengthened the people throughout this period.

BRITISH ATTITUDE ON FREEDOM ISSUE

The attitude of the British Government has been hostile to Indian freedom and it has functioned in India as a completely authoritarian Government insulting the deeply-cherished convictions and feelings of the people. Neither the profession of freedom and democracy nor the perils and catastrophes that have come in the wake of war have affected this attitude and policy and such changes as have taken place have been for the worse. The recent release of a number of political prisoners has no significance or importance and the circumstances attending it and the official pronouncements made make it clear that it is not connected with any change of policy. The large numbers of detenus who are kept in prison under the Defence of India Act without trial and whose only offence seems to be that they are ardent patriots impatient of foreign rule and determined to achieve the independence of the country still remain in prison. The recent arrests of prominent persons and their treatment in prison also indicate that the old policy it being pursued as before.

While there has been no change in the British policy towards India, the Working Committee must nevertheless take into consideration the new world situation that has arisen by the developments of war in the world and its approach to India. The sympathies of the Congress must inevitably lie with peoples who are subjects of aggression and who are fighting for their freedom, but only a free and

independent India can be in a position to undertake the defence of the country on a national basis and be of help in furtherance of the larger causes that are emerging from the storm of war.

The whole background in India is one of hostility and distrust of the British Government and not even the most far-reaching promises can alter this background, nor can a subject India offer voluntary or willing help to arrogant imperialism which is indistinguishable from Fascist authoritarianism. The Committee, therefore, are of the opinion that the resolution of the A. I. C. C. passed in Bombay on September 16, 1940, holds good to-day and defines Congress policy still.

GANDHIJI'S LETTER

The following is Mahatma Gandhiji's letter to the Congress President:—

DEAR MAULANA SAHIB,

In the course of the discussion in the Working Committee, I discovered that I had committed a grave error in the interpretation of the Bombay Resolution. I had interpreted it to mean that the Congress was to refuse participation in the present or all wars on the ground principally of non-violence. I found to my astonishment that most members differed from my interpretation and held that the opposition need not be on the ground of non-violence. On re-reading the Bombay Resolution, I found that the differing members were right and that I have read into it a meaning which its letter could not bear.

The discovery of the error makes it impossible for me to lead the Congress in the struggle for resistance to war effort on the ground that non-violence was not indispensable. I could not for instance identify myself with opposition to war effort on the ground of ill-will against Great Britain.

The resolution contemplated material association with Britain in the war effort as a price for guaranteeing independence for India. If such was my view and I believed in the use of violence for gaining independence and yet refused participation in the effort as the price of independence, I would consider myself guilty of unpatriotic conduct.

It is my certain belief that only non-violence can save India and the world from self-extinction. Such being the case, I must continue my mission, whether I am alone or assisted by an organisation or individuals. You will, therefore, please relieve me of the responsibility laid upon me by the Bombay Resolution.

I must continue civil disobedience for free speech against all war with such Congressmen and others whom I select and who believe in the non-violence I have contemplated and are willing to conform to prescribed conditions.

I will not at this critical period select for civil disobedience those whose services are required to steady and help the people in their respective localities.

YOURS SINCERELY,
M. K. GANDHI.

INDIAN AFFAIRS

By "AN INDIAN JOURNALIST"

The Congress Cabinet's Decision

AFTER eight days continuous discussion at Bardoli, the Congress Working Committee has come to important decisions. For some time past Congress resolutions have taken the shape of long-winded statements, possibly necessitated by the need to reconcile varying shades of opinion in the Congress, but certainly lacking the clear-cut precision of briefer resolutions. But from all the cloud of words certain points of importance emerge with unmistakable distinctness.

For one thing the Congress has definitely moved away from the impracticable allegiance to the Gandhian ideal of non-violence which for twenty years has held sway over that body. By relieving Gandhiji—at his own request—of his responsibility for leadership and abandoning non-violence in the face of the Axis threat, Congress, as a body, has paved the way for co-operation in war effort. As one wedded to the principle of Ahimsa, Gandhiji, of course, "could not associate himself, directly or indirectly, with participation in war", but the Congress facing the situation with any sense of realism can no more stand aloof on the ground of non-violence. Indeed from the time of the Lucknow Convocation, it was evident that the consensus of opinion was with C. R., who boldly declared that the time had come "for the parting of the ways" with Gandhiji. Like a wise leader, Gandhiji has sensed the mind of the Congress and gracefully retired, leaving the Congress free to work its own way.

The main purpose of this important decision is to leave the door open for negotiations with the Government. That must be plain enough to any one who reads the statement. The Congress President invites "the Government to alter their policy", so that the Congress may quickly respond. The next step is, therefore, with the Government and if only they will do their bit, there is no reason to fear that things will not right themselves in the end. It must be remembered that Congress has made a

tremendous sacrifice in dispensing with its great and tried leader and it is for the Government to appreciate the gesture and move forward.

For, it must be clear that the Advisory regime has failed to be either efficient or popular. Section 93 which was meant to be a stop-gap has come to stay and we know how it has bungled in Bihar and Sind. At a time when danger threatens our very door and people are apt to get panicky, the place of the national leaders is with the people. No time should be lost in calling them to their rightful place in the governance of the country, so that the whole might of the nation may be mobilised for the supreme need of the hour—to repel the enemy.

The Release of Satyagraha Prisoners

At long last the Government of India have taken the right step in releasing Maulana Azad, the Congress President, and Pandit Nehru and other Satyagraha prisoners. We welcome the step as a gesture of goodwill and as an earnest of a policy of reconciliation and constructive statesmanship. But unfortunately Government cannot do even a right thing whole-heartedly. There is a touch of hesitancy and caution in all their actions which deprives even their generous actions of the grace that must go with them. For we cannot conceal our disappointment at the attempt to distinguish between Satyagraha prisoners and others who have not even had the advantage of a trial.

The release is, indeed, a kind of victory for public opinion in India as in England—for of late the British press has strongly supported the Indian press in this matter. It is equally possible that the Indian Members of the Expanded Council have done their bit with credit to themselves and the country. But let it be remembered that so far only the first step in the right approach to reconciliation has been made. It should, in the words of a British journal, "be followed at once by proposals acceptable to the aspirations of India and the true conscience of Britain."

FOREIGN AFFAIRS

BY "CHRONICLER"

Nationalise the Government

Japan's entry into the war has suddenly brought to the fore the vital interest of India in the present struggle. Spokesmen of the Government and leaders of people alike realise the gravity of the situation and the tremendous issues involved for this country. All over the world things are moving with breathless rapidity. It was, therefore, something of a disappointment to find H. E. the Viceroy repeating the old offer of August 1940, with tiresome reiteration at the meeting of the Associated Chambers at Calcutta. That offer has been rejected by every school of progressive thought in the country.

I would repeat that the guarantees, the undertakings, the pledges, the intentions and the attitude of His Majesty's Government are as valid to-day as when they were first spoken,

said His Excellency. What is the good of repeating this sixteen months' old slogan which has failed to work? It is of a piece with that other irritating slogan of Mr. Amery's demanding an agreed solution among the great parties before he could budge an inch from his position.

What is wanted at a crisis like this is a truly national government in which leaders and people alike would be inspired by a common purpose devoted to a common endeavour. They must be made to feel that they are defending something that is their own. The Viceroy is not unaware of the tremendous difference it will make in war effort if such a feeling could be brought about. Already the Expanded Council, according to his own admission, is doing excellent work. He spoke of its "entire competence in the administrative field" and emphasised that it is invested with joint responsibility for all the business that comes before the Governor-General-in-Council. Both Sir Akbar Hydari and the Hon. Mr. Aney have reassured us of their scope for good work, and they ask the country "to wait and judge by results". Surely, as Mr. K. Srinivasan, President of the Editors' Conference, observed the other day the very success of the new Council and the fact that joint responsibility has justified itself are powerful arguments in favour of a complete nationalisation of the administration.

The Bungling at Bhagalpur

To ban the holding of the annual session of the Hindu Maha Sabha for fear that it might lead to disturbances is a plea that does little credit to the efficiency of the Bihar administration. If it is a legitimate civil right, the forces of law and order ought to be able to protect the 90 per cent. of Bhagalpur Hindus against a handful of mischief mongers. The administration has no reason to abdicate its function. Surely "the clear right of one community ought not to be placed at the mercy of another community". For, rightly or wrongly there is a feeling that one community is favoured at the expense of the other. Government should leave no ground for such suspicion.

A wholesale arrest of delegates—"this amazing act of folly" as Sir Sivaswamy Aiyar described it—has quite unnecessarily raised a comparatively minor issue into a major crisis. Public sympathy is naturally with the Maha Sabha in its efforts to vindicate the right of free speech and freedom of association. Civil resistance in this case found justification in unexpected quarters. Speaking at the Liberal Federation, the Rt. Hon. Sastri said that

the action of Mr. Savarkar and his colleagues merited the appreciation of all independent and honourable citizens.

Mr. T. R. Venkatarama Sastri, ex-Advocate-General, Madras, was no less outspoken.

"There were occasions," he said, "when orders should be honoured more in the breach than in the observance. Sometimes, orders had to be defied in order to maintain order in the highest sense of the term".

Apart from deviating from its proper function, the Advisory regime in Bihar is thoroughly tactless in provoking such a situation and at such a time. To arrest a thousand men soon after the Central Government had thought fit to release political prisoners on grounds of larger policy shows the incapacity of the autocratic regime, out of touch with popular feelings, to cope with the altered phase of affairs in the country. This is yet another reason why the Advisory regime should go at once and give place to a popular Government.

Japan takes the Plunge

JAPAN has taken the plunge and with her declaration of war against Britain and the United States on December 7, the war has become a world-war more complete than the last great war of 1914. Indeed, all the five continents and the great oceans are involved in this mighty struggle.

Public opinion all the world over has been outraged by Japan's sudden aggression even while the Japanese envoys were pretending to negotiate a peaceful settlement in Washington. It is now certain that as President Roosevelt apprehended, it was a mere ruse to gain time to give finishing touch to a sudden invasion of British and American bases in the Pacific.

Even as the so-called conversations were proceeding, Japanese troops were massing on the borders of Thailand ready to march into the interior. Soon, Japanese naval and air units attacked Wahihi and Wake Islands in the Pacific, Pearl Harbour at Honolulu and Manila in the Philippines. Thailand, outnumbered by Japanese forces, now ceased resistance. The imperial troops come to grips with the Japanese army in North Malaya. But the surprise attack has given the enemy an initial advantage over the allies.

And so the war goes on, on all fronts, in all parts of the world, on sea and land, and air, a war of destruction involving the lives and fortunes of millions of people all the world over—a war too on the issue of which will depend the fate of humanity for many centuries to come.

Mr. Churchill in Washington

Mr. Churchill's visit to the United States, accompanied by important members of the civil and military services, marks a significant move in Anglo-American collaboration. By the suddenness of her attack, Japan has stolen a march on the Democracies and only an effective and united counterblast to Japan's initial success could cope with the seriousness of the situation. The fall of Hong Kong, the occupation of portions in the Philippines and the threat to Singapore call for immediate and effective action.

The Russian Front

It must be disconcerting to Hitler to find that his boast of over-running Russia in ten weeks has not materialised after months of hard fighting. The Russians are made of sterner stuff and their magnificent resistance has upset German calculations.

A few days ago it became clear that the final German drive on Moscow had spent its force and was practically at a standstill; now a special Russian *communiqué* reveals both the extent of the menace to Moscow and the vigour of the Russian counter-stroke. What seems to have happened is that as soon as the German pressure relaxed, the Russians counter-attacked with a strength quite unexpected by their opponents. The Germans were given no time to dig themselves in at their advance posts or to retire at leisure, but have been attacked in their positions and hustled in their retirement with the result that they have lost much in men and material and probably as much in morale. Aiding the Russians have been German withdrawals of aircraft, some of them going to Libya, and the apparent German unpreparedness for Russian winter conditions, for which evidence is accumulating.

The Defence of Australia

Mr. Curtin's declaration in a newspaper article that "Australia looks first towards the United States", reflects the thought of most Australians. Mr. Curtin is forthright in his assertion:

We know that Australia can go and Britain can hold on. We are, therefore, determined that Australia shall not go.

He sums up that Australian policy would be shaped towards obtaining Russian aid and working out with the U. S. A., a plan of strategy with the British, the Chinese and the Dutch.

That Australia must look elsewhere than Britain for assistance is well forced home by the state of affairs in Malaya. Previously Australia looked to Singapore for help; now Singapore looks to Australia for help.

DIARY OF THE MONTH

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Dec. 1. Bengal Cabinet resigns.

—Rajaji repudiates Mr. Prakasam's charge of influencing Governor in the matter of a separate Andhra Province.

Dec. 2. Strong Naval Units arrive in Singapore.

Dec. 3. U. S. Congressmen in London appeal to British Government for India's freedom.

Dec. 4. Pandit Nehru, Maulana Azad and other political prisoners are released.

Dec. 5. Soviet-Polish pact of friendship signed in Moscow.

—Mr. Jinnah accuses Mr. Huq and Mr. Huq replies.

Dec. 6. Britain declares war on Finland and Rumania.

—Severe fighting in Libya.

Dec. 7. Japan declares war on U. S. A. and Britain.

Dec. 8. Thailand yields passage to Japs. —Japanese Air battle over Honolulu and Singapore.

Dec. 9. Fighting in N. Malaya.

Dec. 10. *Prince of Wales*, Britain's newest battleship is sunk.

—Japs invade Philippines.

Dec. 11. Germany, Italy and Japan sign a military alliance.

Hitler declares war on U. S. A.

—Mr. Huq forms new Cabinet in Bengal.

—Mr. Sarat Bose is arrested under Defence Rules.

Dec. 12. Defeat of the German army before Moscow.

—U. S. Fleet contacts Jap warships.

—Bengal Assembly urges Sarat Bose's release.

Dec. 13. Japs land forces in Luzon.

—C. R. addresses Lucknow University Convocation.

Dec. 14. Jap forces penetrate into Burma.

—Heavy fighting in Hong Kong area.

Dec. 15. Viceroy addresses Associated Chambers at Calcutta.

—Hong Kong besieged.

Dec. 16. Mr. Amery praises Indian troops.

—Heavy fighting in Malaya.

Dec. 17. Governor of Hong Kong rejects Jap proposals.

—Japanese land in Sarawik.

Dec. 18. Allied forces take over Portuguese Timor.

—U. S. reorganises Pacific fleet and Hawaii defences.

Dec. 19. Japs enter Hong Kong.

—Penang is evacuated.

—Maulana Azad speaking at Bombay clarifies issue before Congress.

Dec. 20. Hitler assumes supreme command.

—Mr. Duff-Cooper is appointed Cabinet Minister in the Far East.

Dec. 21. Four new Labour Peers are created.

—A ten year agreement between Japan and Thailand is signed at Bangkok.

Dec. 22. Japanese expeditionary force lands in Lingayen area.

—Mr. Churchill confers with President Roosevelt at Washington.

(Dec. 23. Congress Working Committee meets at Bardoli.)

—Enemy raids Rangoon.

Dec. 24. Mr. V. D. Savarkar and others are arrested on the eve of Maha Sabha Session at Bhagalpur.

—Bengal is declared to be in a state of Emergency.

Dec. 25. Manila is declared an open city.

—Hong Kong surrenders.

Dec. 26. Viceroy declines to interfere in Bhagalpur affair.

—Rangoon bombed.

—Liberal Federation meets at Madras.

—State of Emergency declared in Assam.

Dec. 27. Lieut.-General Sir Henry Royds Pownall succeeds Sir Robert Brooke-Popham as Commander-in-Chief in the Far East.

Dec. 28. Mr. Eden visits Moscow.

—Battle for Philippines.

Dec. 29. Ipoh is evacuated.

—Mr. Churchill in Canada.

(Dec. 30. Congress Working Committee concludes its session. Gandhiji is relieved of leadership of Congress.)

—Col. Lindberg offers himself for air corps.

Dec. 31. Martial law declared in Singapore.



The WORLD of BOOKS



(ONLY SHORT NOTICES APPEAR IN THIS SECTION)

PILGRIMAGE TO GREATER INDIA. By Swami Sadananda. Published by the Author and printed at the Mukherjee Press, Calcutta.

This unpretentious little book is the record of the impressions of a Hindu monk from India in the lands of greater India. Swami Sadananda Giri, a sanyasi of the Das-nami Order of Vedantists founded by the great Sankaracharya in the 8th century, renounced the world in 1908 when he was only 30: and like many a member of his Order, he has been mostly a wanderer.

The Swami in this way has travelled throughout Northern India and some parts of Southern India, besides seeing the Himalayan shrines and sacred spots like Amarnath in Kashmir, Kailas and Manas in Tibet, Kedarnath and Badrinath in the central Himalayas, and Pasupatinath in Nepal. His *wanderlust* as a Sadhu free from all bonds of family and society took him to the lands beyond the sea to the countries of greater India, to Indo-China (Siam, Cambodia, Cochin China) and to Malaya and Indinetia (Java and Bali). He visited Siam (now Thailand) twice.

This book is now before the public as the views of an unsophisticated Hindu monk on Greater India and is well worth the reading.

HUMANISM. By Swami Krishnananda. Published by the Vidyamandir, Connaught Circus, New Delhi. Price Rs. 2-8.

The author of the volume under review is a cosmopolitan-minded monk of recognised merit, who has travelled wide. He sets forth in lucid and delightful prose the fundamental difficulties that beset the modern world and laments the absence of the spiritual outlook. He examines at some length the present trends in human thought and their effect on society. He puts forth a scheme based on religion, useful for the ordinary man living an active and restless life.

AN INTRODUCTION TO ECONOMIC THEORY. By S. N. Sen & S. K. Das. Bookland, Calcutta. Price Rs. 4. Second Edition.

This second edition of *An Introduction to Economic Theory* besides containing several new topics is an improvement in every way. The authors have not skipped over the students' difficulties but have taken considerable pains to explain controversial and even obscure questions in an intelligible way. One wishes, however, that the authors had expounded and discussed economic theories against the background of Indian economic conditions. They have, however, been content with an attempt at easy and simple exposition of theories and data written by Western writers. There is no doubt that in this limited aim the authors have succeeded remarkably well.

ARYANISM. By Shiv Kishan Kaul. 29, Lawrence Road, Lahore. Price Rs. 2-8.

The author feels that the word Hinduism is a misnomer as it has rather a territorial significance and prefers to call it Aryanism. He is convinced that Hinduism has become static. He sees in Aryanism the seeds of a universal and all satisfying religion. He examines critically the caste system and its influence on society. He pleads for a harmonious development of both sides of the religion—the select and the mass.

TWILIGHT HOUR. By Valentine. Published by Ward Lock & Co., Ltd., London.

When a man, reputed to be dead in the Great War, recovers his memory after a lapse of fifteen years, there is bound to be some complications. That is what happens to John Robertson; the complications are his son and daughter who are engaged to be married to very wealthy and snobbish people. Mr. Valentine has spun out a very readable yarn.

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LIFE OF VIJAY KRISHNA. By Bishnu Charan Das, M.A. Published by Sri Vijay Krishna Muth, Benares. Price Rs. 4.

Swami Vijay Krishna was a contemporary of Iswar Chandra Vidyasagar, Maharshi Devandranath Tagore, Kesav Chandar Sen and Sri Ramakrishna Paramahansa. He was born in 1841 and died in 1899. He was a keen student of Sanskrit and medicine. His life was a large, full and dynamic life of devotion and activity, lived mostly in Santijun, Calcutta and Jagannath. By birth and to the core, a Vaishnavite; by persuasion a Brahmo Upacharya and missionary, saturated by the gospel of Unitarian Brotherhood; by intellectual discipline a Vedantin; by a long, varied and arduous course of Sadhana a supreme Bhakta, God-centric and God-intoxicated; inspired by the devotional mysticism of Sri Chaitanya; Swami Vijay Krishna, himself a Grihastha and a Sanyasin, by example and precept shows a way of life suited to modern conditions, with a rapprochement of science and religion, metaphysics and theology. The author, a young man of brilliant attainment but who died before he could complete the book himself, regards justly the life of the Master as an illuminating leaf out of the scripture of humanity.

The book is a colourful record of absorbing interest worthy to be read and pondered over by every spiritual aspirant.

IN QUEST OF BLISS. By Wanderer. A translation of a bunch of Poems by the late Shishir Kumar Ghosh. Published by Rai Bahadur N. Dey, Morning Side, Namkum P. O., District Ranchi. Rs. 2.

In dramatic sequence, the Sadhu in the forest, whither he has gone leaving his dear wife and child to seek God, and the five maidens appearing in his dream, Rasha-Rangini, Kagalini, Kula-Kamini, Prem Tarangini, and Sajal-Nayana, pour forth in impassioned language their hearts' longings and describe the vision of God.

In prose which reads like poetry, and in poetry which sweeps along like the warblings of a joyous bird, Shishir Kumar Ghosh of revered memory wrote in Bengali his 'Kalachand Gita' revealing his own adventures in spiritual ecstasy; his own realisation of God in the Universe, of the Universe in God. The translation in English, apart from its value as a translation, is itself a work of Art by a devoted disciple and sponsored by the talented members of the author's family. It is a Vaishnavite Saga of a Bhakta's intuitive realisation of God as everlasting love. Here is a book to which the reader will return again and again with ever-increasing understanding and appreciation of its beauty of thought, its depth of feeling and its fervour of expression.

BOOKS RECEIVED

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MACMILLAN WAR PAMPHLETS: Minds in the making by E. R. Dodds. Dynamic Democracy by Francis Williams. Macmillan & Co., Madras.

OXFORD PAMPHLETS

Canada by Graham Spry.

Italian Foreign Policy by Barbara Ward.

The Jewish Question by James Parkes.

Germany's New Order by Duncan Wilson.

Holland and the War by G. N. Clark.

Oxford University Press.

TO THE PEOPLE OF BRITAIN AT WAR. Speeches delivered in Great Britain by Robert Gordon Menzies, Longmans.

THE FAITH OF THE ARTIST: ESSAYS. By James H. Cousins. Kalakshetra, Adyar, Madras.

GANDHI SERIES I. TO THE STUDENTS. By A. T. Hingorasi. Kitabistan, Allahabad.

INDIA AS DESCRIBED IN EARLY TEXTS OF BUDDHISM AND JAINISM. By Dr. B. C. Law. Luzac & Co., Ltd., London.

GANDHI SERIES II. TO THE WOMEN. By A. T. Hingorasi. Kitabistan, Allahabad.

ASSAMESE LITERATURE. By B. K. Bama (P. E. N. Books). International Book House Ltd., Bombay.

THE A. B. C. OF ECONOMICS. By Taya Raj. Yesanand Publications Ltd., Bombay (1).

THE DIVINE TEACHINGS REGARDING PEACE AND HAPPINESS. Published by Abdullah Allahdin, Secunderabad.

REPORT ON THE ADMINISTRATION OF THE UNITED PROVINCES, 1940. Superintendent Printing and Stationery, Allahabad.

TWO PLAYS OF BHASA. By A. S. P. Ayyar, M.A., I.C.S. The Madras Law Journal Office, Myslapore.



TOPICS From PERIODICALS



THE NEXT STEP

Discussing the next step to be taken in regard to the solution of the Indian impasse, Kunwar Sir Jagdish Prasad points out in the *XX Century* that Mr. Amery should show his appreciation of the situation by some tangible act of statesmanship and not by mere eloquent exhortations on the virtues of the August offer. The Indo-Burma question offers a definite opportunity for him to put himself aright with the people of India. It is a question on which the people and Government of India are united in their demand.

Will Mr. Amery listen to this united demand and refrain from issuing an order-in-council over-riding the unanimous wishes of the Indian people and their Government? If he ignores this demand, he does it at the risk of being called a mere juggler with words, a weaver of fine phrases, with no beneficent Indian purpose behind them. Should Mr. Amery, however, abide by the united wishes of the Indian people in regard to Malaya, Ceylon and Burma, he will have done more to convince them of his sincere desire to help them than a score of brilliant orations on the profundities of the August Declaration or on the right interpretation of the Atlantic Charter. He will at the same time strengthen the position of the Indian members of the Viceroy's Executive Council. They have made an excellent beginning. From all accounts they have received much support and encouragement from His Excellency the Viceroy who should not now hesitate to transfer more portfolios to Indians. The release of political prisoners is a striking instance of the welcome change that has come over the Government of India. The credit for this goes to the Viceroy and his new Council. It is now up to Mr. Amery to place beyond the shadow of a doubt that the expansion of the Viceroy's Executive Council is not an empty gesture but signifies a far-reaching change in the spirit of Indian Government.

There is yet vast scope for securing the goodwill of the educated classes in India for the prosecution of the war "but this object cannot be secured if attempts to restore popular governments are met with a recital of objections which, if valid, could lead to one conclusion only—to the indefinite prolongation of British autocratic rule".

AMERICA AND THE WAR

The position of America *vis-a-vis* the present war is discussed at some length by the U. S. correspondent of the *Round Table*. Step by step America is marching steadily with the democracies and is doing everything short of actual war, says the writer, who wrote these words before Japan declared war on America and Britain. The ways in which the U. S. A. is helping Britain and her allies are summarized as under:

The United States is giving just about as much aid and possibly more to the nations fighting for freedom as if it were itself a belligerent. (America has since become a belligerent herself.)

By actions such as the "occupation" of Iceland (does action taken at the invitation of the Icelandic Government constitute "occupation"?), the United States gives a quantity and quality of aid to Britain "short of war" which is explicable only in these unorthodox undeclared war days. A sea-lane open to Iceland, a "neutrality" patrol based on that island, afford substantial assistance to the maintenance of the British life-line.

American materials go in a steadily increasing flow to the British bastion, most notably in the air-ferrying of planes. American production of these materials and fighting tools for its own and British forces continue steadily to increase. The United States's own armed forces are being formed into effective and large units with a year of conscription almost at an end. Public opinion meantime puts off the hour of actual entry into the war though with a feeling that it is becoming more and more inevitable.

In fact, as the correspondent points out that Americans act like belligerents in this undeclared war and so long as such action seems adequate, we defer outright belligerency.

Since these words were penned, Russia has been brought into the struggle and American sympathy with the Soviet is pronounced while American help is generous. To add to the complexity of the situation, Japan has since joined the fray and war in the Pacific has begun. The action has involved both Britain and U. S. A., which are again brought closer together not only in defence of their rights in the Pacific, but in many other ways as well.

LITERATURE AND NATION BUILDING

The *Aryan Path* for November publishes a symposium on literature and its effects on different aspects of national life. In discussing the subject, the Editor points to the abnormally high place that is given to the science of economics in modern education. In educational programmes applied science, craftsmanship and mechanism are accorded a higher place than literature, fine arts and the humanities. In India, for instance, a mechanic earns more than a Pundit of Sanskrit or a Munshi teaching Arabic. Then follows a powerful plea in favour of literature:

Its mellowing influence is an important ingredient of real culture which scientific and vocational education cannot provide. Modern science contributes very greatly to the realisation of the true but it cannot elevate human character to express the good and the beautiful as literature and fine arts do.

There are in this issue several articles which reveal the power of literature to transform the drab plane of existence into a world of delight.

Between the active struggle for existence and the passive resignation to misfortunes, men and women feel not the strength of real contentment. The insight which creates it comes from literature; insight as necessary for daily living as the capacity to earn the bread of livelihood; perhaps, more necessary. If Europe had been guided more by her poets than by her politicians, she would have avoided the ills to which she is now heir.

The Editor goes on to observe that if India follows the Occident and particularly Britain and becomes physically and mechanically proficient, she must also accept the consequences of weakening her moral stamina.

There is a silent literary renaissance going on in India.

With their roots in the ancient soil of Sanskrit and in the medieval one of Arabic, Indian languages are showing a remarkable development. From Malayalam in the South to Kashmiri in the North, from Gujarati-Marathi on the Western coast to Telugu-Tamil on the Eastern, an amazing output of verse and prose is taking place. It is a day of small beginnings though the output is great, for much of the writing is poor in form, poorer in substance; authors do not find it remunerative to publish their books; there is a dearth of really enterprising Indian publishers, and the public buys scantily. But its discrimination is noticeable and that is a very promising feature.

PARENTS AND CHILDREN

Discussing the parent's role in child behaviour, Lalita Kumarappa observes in *Human Affairs* that the child of the submissive parent greatly differs from that of the domineering parent, because the relationship is very different.

This type of mother gives her child much more freedom; she accedes to his every wish and whim; and cannot refuse any request. Moreover, she seldom punishes or corrects the child when he does wrong. Hence, he is neglected and left to his own resources; such indulgence affects the child's attitude towards life. He becomes offensive by being boisterous, stubborn, aggressive, unmanageable, and very selfish. He is also cocky, untidy, headstrong, unsympathetic and irresponsible. The more he is allowed to have his own way the more he grows up to be disobedient, tardy, lazy, rude, careless, and fails to develop the capacity and interest for sustained attention. A child thus brought up will never help the parent in any way but will expect to be waited on as his due. In short, he becomes a nuisance to society and makes himself thoroughly unpopular.

Having said so much about the bad traits, it is necessary to point out that the child of a submissive parent develops some good qualities also.

Because of the freedom given, he grows up to be self-confident, resourceful, creative, bold and lively. Though he does not possess the regular, orderly habits of the well-supervised one, the child of the submissive parent develops the ability to express himself effectively and to act spontaneously. But the child of such a parent, unlike that of the domineering mother, is hungry for the companionship of outsiders, rather than of family members. He makes more normal, if perhaps violent, social relationship than a repressed child.

In conclusion, it is worth while to note that the influence of parents of either extreme will result in their children doing likewise in later life

since the dominant parent tends to have a submissive child who later becomes a dominant parent in his turn—for, the latter will tend to bring up his child in the same way as his mother brought him up. The submissive parent has a rebellious child who later becomes a submissive parent and thus the vicious circle is repeated.

The wisest course, therefore, to follow in child training, according to the writer, would be the golden mean

between the two extremes of dominance and submission. Childhood can suffer as much from too much protection or solicitude as from too much discipline.

PALLAVA RULE OF SOUTH INDIA

Mr. T. J. Job, writing in the *New Review* for November, recounts the achievements of the Pallava rulers in South India. The most brilliant aspect of the Pallava rule in general, particularly the rule of the Dynasty of Simhavishnu, has resulted in the considerable progress of the political, economic, religious, artistic and literary aspects of South Indian life.

Politically the Pallava Empire during the 9th century A.D., extended from the Krishna river in the north to the Vaigai river in the south, and they established a strong centralised but benevolent government of the North Indian type with all facilities for the autonomous and democratic administration of the villages which afforded the secure and peaceful atmosphere so essential to social progress.

Much has been written by scholars and savants of the great architectural remains of that period.

The reliefs of Simhavishnu and Mahendrarman I with their queens discovered from the Adivarahaswami temple at Mahabalipuram, the lotus flower designs on the cubical portions of the pillars of Mahendrarman, the relief figures found in most of the temples of Mamalla, and the base of his pillars carved in the shape of a conventional lion sitting very erect, are a few examples of the development of the arts of sculpture and engraving in the Pallava age. A trace of Pallava painting has also been discovered in the rock-cut temple at Sittannavasal in the Pudukkotta State. Unfortunately only the painting on the ceiling and on the upper parts of the pillars is visible now. The principal subject that is preserved is a grand fresco which adorns the whole extent of the ceiling and verandah. This fresco represents a tank covered with lotuses. In the midst of the flowers are found fishes, geese, buffaloes, elephants and three men who surely are Jains, holding lotuses in their hands. Their pose, their colouring and the sweetness of their countenance are charming indeed. The decoration of the pillars in the facade is well preserved.

Another important benefit of the Pallava rule to South India was the impetus given to literature, particularly Sanskrit and the encouragement given to education.

Kanchipuram, the Pallava capital, seems to have been famous as a seat of Sanskrit learning almost from the very beginning of the Pallava rule. Patanjali, the reputed grammarian, discusses derivation of the word, Kanchipura, from its association with Sanskrit learning even as early

as the 2nd century A.D. Some of the Sanskrit charters of the Pallava kings before Simhavishnu contain excellent poetical style similar to that of the classical Sanskrit Kavyas, but unfortunately there is no possibility of knowing the names of the poets who composed them. In the Sangam Age, Aravana Adigal taught Buddhist philosophy at Kanchipura; Dignaga, the famous logician and the author of the *Nyayapravesa* spent a considerable time in Kanchi, and Mayura Sarman, the progenitor of the Kadamba family, repaired to Kanchi for the completion of his vedic studies.

Simhavishnu is said to have invited to his court Bharavi, the renowned vedic scholar, from the court of Durvinita, the Western Ganga king. It is probable that 'Kirtarjunia', the well-known work of the poet, was composed in the Pallava court. Mahendrarman I. was the most versatile of the Pallava kings fully deserving the title 'Vichitrachitha'. The age of Narasimhavarman II. Rajasimha was one of intense literary activity. It is suggested by some scholars that Bhasa's dramas were abridged during his time to be staged in the Pallava court.

The bulk of the religious literature embodied in the Tevaram and Nalayira Prabandam hymns were also produced during the age of the Pallava monarchs.

Appar, the first of the Tevaram hymnists, was the contemporary of Mahendrarman I. who was converted to Saivism by him. His hymns in the Tevaram Collection number over 3,000 and are full of Sanskrit expressions and Brahmanical culture and tradition. Tirugnana Sambandar was his younger contemporary and flourished during the reign of Narasimhavarman I. His poems in the Tevaram number about 4,000. Sundarar, the last of the 63 Saiva saints, appears to have lived in the 9th century A.D. His hymns amount to nearly 1,100 in the Tevaram. His 'Tiruttondaitokai' was the basis on which Nambiyandar Nambi composed his 'Andadi', and these two formed the main sources of Sekkilar for writing the 'Periapuranam'. Of the twelve Vaishnava saints known as the Alvars, some, no doubt, belonged to the Pallava age. The most famous of them was Tirumangai Alvar who flourished at the time of Nandivarman Pallavamalla. His work in the Nalayiraprabandam exceeds those of any other Vaishnava philosopher excepting that of Nammalvar and it forms one of the most precious collections that have come down to us.

Every remarkable temple of this time seems to have been a school of Brahminical learning where education was imparted. The expenses of the schools were met from the grants of lands and scholarships made by the Pallava kings. In addition to these schools there existed colleges for higher studies. Thus, says the writer, the Pallava rule of South India deserves a conspicuous place in the history of South Indian civilisation.

THE FRUITS OF PACIFISM

Non-violence and pacifism, says the *Prabuddha Bharata*, are certainly the ornaments of the monk and the scholar for learning and quiet contemplation can be fostered only in a peaceful atmosphere. But the Dharma of the Kshatriyas and warriors is different.

It is their duty to engage themselves in righteous warfare. The Aryan doctrine on this point is unambiguously expounded by the greatest teacher of Hindusthan, the divine author of the Bhagavad-Gita. King Akhenaten of Egypt and our own beloved Asoka were indeed two of the finest flowers of the human race. They idealized kingship and endeavoured their best to alleviate the sufferings of all fellow-beings. Even animals had their loving protection. When these god-like kings sat on the throne all was well, for their character had the beneficent influence of subduing the forces of evil.

But the aftermath of the rule of these philosopher-kings brought in confusion and disaster. Tracing the story in India, the writer points out how the pacifist policy of Asoka produced its inevitable results.

Bactrian Greeks, Parthians, Sakas and Kushanas pounced upon the country in succession like hungry vultures upon a dead carcase and the people who had lost the power to resist, because of their pacifism under the benign Asoka, were robbed, plundered, massacred and enslaved.

After about five centuries of confusion, the true Kshatriya Dharma of Aryau polity reasserted itself and the Guptas rose to power and built a mighty empire.

The Hindu renaissance under the Imperial Guptas assimilated the best elements in Buddhism and the arts and sciences cultivated by Buddhist monks. In the South the Pallava kings and later on the Imperial Cholas became ardent patrons of renaissance Hinduism and helped in creating a virile, conquering culture. The Puranas arose in this period popularizing the philosophical doctrines of the previous epochs and consequently the period may be referred to as the Pauranic age. It extended from the third to the eleventh centuries. One of the great achievements of this age was the Aryanization and Hinduization of many who came to this country from outside.

HISTORY AS SCIENCE

Viewed in the bigger social perspective history is a science closely allied to sociology and anthropology, says Mr. Atindranath Bose, M.A., P.R.S., in the course of an article in the *Calcutta Review*. History and sociology thus become supplementary branches of knowledge. If this view is accepted, then a new field of research is opened up for patient enterprise.

We have to split and analyse the cultural units from time immemorial and seek for records outside the Foreign Office. The facts of social life, the standard of living, the acreage under crop, the productivity of the soil, the climatic and topographical conditions; then the distribution of food crops, application of machineries, division of labour, organisation of productive agencies and the use of capital, all these have to be studied to get a correct idea of the different cultural systems. Folklores, mythologies, tools and relics are invested with a meaning surpassing the dynastic lists and the pillars of victory. The history of Egypt is not to be read in the Pyramids but in the Mastabas strewn with sketches of the life of the poor. The Boghaz Koi tablets throw more light on the life of the Hittites than the steel of Naram Sin on the life of the Sumerians. The life of our fathers is written not in the sophisticated art of Ajanta but in the naive sketches of Sanchi and Bharhut. The Jatakas tell a story more real and extensive than the conventional panegyrics of Harisena and the genealogies of Kalhana.

The historian of the progressive school will assign their due place to the dates of kings and military manoeuvres and will refuse to be overwhelmed by them. He has got to shift the basis of his research and select facts relevant to his study so as to be able to assign their due weights to causes and consequences.

FREE INDIA

The third Birthday number of *Free India*, Madras, edited by Mr. E. R. Govindan, offers a sumptuous fare for readers of different tastes. There are serious articles on politics and history and art besides lighter fare in the shape of a short story and humorous titbits. Forty pages packed with interesting reading matter is no negligible feast for holiday reading. The contributors include some familiar names; Messrs. T. T. Krishnamachari, M.L.A., Pothau Joseph, S. Satyamurthi, Vijaya Tunga, and a host of well known men. We congratulate Mr. Govindan on this bumper production.

GUJARATHI RENAISSANCE

One of the striking features of these recent times is the renaissance in Bengal and Gujarat. Of Bengal and its renaissance much has been written. Little is known of the all-round activity now witnessed in Gujarat. Just as Bankim Chandra and Rabindranath typified the genius of Bengal, so does Mahatma Gandhi stand for the renaissance in Gujarat. The *Indian Social Reformer* says:

Though superficially Gandhiji's influence seemed to make for a barren simplicity, it really impressed the mind of India and of Gujarat more particularly with the importance of emancipating the spirit of man from the dominion of the world of things, as the first step towards the rousing of the creative spirit in him. The renaissance in Gujarat comprises a wide field. Literature, art, industry and commerce are all within its range. The President of the Literary Conference, a Parsi poet, Mr. Ardeshir Khabardar, seemed to imply that commerce and culture were somewhat mutually antagonistic. True commerce, as Ruskin defined it, the distribution of the world's goods according to needs of humanity at the proper time and place, is not only not antagonistic to culture, but is itself an important avenue of culture. In the past when Finance had not caught commerce in its rude finger and thumb, commerce was always the carrier of culture from one country to another. Merchants were also philosophers because they were the people who had travelled in far off lands and studied the ways of thought and life of many nations. Nathan in Lessing's great play is a merchant prince with whom Saladin discussed weighty matters of state as well as religious and philosophical questions. The introduction of rapid mechanical means of travel has robbed commerce of its opportunities of observation and meditation. More than these, Finance has reduced commerce to the position which it has come to occupy. But there is no danger of any Indian community succumbing utterly to this low kind of financial commerce as the framework of Indian life emphasizes at every point that commerce and all other material activities are the second not the first.

THE INDIAN ANNUAL 1942

The Indian Annual published by the *Times of India* press is an interesting miscellany of pictures and stories and historical anecdotes of equal interest to the scholar and the lay reader. The plates and coloured pictures are particularly attractive. Among the contributors are: C. A. Kincaid, S. T. Sheppard, Gladstone Soloman, Verrier Elwin and St. Nihal Singh—names well known to the reading public in India. The Annual is priced 8 As. only.

TEA IN THE FUTURE

A contributor to a recent issue of the *Port of London Authority Monthly* magazine recalls the famous exclamation of Sydney Smith some time before the middle of the last century: What would the world do without tea? How did it exist? I am glad I was not born before tea." The writer continues:

Countless thousands in London and other parts of Britain must have felt equally grateful during past months. The extent to which their resistance and fortitude has been stimulated by the 'cup that cheers' will never be known. But certain it is that, brewed in all manner of odd and queer places, in communal shelters, private homes and cellars, Air Raid Wardens' posts, munitions factories, A. F. S. and Home Guard posts—at all times of the day and night—tea has been a steadying and refreshing influence in times of strain and stress difficult to exaggerate. How should we do without tea.

The fact that nearly five hundred million pounds weight of dried tea leaf has been purchased for 1941 on behalf of the nation from Empire and Allied producers in India, Ceylon, Netherland East Indies British East Africa and other countries is assuredly a news item of first-class importance. It is well that deliveries will be conserved by a just Controller and doled out with official impartiality, two ounces at a time—not much, but enough.

Present-day experts hold that the original home of the tea plant was Eastern Asia. The fact that our requirements in this time of stress are being met from Empire and Allied countries is in no small measure due to the pioneer efforts of the East India Company which was so closely associated with and left permanent impress on the River and Port of London.

INDIA IN PERIODICALS

HINDUISM AND MODERN THOUGHT. By Dr. Sir Hari Singh Gour. [The Hindustan Review, Nov. 1941.]

INDIAN CURRENCY AND WAR. By Mathur Nand Sinha. [The Twentieth Century, Nov. 1941.]

THE WAR AND INDIAN POLITICS. [The Round Table, No. 124.]

MIRACLES OF HINDOO MAGIC AND OCCULTISM. By P. C. Sarcar. [The Calcutta Review, Nov. 1941.]

THE ROLE OF FOREIGN PLANTS IN THE ECONOMIC LIFE OF BENGAL. By K. Biswas [Science and Culture, Dec. 1941.]

THE NAVAL POLICY OF THE MARATHAS. By B. A. Saletore. [The New Review, Dec. 1941.]

FLORENTINE ART IN MUGHAL INDIA. By Dr. Nandala Chatterjee, M.A., Ph.D. [The Scholar Annual 1941.]

HINDUISM & MOTHERHOOD OF GOD

The conception of God as Mother is a special contribution of Hinduism to the religious thought of the world, observes Swami Aseshananda in the course of an article in the *Ramakrishna Home Magazine*. Hinduism has always regarded the Supreme Maker as the Mother of the Universe.

The Devi Mahatmya says all women are forms of the Mother Divine. India rose to the summit of her glory by worshipping her ideal women, Sita and Savitri; in the heyday of her civilisation she produced such Brahminas as Gargi and Maitreyi. The ancient law-giver, Manu, knew that man would be unable to overcome the downward pull of the senses, if he considered woman as a mere female and it would bring about degeneration of the race. He wrote where women are adored, there the gods rejoice; but where they are neglected—where a mother is ill-treated, a sister is looked down upon, a wife sighs in grief—the wrath of Heaven will descend on that house.

This ancient ideal was revived and revived by Sri Ramakrishna in our own time.

This ancient ideal was re-lived and re-vivified by Sri Ramakrishna in our own time. At the culmination of his long period of Sadhana, he worshipped his wife as the image of the Goddess and offered at her feet his rosary and other accessories of his spiritual practices. He realised the presence of the Divine Mother in the sacred altar of her body by reciting the holy texts addressed to the Goddess:

"Thou art the goodness in all things good and the joy in all things joyful;

Our hopes and our desires reach their final fulfilment in thee;

Thou our refuge, O Narayani, I bow down to thee."

Thus did Sri Ramakrishna conclude his Sadhanas. Indeed there are festivals in the Hindu Calendar specially devoted to the worship of the Mother. The Navaratri is one such festival, universally popular in the country. The personality of the Mother is deeply impressed on the Hindu mind in every form and manner. It is omnipresent.

The great Himalaya is Her place of birth. The Ganges and the Yamuna, the Godavari, the Narmada, the Sindhu, and the Cauvery are Her forms. All the people of the land are Her own children. The Hindu faithful feel the presence of the Mother on every side, come to Her in everything and offer their love to Her every moment.

From Kashmir to Rameswaram from Jagannath to Dwaraka She is worshipped in earth and in water and is enshrined in the heart of Her children. In Rajputana and Kashmir, they call Her as Parvati and Amba; in Bengal She is Durga; in Maharashtra She is invoked as Bhavani; in Mysore, She appears as the great Chamundeswari, and elsewhere She is Saraswati, the Goddess of Learning and all the Arts. In Her chief aspects as Durga, Lakshmi and Saraswati, She embodies strength, harmony and wisdom.

SELF-GOVERNMENT FOR INDIA

"India may be before long within the range of Japanese bombers. The gesture liberating Congress prisoners, though only one in ten is yet free, was a good beginning and nothing more than that. If we want to mobilize the manhood and labour power of India on our side at a moment when we need every ally we can win, we shall have to give India without delay a National Government of her own. We should not try to bargain or discuss problems of the future. Details must be left to India's own leaders to settle," writes the *New Statesman and Nation* under the caption "India in Battle Zone".

After referring to the fact that there is no possibility of Gandhiji and Mr. M. A. Jinnah co-operating, the paper adds:

But we believe that all less doctrinaire men of both creeds and parties can be won in this manifest hour of danger on one condition—that India shall govern herself now and determine her own future. The obvious course is that the Viceroy should ask the liberated Congress President, a Muslim Abul Kalam Azad, to meet him at the same time as Pandit Nehru. Hindus would be wise to suggest that a reasonable Muslim, perhaps Sir Sikandar Hyat Khan, should head as Premier of the first National Government.

CONTRIBUTIONS

THE Editor solicits contributions on all topics of general interest, and in particular on subjects bearing on the political, commercial, industrial and economic condition of India. Short articles on topical subjects are preferred. Contributions accepted and published will be duly paid for.

It may be stated that a page of the Review takes in about 700 words.

All contributions and books for Review should be addressed to Mr. G. A. Natesan, Editor, *The Indian Review*, Esplanade, Madras.

INDIAN STATES

Hyderabad

INDUSTRIAL RESEARCH BOARD

The Hyderabad Scientific and Industrial Research Board was inaugurated by Nawab Sir Aqueel Jung Bahadur, Commerce and Industries Member of the Nizam's Government.

In his address, the Nawab said Government had already set up an industrial laboratory which was doing useful work. In war time, it was important that industrial research should mainly aim at the establishment of those industries which were either helpful in the prosecution of the war or assisted in the promotion of those the products of which could replace imported articles.

Government had sanctioned an initial grant of Rs. 25,000 to the Board to undertake research on problems having a direct bearing on the development of industries.

HYDERABAD WAR EFFORT

According to *Hyderabad Information*, cash contributions to the war effort made up of grants from H. E. H. the Nizam's Privy Purse, the Government's investments in Defence of India Bonds, contributions to the War Purposes Fund, etc., now total over Rs. three crores.

In addition, much help in kind has been given. These include the sending of State Forces abroad, the establishment of an elementary flying training school for training 100 pilots annually for the Indian Air Force, a centre to train mechanics and ground engineers for the Indian Army and Air Force respectively as well as skilled labour and the training of driver-mechanics undertaken by the Railway Department.

LABOUR LEGISLATION

It is understood that H. E. H. the Nizam's Government propose to set up a special organisation to co-ordinate and enforce all legislation pertaining to labour in the State. With the growing volume of labour legislation, the need for creating a special machinery to work it on desired lines has been increasingly felt.

Mysore

WARNING AGAINST PROFITEERING

The Government of Mysore say in a press note that it has been represented to them that the prices of essential foodstuffs have increased considerably in Bangalore City and Kolar Gold Field. Therefore the Government reiterate that any person who sells a commodity at a price higher than the maximum fixed by Government renders himself liable to prosecution under the Defence of India Rules.

Government desire to make it known that they will not countenance attempts at profiteering. Instances in which merchants are found to be selling commodities at prices higher than the maximum fixed, may be reported to the concerned Deputy Commissioner who will take prompt action in the matter.

COTTAGE INDUSTRIES IN MYSORE

A sum of three lakhs of rupees has been set apart by the Government of Mysore to be at the disposal of the Cottage Industries Committee in Mysore for the development of cottage industries according to a three years' plan drawn up by the Industries Department. For the current year a sum of Rs. 1,32,000 has been allotted.

The Cottage Industries Committee have resolved to start immediately six centres for button-making, out of which two would be reserved for Gosha ladies. These centres might be multiplied after a period of six months.

Paper-making as a cottage industry is sought to be encouraged and the Committee, it is learnt, will study the possibility of making Kankanahalli, near Bangalore, a paper-making centre shortly.

COTTON INDUSTRY

With a view to enable cotton-growers in Mysore State to obtain a fair price for their crop, the Government of Mysore have sanctioned the establishment of a cotton ginning and pressing factory at a cost of about Rs. 1,80,000 in the Irwin Canal area in Mandya district.

Baroda

INDUSTRIAL ENTERPRISE

The policy of encouraging industrial enterprise in the State is being vigorously pursued by Government, and in consonance therewith facilities have been granted to Sheth Bulakhidas Narayandas of Petlad to start a pencil factory including financial assistance and freedom to the extent of 75 per cent. from terminal tax.

The Government have also sanctioned issue of permit to Mr. Badruddin Karimbhai of Bombay to expand the industry of planting lac trees in the forests of Navsari district for a period of 5 years.

Moreover, to enable two contractors, Mr. Ramachandra Lalubhai and Mr. Maganlal Lalubhai to meet army orders for boots from the Government of India, loans of Rs. 15,000 have been sanctioned to be given to each of them by Government. The latter has already been granted a substantial sum for the development of his leather factory at Baroda.

FISH LIVER OIL INDUSTRY

The fish liver oil scheme has been in operation in the State for some time. In view of the potential possibilities of its development on a profitable scale, Government have sanctioned continuance of the scheme for a further period of one year on the lines laid down for the purpose at a cost of Rs. 15,000.

The scheme also provides for the establishment of colonies of enterprising fishermen, arrangements for teaching them improved and scientific methods of fishing and allied industries, etc. The activities of the colonies will be developed on co-operative lines.

HAND-LOOM WEAVING

In pursuance of the Government's policy to revive small industries and establish new ones, Mr. Gangaram Hargovind Rathod, who has started a weaving factory at Navsari, has been given three-fourth exemption from the terminal tax leviable on power-loom, yarn, colours chemicals, etc., for 10 years.

Travancore

POOR HOUSES IN THE STATE

To concert measures to establish an Institution to free feeding of the poor without distinction of caste, colour or creed, a meeting was recently held at "Bhakti Vilas", Sir C. P. Ramaswami Ayyar, Dewan, presiding. Prominent officials and non-officials were present.

The Dewan said that the crying need for charity in this direction was brought home to him by two recent incidents. One was the disclosure in the report of the Director of Public Instruction that a number of students could not answer the question paper at a recent examination because they were starving. The other incident was a scene in which children fought with each other for morsels of food at a poor feeding witnessed by him.

He described the work of the Ramakrishna Home and the Chennapuri Annadana Samajam of Madras and appealed for funds for an institution run on similar lines in Trivandrum. A Committee was formed to take necessary steps.

TRAVANCORE FREE FROM AGITATION

Replying to questions in the Chitra State Council, Sir C. P. Ramaswami Aiyer, Dewan-President, said:

In pursuance of the policy consistently and with great consideration followed by the Government of India of not interfering with the internal administration of Travancore or with the administrative, commercial, industrial or agricultural policies pursued by this State, no directions or instructions have reached this Government in regard to the release of so-called political prisoners or detenus.

He added that action was being taken mainly on account of the conditions of absolute peace now prevailing in the State and freedom from subversive agitation.

TRAVANCORE LEGISLATURE

The Government of Travancore have extended the period of continuance of both Houses, of the Travancore Legislature, viz., Sri Mulam Assembly and Sri Chitra State Council upto June 20, 1943. The life of these Houses is thus extended by one more year.

Cochin

TRAVANCORE AND COCHIN

Mr. A. F. W. Dixon, Dewan of Cochin, referred in the Legislative Council, paid a visit to Trivandrum, where he had discussions with the Dewan of Travancore. Mr. Dixon said that the terms of Agreement between the two States regarding supply of electricity from Pallivasal to Cochin had been finally settled and awaited the approval of the Crown Representative.

Every endeavour should be made, he said, to maintain the most friendly relations with Travancore. The two States were linked inextricably and united in friendly co-operation. There was much that could be done towards the benefit of both.

During his visit to Travancore, he noticed that this fact was fully realised and that Travancore was anxious to co-operate to the full. "Let us," Mr. Dixon said, "take full advantage of this friendly spirit."

NURSES IN COCHIN

The Cochin Government have accepted the resolution passed by the Legislative Council during the budget session to permit nurses to marry. Nurses will be allowed to marry after the training period as is done in Madras.

Kashmir

RISE IN POPULATION

An increase of 10.07 per cent. in the case of Muslims, 9.90 per cent. in the case of Hindus, 30.08 per cent. in the case of Sikhs and 5.09 per cent. in the case of Buddhists is recorded in the Jammu and Kashmir State census 1941, according to a statement issued by the Census Commissioner Capt. R. G. Wreford.

The Muslim population has increased from 28,17,636 in 1931 to 31,01,247 in 1941, the Hindu population from 7,36,222 to 8,09,165, Sikh population from 50,662 to 65,903 and Buddhist population from 38,724 to 49,695. The total population of the State has increased from 36,46,243 in 1931 to 40,21,616 in 1941, thus showing an increase of 10.29 per cent. for the whole State.

Bikaner

On the eve of his departure to the Middle East, His Highness the Maharaja of Bikaner made a proclamation pledging himself and his successors for all time to the essentials of good government which constituted something like a Charter of Rights for different classes of His Highness' subjects.

Alwar

CHIEF MINISTER

Mr. K. B. L. Seth, I.C.S., former Revenue Secretary to the C. P. Government, has been appointed as Chief Minister of Alwar State.

Bhavnagar

BHAVNAGAR DHARA SABHA

At the commencement of the sitting of the newly-formed Dhara Sabha on December 5, the Dewan Mr. A. P. Pattani expressed himself as fortunate that he should be associated with the inauguration of the Sabha.

THE CENTRAL BANK
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Authorised Capital	Rs. 3,50,00,000
Subscribed Capital	Rs. 3,36,26,400
Paid-Up Capital	Rs. 1,68,13,200
Reserve and Other Funds	Rs. 1,25,12,000
Deposits as at 30-6-1941	Rs. 36,37,99,000

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150 Branches and Pay-Offices throughout India.

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Dec. '42.

INDIANS OVERSEAS

Malaya

INDIAN TROOPS IN MALAYA

"Indian troops who form the majority of the garrison of Malaya, together with British, Australian and Malay comrades, are barring the way on every possible invasion route," says an Indian Army observer in a despatch. He continues:

Indian troops are also to be found on the north-western frontier of Malaya where excellent roads and railways render invasion through Thailand possible if costly.

In the island fortress itself there are also Indian units. Indian troops are equipped to modern (battle) standards and are plentifully armed with quick firing weapons while retaining all their traditional aptitude for warfare in hilly or mountainous country.

Jungle warfare is now almost an Indian speciality based mainly on West African bush warfare and developed for the special conditions of Malaya.

Our Indian soldiers can be expected to think one jump ahead even of first grade troops unfamiliar with the terrain.

All provinces, castes and creeds as well as many States are represented. The morals of our troops everywhere is at the highest at the prospect of action.

INDIAN AGENT IN MALAYA

It is announced that the service of Mr. S. Dutt, I.C.S., Agent of the Governor-General in Malaya, are replaced with the Bengal Government and his assistant Mr. T. G. Nataraja Pillai will hold charge of the current duties of the Agent. It is learned that Mr. Dutt has been ill and has returned to Bengal. The question of selecting his successor is now engaging the attention of the authorities here.

Ceylon

INDIA AND CEYLON

"It is gratifying to note that the representatives of the planting industries have formally recognised the right of workers to combine by the formation of unions, and the planting community and the labour unions may be said to have accepted this principles underlying the agreement in good faith," says Mr. T. N. S. Raghavan, Agent of the Government of India in Ceylon in his annual report for 1940.

S. Africa

SIR SHAFAT AHMAD KHAN

The hope that, with the co-operation of the Union Government and a great majority of the European population, he would be able to do something to serve the cause of his compatriots in the Union was expressed by Sir Shafaat Ahmed Khan, High Commissioner for India in South Africa on his arrival in Cape Town. His experience in India had given him particular interest in educational questions and social reform and he would be gratified if, during his term of office as High Commissioner, educational facilities for the South African Indians were improved and an earnest effort was made to improve their social conditions.

Japan

EVACUATION OF INDIANS

The number of Indians in Japan is considerably less than that of the Japanese in India. Arrangements for their evacuation were made in July by His Majesty's Government in consultation with the Government of India and the Governments of other Empire countries.

A special evacuation ship *Anhui* left Japan on September 27, with a passenger list which included 216 British Indians, of whom 125 belonged to Sind, 80 to Bombay and the rest to Bengal and the Punjab.

In addition, at least 60 British Indians had been able to leave Japan on their own arrangements.

The number of Indians remaining in Japan, though it is difficult to ascertain it accurately, is probably in the neighbourhood of 50.

England

CONFERENCE OF INDIAN DELEGATES

A resolution asking the British Government *inter alia* to open negotiations with the Indian National Congress, enabling India to take a free decision to combat the Nazi menace was passed at a Conference of Indian delegates from all over England held in London on November 4, under the presidentship of Mr. Amiya Bose.

MULTUM IN PARVO

NEWS

DEPARTMENTAL

NOTES

QUESTIONS OF IMPORTANCE

PT. NEHRU ON BRITAIN AND INDIA

In a statement to the *News Chronicle*, London, Pandit Jawaharlal Nehru says:

It is true that we, in India, have great differences amongst us, but we have all a great deal in common, which is basically more important, and wise statesmanship should have emphasised and encouraged those common bonds. Instead of this, the British Government has become the greatest disruptive factor in India, in addition to being completely authoritarian, alien and oppressive. The only possible response to that is non-co-operation with that Government, for Nationalism is far the strongest urge of the Indian people. Even if individuals, for wider reasons, desire a variation of that policy, that cannot overcome the people's deep-rooted hostility and distrust of the British Government and the Governmental structure in India which can only lessen by a complete change of scene and a pleasant psychological shock, accompanied by the conviction that the old order has completely gone, never to come back again.

Not even the most far-reaching promises of what will happen when the war ends, will bring this conviction, for there is no belief left in words. . . .

India will never accept any position in the empire by whatever name it is called. . . .

Therefore, the first essential is the recognition of Indian independence, and the consignment to the dustbin of the infamous August declaration and all other similar declarations of the British Government. Then only can we get over the dismal and crushing heritage of our past relations and join hands in friendship. . . .

MR. WELLS ON BRITISH POLICY

The noted English author, Mr. H. G. Wells, pleads for a re-consideration of the attitude of Indian Congress leaders while condemning the British official policy in India. He says:

So far as I can see there is very little in his (Pandit Nehru's,) statement with which any intelligent liberal Englishman in touch with modern realities can disagree. Indians are fighting as well as any troops against the Axis. Like the Russians and Chinese they are winning the war in spite of our war office, our India office and our Foreign office and the British official who thinks that they are fighting out of abject admiration for Anglo-India Pukka Sahib and with no other end in view but to restore the world to a British oligarchy, is preparing for considerable disillusionment.

And here is Pandit Nehru saying that as plainly as he can,

UTTERANCES OF THE DAY

GEN. WAVELL ON INDIAN TROOPS

On November 10, the opening day of the Council of State, after briefly acknowledging the President's tribute, H. E. the Commander-in-Chief spoke in praise of Indian heroes in the war. He said:

The record of Indian troops in this war is a most impressive one, and I am proud to have had these troops under my command in several theatres. Their training, their discipline, physique and morale have excited admiration wherever they have been, and I can assure you that the military reputation of India's fighting men stands very high in all parts of the Middle East. When I was at Home recently, I enquired after the Indian transport contingent, which went to France at the beginning of the war, took part in the battle in France and is now in England. I had not the opportunity to see them, but I was informed that in England as elsewhere, their bearing and behaviour was excellent and my requests for their return to India were met with a reluctance to spare them. I have also recently visited Burma and Malaya and have seen as many as I could of the Indian troops there. I can assure you of their welfare and of the good impression they have created.

PT. NEHRU ON INDIA AND THE WAR

Discussing the international situation at a Press Conference in Lucknow, Pandit Nehru put India on the side of the democracies against the totalitarian states.

In the grouping of powers struggling for mastery of the world, on either side there seems to be dreams entertained by Governments for world domination. Undoubtedly this is so on the part of Hitler. It is not proclaimed as such on the other part.

I have no doubt that any attempt at world domination by any group of powers will be harmful and must be resisted. Still I think that in the grouping that exists there is also no doubt that progressive forces of the world are aligned with the group represented by Russia, Britain, America and China. In addition to these progressive forces this group has also got strongly entrenched reactionary forces as evidenced by the treatment accorded to India. This treatment inevitably governs our own policy. Yet at the same time we must sympathise and wish well to the group which contains the progressive forces, more especially those of China and Soviet Russia.

C. R. PLEADS FOR SOLDIER SPIRIT

Mr. C. Rajagopalachari, commenting on the Viceroy's speech at Calcutta, said to a press representative in Delhi: "What is the good of the Viceroy saying that India is no more a mere spectator of the bursting of war clouds? He and his predecessors have made us mere spectators." He went on to add:

But there is no use in referring to the failure of the past. Even the Viceroy has confessed at Calcutta recently that his appeal of August 8, did not secure the response for which he had hoped. A statesman does not rest content with such regret or confession. He must find out the causes for a phenomenon which, however deplorable, he confesses to be a fact and find remedies for the causes. The differences between the British Government and India are not, in any sense, domestic differences and they cannot be forgotten or solved unless the British Government make up their mind at this critical moment to act in a great and courageous manner. The soldier spirit and not the spirit of a conveyancing lawyer must inspire the British Government if they wish to justify their rule over India in the present crisis.

DOMINION STATUS OR INDEPENDENCE

"It is impossible for me to think of Dominion Status even with a time-limit. What we contemplate is complete independence," said Pandit Jawaharlal Nehru addressing the students of Allahabad on December 15.

Those who talk of Dominion Status, said Pandit Nehru,

however high-placed and sincere, are doing a disservice to the country. We are not an offshoot of Britain, and England is not our mother-country. Nor are we to accept the position of cultural offspring of Britain who have to wait to come of age and to be given responsibility and powers gradually. We have a cultural heritage and history of our own.

Besides in a fast changing world with the face of things altering with each turn of events, the talk even of a time-limit has no meaning. What we want is independence. That means severance of connection with Britain. Of course, that does not mean a position of isolation for us. What it does mean is that we should form part of the new order in our own light.

On this question of independence of India, there can be no compromise either with the British Government or with any group in India.

"EMERGENCY" IN BENGAL AND ASSAM

The Provinces of Bengal and Assam are declared to be in a state of emergency.

VISVA BHARATI

Dr. Abanindranath Tagore has been elected President of the Visva-Bharati for three years. This official resolution was adopted *nem con* at the annual (Parishad) general meeting of the members of the Visva-Bharati, held on December 21, at Santiniketan under the presidency of Sir Akbar Hydari.

A considerable number of members of the Visva-Bharati from various parts of India attended the Parishad meeting.

STUDENTS AND POLITICAL ACTIVITY

Speaking at a crowded public meeting at Lucknow on December 13, Mr. C. Rajagopalachari, former Premier of Madras, exhorted students not to take to active politics. He said:

"I am one of those who believe that, while you are a student, you must study. You cannot study as well as be a politician. You should not try to sit on two stools at the same time.

Today you are not asked to take part in politics; but if you want to, leave your studies. You need not take part in active politics in normal times and even in abnormal times, not until the call of the nation comes."

ADVISORY BOARD OF EDUCATION

The following persons have been nominated by the Governor-General-in-Council as members of the Central Advisory Board of Education in India:—

Rajkumari Amrit Kaur, Srimati Renuka Ray, the Hon. Sir Maurice Gwyer (Chief Justice of India), the Rt. Hon. Sir Akbar Hydari (Member for Information and Broadcasting), the Rt. Rev. G. D. Barne (Bishop of Lahore), and Rao Bahadur Sir V. T. Krishnamachariar (Dewan of Baroda).

PROF. D. K. KARVE

Prof. D. K. Karve, founder of the Indian Women's University, has been awarded the honorary degree of D. Litt. by the Benares Hindu University.

MR. DEVADAS GANDHI

Mr. Devadas Gandhi, Managing-Editor of the *Hindustan Times*, was released on 23rd December from the Naini Central Jail.

It will be remembered that the Chief Justice and Mr. Justice Collister of the Allahabad High Court fined Mr. Devadas Gandhi Rs. 1,000 for contempt of court in November last. As Mr. Devadas Gandhi declined to pay the fine and preferred to go to jail in default, their Lordships ordered that he be sentenced to a month's simple imprisonment.

PLEA TO REMOVE BAN ON WOMEN

At a meeting of the Council of the Madras Advocates' Association, it was resolved that there should be no objection, in principle to women members of the profession being appointed to posts of District Munsifs or other offices in the Judicial Department on the ground of their sex.

ADVICE TO LAWYERS

Sir C. P. Ramaswami Iyer, the Dewan of Travancore, who was entertained at Tea by the members of the Tanjore Bar Association, was requested to offer a few words of advice.

Sir C. P. Ramaswami Iyer said that the position of the lawyers in the estimation of the public had degenerated. He would advise those present to specialise in some branches of law such as the Law of Patents and the Income-tax Law, as he believed that there was much scope in that method of work. Lawyers also might, he suggested, attempt to arbitrate in litigation instead of promoting it.

JUSTICE C. KUNHIRAMAN

His Majesty the King has been pleased to approve the appointment of the Hon. Mr. Justice Churya Kunhiraman to be a Puisne Judge of the High Court of Judicature at Madras in the vacancy that will occur on the retirement of the Hon. Mr. Justice P. Venkataramana Rao Nayudu from this month.

"JUPITER HOUSE", MADRAS

The need for developing insurance work and for starting re-insurance companies in India was stressed by Mr. Satyamurti, in opening the "Jupiter House", the new building of the Jupiter General Insurance Company in Madras on November 15.

Mr. T. T. Krishnamachari unveiled a portrait of the late Seth Lalji Naranji, Founder of the Institution.

A message was read from Seth Dharamsey Mulraj Khatau, Chairman of the Board of Directors, who was to have presented a welcome address, regretting his inability to attend and wishing the function success.

Summing up the future of Indian Insurance concerns, Mr. Satyamurthi observed:

Freedom for India is coming sooner than most of us imagine. Indian businessmen have a great part to play in a Free India as builders of the nation along constructive lines, having service of the poor as their ideal. Insurance concerns should evolve a poor man's policy, so that even the poorest of the poor may reap the benefit. I believe the Jupiter Insurance Company will have developed into a mighty concern and we will meet in this very hall five years hence to congratulate it on its great role in the economy of Free India.

WAR RISKS INSURANCE ORDINANCE

The Central Government have decided that the rate of premium payable under any policy of insurance issued under the War risks (Goods) Insurance Ordinance, 1940 during the quarter beginning on January 1, 1942, shall be raised to two annas per-month or part of a month for each complete sum of Rs. 100, states a Press *communiqué*.

WORKMEN'S COMPENSATION

An important decision has been reached by the Minnesota Supreme Court which places murder within the rank of industrial accidents arising "out of and in the course of employment". The Secretary-treasurer of the Minneapolis Teamsters' Union was found murdered outside his garage in November 1937, having earlier in the evening attended a labour union meeting. It was held by the Court that he was engaged in extra-hazardous work to which his murder could be traced.

DEBTS DUE TO ENEMY NATIONS

As all territory in the occupation of the enemy is "enemy territory" for the purpose of the Defence of India Rules, the state of war now existing between India and Japan makes it obligatory on persons to pay to the Custodian of Enemy Property debts due to creditors carrying on business in all territories in the occupation of Japan including those parts of China in such occupation.

The public are accordingly advised that if they are in doubt as to whether the business creditors are in enemy occupied territory, they should deposit, under advice to the Custodian of Enemy Property the relative amounts as and when they fall due with a scheduled bank in India (if nominated by the debtor) for credit to a blocked account in the name of the creditors. This account will be subject to the Custodian's control until the creditor's status has been established.

IMPORT OF WROUGHT IRON

The import of wrought iron and iron cuttings in all forms has been brought under control. Intending importers from the United Kingdom, United States of America or Burma should apply for import licences to the Steel Import Controller for India, Wellesley House, 7, Wellesley Place, Calcutta, and importers from other countries to an Import Trade Controller in the same way as for other items of steel under control.

SHORTAGE OF NEWS PRINT

Before starting a new newspaper or a journal, for the printing of which news print is necessary, the proprietors will be well advised to obtain a previous assurance from the Chief Controller of Imports that a quota will be granted.

The quantity of newsprint available is limited and as quotas are allotted on the basis of past consumption of a newspaper during a specified period, proprietors who start newspapers or journals without securing an assurance from the Chief Controller of Imports run a risk of not being granted any quota at all.

WOMEN AND THE ATLANTIC CHARTER

The Constituent Conference of the Central Punjab branch of the All-India Women's Conference, held at Lahore under the presidentship of Lady Wazir Hasan passed a resolution expressing deep concern at the peace aims as adumbrated by the Atlantic Charter, which "envisages the principle of self-Government to be applicable only to the Western peoples".

The Conference further expressed the opinion that permanent peace cannot be achieved except on the principles of freedom and justice applicable equally to all nations and races. The Conference urged on the British Government to lose no time in making the requisite declaration regarding India's freedom which would supply the moral foundation on which the post-war world could be constructed.

WOMEN'S EDUCATION

"Women's education in this country is notoriously backward and while there has been an insistent demand for the extension of education for boys until comparatively recent years, higher education for girls has not been looked upon with favour," declared Lady Hallett speaking at the "value of better homes", function at the Agricultural Institute recently.

Lady Hallett thought that this was largely because the majority of women were content and would not press their men-folk for further education and in doing so they were running a risk by neglecting to learn how to run their homes properly. "The basis of education is not so much the text books read in schools as the family background, the discipline taught at home and the physical standards to which a mother can bring up her children.

MRS. ROOSEVELT

Mrs. Roosevelt has lost no time in making a rejoinder to Hitler's remark in his speech in which he said: "Mrs. Roosevelt has refused to live in the world of work, as we National Socialists know it." She said in an interview: "I have no desire to live in the world Mr. Hitler would create."

"SABHAPARVAN" OF MAHABHARATA

The Government of Bombay has sanctioned a grant of Rs. 10,000 to the Bhandarkar Oriental Research Institute, Poona, to enable it to publish the "Sabhaparvan" volume of the great Indian epic—the *Mahabharata*.

An attempt was made, prior to 1906, by a Committee of European Indologists to prepare such an edition but it was abandoned in 1914. The work which had thus fallen on the shoulders of Indian scholars was undertaken by the Bhandarkar Institute in 1919.

It has been working on the project for 21 years and has so far published three complete volumes in *Adi*, *Virata* and *Udyoga parvans* and half of a fourth volume "*Aranyaka* or *Vana parvan*".

A special grant of Rs. 4,000 was given by the Government in 1938-39 towards the cost of printing the "*Udyoga parvan*" volume of the epic. The *Mahabharata* Department of the Institute receives also an annual subsidy of Rs. 6,009.

MR. M. L. BHARADWAJ

Mr. M. L. Bharadwaj has been appointed Information Officer in the Bureau of Public Information, Government of India. He joins the Bureau from the staff of the *Civil and Military Gazette* of Lahore on which he worked for about eight years. He has been the President of the Press Gallery Committee of the Punjab Legislative Assembly.

MANGALA PRASAD PRIZE

Mangala Prasad Prize of Rs. 1,200 has been awarded this year to Mr. Sampurnanand, former Education Minister, U. P. for his book entitled "*Sama Wad*" (Socialism). This prize is awarded annually for the best Hindi book by the All-India Hindi Sahitya Sammelan.

PRESIDENT OF P. E. N.

The P. E. N. All-India Centre, at a general meeting held at the University of Bombay on December 15, voted unanimously for the election of Mrs. Sarojini Naidu to succeed the late Dr. Rabindranath Tagore as President of the P. E. N. in India.

SARAT CHANDRA BOSE

Mr. Sarat Chandra Bose, Forward Bloc leader and brother of Mr. Subhas Chandra Bose, who is reported to have joined the Axis, has been arrested.

The Government of India, says a *communiqué*, are satisfied that there have been contacts of such a nature between Mr. Sarat Chandra Bose and the Japanese as to render his immediate apprehension necessary. They have, therefore, issued orders for his detention under the Defence of India Rules and he was arrested in Calcutta on the 11th December.

The Bengal Assembly, which met soon after, passed a resolution urging his immediate release.

MR. V. D. SAVARKAR

Mr. Vinayak Damodar Savarkar, now arrested at Gaya on his way to Bhagalpur to preside over the Hindu Mahasabha Session, spent patriotically all the years of his youth and manhood in prison. He was arrested in London in 1910. From that time on he remained in duress till May 1937, when he was unconditionally released.

NEW HIGH COMMISSIONER FOR INDIA

The appointment of the Speaker of the Bengal Legislative Assembly, Sir Muhammad Azizul Haque, as High Commissioner for India in London in succession to Malik Sir Firoz Khan Noon, who is now a member of the Governor-General's Executive Council, is officially announced. Sir Azizul Haque is expected to take up the appointment in March.

SUBEDAR R. RAM, V. C.

His Majesty the King Emperor has approved the posthumous award of the Victoria Cross to Subedar Richpal Ram, 6th Rajputana Rifles, for outstanding gallantry in action in the fighting in the Middle East. This is the second V. C. in the present war, the first was won by Lieut. P. S. Bhagat.

SUBEDAR NAWAB KHAN

For great qualities of leadership and personal courage, it is announced that Subedar Nawab Khan who, with 90 men, beat off repeated attacks by superior enemy forces, has been awarded the Indian Distinguished Service Medal.

EMERGENCY OFFICERS

A Press Note says: "In accordance with one of the recommendations of the I. M. D. recruitment conference held in Simla on September 23, 1941, the Government of India are pleased to announce that the emoluments of Assistant Surgeons of the Emergency Branch of the I. M. D. (Indian cadre) will be raised as from December 1, 1941.

"The pay will be as heretofore, namely Rs. 75 to 175: but the former civil allowance of Rs. 50 will be replaced by an emergency allowance of Rs. 125 per mensem. Thus the initial pay plus the emergency allowance will now total Rs. 200 per mensem instead of Rs. 125 as before.

Besides the concessions to attract men to make up the acute shortage of medical officers in the Army, a system of supplementing the normal monthly intake of emergency commissioned officers has also been adopted.

As a temporary measure and to relieve young officers for active work, it was recently decided to recruit 300 civilian graduate doctors to service in their own town or districts so as to replace an equal number of I. M. S. officers for military service overseas or in India. Those who are over 45, or those medically unfit for appointment to emergency commissions in the I. M. S. were to be chosen. Against the 300 aimed at 145 have so far been recruited. They will receive Rs. 250 a month if posted in their own stations and Rs. 350 outside.

A rough estimate of the number of doctors in India is, 40,000 (14,000 graduates and 26,000 licentiates).

FOREIGN MEDICAL DEGREES

The Medical Council of India have recommended to the Government of India that the recognition of medical degrees granted by certain Universities in Australia, South Africa, Ceylon, Canada, Hongkong, and Malaya should be discontinued as these countries recognise Indian medical qualifications only when the qualifications are recognised by the General Medical Council in the United Kingdom.

The Government of India have accepted the recommendation. The withdrawal of recognition will affect only degrees to be granted after March 31, 1942.

HEALTH OF INDIAN TROOPS

Although much of the area in which Indian troops are operating in Malaya is swampy and mosquito-ridden, and although the jungle breeds millions of these and other insects, the general health of the troops is remarkably satisfactory, says a Press Note.

The rubber plantations in which camps have sprung up have their own malarial control, but once troops leave camp on an exercise they have to rely on immediate protective measures and, to a certain extent, on luck.

The percentage of sickness in the Indian army in North Malaya is less than the average of any army in the world.

Elaborate preventive measures are, however taken which contribute largely to the excellent health of our troops. They sleep under mosquito nets and after dark, they wear long trousers and have their sleeves rolled down.

Out on exercise, they use a certain antiseptic cream on their faces and hands to prevent mosquito bites. First used by Indians operating in Waziristan, this cream is known as "Waziristan cream".

Moreover, the troops by regular physical exercises, good food and also by an inevitable process of homeopathy attain a far higher standard of immunity from malaria than those working in the jungle.

PLANTAINS FOR HEALTH

As a food, bananas are complete in themselves, in as much as they provide sound nourishment with health protective qualities of a high order. Their vitamins and mineral matters are high in value. Their content of Vitamin "A" which increases the infection resistance of the body, and of Vitamin B₂ (or G) which assists digestion and protects against pellagra is fair, and of bone and tissue building Vitamin C is good.

Bananas are richest in potassium and calcium salts, that are tonic to the body, and, having alkaline end, results in cell metabolism; bananas are a safe and reliable food at all times.

The calorific value of the banana is high. Four good-sized bananas are equal to one pound of bread of good quality of wheat.

T. N. Q. BANK'S REMAINING ASSETS

A Proclamation contained in the latest issue of the *Cochin Government Gazette* states that whereas the Travancore National and Quilon Bank is under liquidation in the courts of Travancore, Cochin, British India and other States and whereas it is deemed expedient to provide for further distribution of the remaining assets of the bank among the entire body of creditors wherever they may be on the equitable basis, the Maharaja of Cochin is pleased to command that subject to such terms and conditions as the Cochin Government may by rules prescribe, the court engaged in the winding up of the branches in the Cochin State shall in the matter of further distribution of the assets of the bank, co-operate with the foreign courts to be notified by Government in the *Cochin Government Gazette*. The rules when framed and published in the *Gazette* shall be deemed to form part of this Proclamation. The Maharaja further commands that till the publication of the aforesaid rules and except in accordance with the provisions contained therein, no further distribution of the assets shall be made by the court winding up the branches of the bank in Cochin.

STERLING DEBT

The Government of India have now taken action to repatriate as far as possible the whole of their remaining sterling debt (other than Railway Debenture stock and annuities), which amounts to about £153 millions, says a press communique. The Secretary of State is giving a year's notice to redeem the India 3½ per cent. sterling stock on January 5, 1943.

By an order issued by H. M.'s Treasury, all residents in the United Kingdom holding 3 per cent. and 2½ per cent. Indian sterling loans are required to surrender such loans at prices fixed in the order, which are based on the market price of the day and allow compensation for the inevitable slight delay in actual payment. All such holders are required to deliver the securities in question by February 9, and it is hoped that payment, subject to good delivery, will be on or about March 2.

BAN ON RAILWAY TRAFFIC

It is announced that the Government of India in consultation with the Government of the United Provinces have decided that the sale of tickets to Allahabad and its neighbourhood to intending Kumbha Mela pilgrims should be prohibited between January 4 and February 4, 1942.

It is authoritatively learnt that the decision has also been taken to cancel some of the ordinary passenger trains and reduce the capacity of others in various parts of India. Curtailment is to be effected first on routes on which traffic is normally light.

These decisions are dictated by the necessity, particularly since Japan's entry into the war, to provide large numbers of trains for the movement of troops in connection with the defence of India and for the dispersal of people in threatened areas, especially Calcutta, before a state of emergency is declared.

MASULIPATAM-BEZWADA RAILWAY

Mr. V. Pandurang Row, former Judge of the Madras High Court, who was appointed arbitrator in the dispute between the District Boards of West Godavari and Kistna about the apportionment of the sale-proceeds of the Masulipatam-Bezwada Railway, has communicated his award to the Madras Government:

The Railway cess was collected in the areas within the jurisdiction of both the Boards and a dispute arose about allotment of sale-proceeds. A Committee appointed by the Government fixed a certain proportion. Both the Boards did not agree to the recommendation of the Committee and referred the matter to the Government. Thereupon Mr. Pandurang Rao was appointed arbitrator and he has now confirmed the apportionment recommended by the Committee.

RAILWAY EMPLOYEES

Indian Railway Administrations together constitute the largest employers of labour in India. Over 700,000 persons were employed by them in 1938-39.

RAM GOPAL-MRINALINI DANCE RECITALS

Ram Gopal, the well known South Indian dancer and Mrinalini Swaminathan with a party of 20 dancers and musicians gave a series of recitals in Bharata Natya, Kathakali, Manipuri and Kathak dances at Calcutta and Madras last month.

Ram Gopal started on his first world tour in 1937, carrying the art of Indian dancing to America, Europe and Japan. Mrinalini comes from the home of classical Kathakali dancing. The youngest daughter of Mrs. Ammu Swaminathan, Mrinalini has travelled widely from her childhood. She was educated in Switzerland and Santiniketan. She studied drama at the American Academy of Art in New York and has danced at many centres in the United States. Both Ram Gopal and Mrinalini are running a school of dancing in Bangalore.

ARTS AND CRAFTS FOR VILLAGERS

A class under the new scheme of the Provincial Government for training teachers in arts and crafts to be taught to villagers was opened at Yeotmal last month by Mr. Meldrum, I.C.S., Deputy Commissioner.

Several teachers, members of village panchayat boards and private individuals have enrolled themselves to be trained under this scheme. Experts on various subjects have undertaken to coach up the trainees. The classes will be run in three sessions for seven hours daily and will continue for 10 days.

TRAINING IN ART

Art, education, music, song, painting, sculpture, aesthetic dancing and monumental architecture should be encouraged in all institutions, said Prof. Amaranatha in his presidential address to the Educational Conference at Srinagar. There should be art galleries and art museums attached to every University and if possible every Municipal hall. There should also be art schools working in close collaboration with industry. Infant and nursery schools were also needed. It was there that the foundations of education could be well and truly laid.

COMMUNAL CRICKET

A fervent appeal to extirpate communalism from the field of sport was made by Mr. S. M. Hadi, the well known All-India Cricketer, presiding over a Y. M. C. A. debate at Secunderabad.

Mr. Hadi suggested that instead of the present communal Pentangular, Bombay should have four teams selected from the North, South, East and West Zones of India and the fifth from the Indian States. This arrangement, claimed Mr. Hadi, would provide Bombay with gala cricket.

ALL-INDIA OLYMPIC GAMES

The controversy in regard to the venue of the next All-India Olympic Games has been settled. They will be held in Lahore on the dates originally fixed, February 6, 7 and 8.

The Punjab Olympic Association which asked the Indian Olympic Association for a grant towards expenses were told that this could not be given as it would create a precedent which might cause difficulty in the future.

The Bengal Olympic Association agreed to take over the Games in order to preserve the continuity of the series.

Punjab have now informed the I. O. A. that they will organize the games as originally decided.

KENNETH FARNES OF ESSEX

The Test cricketer, Kenneth Farnes, has been killed in action. Farnes was born on May 3, 1911. He had played for Royal Liberty School, Romford, Cambridge, Essex, and England.

Over six feet tall, Farnes, a fast bowler, made the most of his height. He obtained his Blue in 1931, in which year he took 31 wickets at a cost of 23 runs apiece.

AMERICAN TENNIS RANKINGS

Provisional lawn tennis rankings by the U. S. Lawn Tennis Association revealed Bobby Riggs, Frank Kovacs, Frankie Parker, Don McNeill in that order among men with Mrs. Palfrey Cooke, Pauline Betz, Miss Dorothy Bundy and Miss Margaret Osborne as the leading women.

SHOOTING STARS

As a result of a new discovery by engineers of All-India Radio, it is now possible to listen to shooting stars as they strike the earth's atmosphere at terrific speeds about 60 miles above the surface of the earth. The method is an electrical one and the presence of shooting stars is heard as a peculiar sound from the loudspeaker of the special equipment. Important new information on shooting stars and the upper atmosphere is being obtained through this development.

Research engineers of All-India Radio at the Radio Receiving Centre, Delhi, are now regularly listening to shooting stars as they strike the atmosphere surrounding the earth. Each shooting star produces a whistling sound starting with a high pitch and rapidly descending in scale until it disappears.

MEASURING A BULLET'S SPEED

How fast does a rifle bullet travel? According to one calculation, the speed as it leaves the muzzle of the weapon is about 2,500 feet a second, or just over 1,700 miles an hour. This is faster than sound travels; the bullet strikes the target before the noise of the discharge is heard.

How is it possible to measure the speed of a flying bullet? One device perfected not long ago will time a bullet's flight even if the distance is no more than 10 feet; that is, it is capable of recording a flight lasting only 1/250th of a second.

The apparatus consists of two coils with balanced radio circuits connected to each (the bullet to be timed is fired so that it passes through each in turn) and a chronoscope which records split seconds.

VEGETABLE OIL

The Board of Scientific and Industrial Research have suggested certain vegetable or vegetable-mineral oil mixtures as substitutes for mineral oils.

The question of popularising the use of vegetable oils is under active consideration in co-operation with a leading firm of oil distributors.

It is understood that the Inspectorate-General of Stores, Cawnpore, is prepared to undertake testing of these oils.

SABU AMONG FILM FOLK

It is indeed pleasant to report how well Sabu is liked by Hollywood and those who have met him, writes a Hollywood correspondent to the Indian press. At his own studio, he is very popular but does not take advantage of this. At first he was rather shy and others misunderstood him. They believed he was not friendly which was far from the truth. He wanted very much to know people better, but just could not force himself upon strangers.

He soon learned the hospitality of studio workers and is now "one of the boys". Although he receives a four-figure salary, has a full wardrobe of clothes, two motor cars and a horse, he is very democratic. He would like to share his good fortune with those less fortunate, and must oft-times be restrained from bringing home schoolboys who seem a little hungry. Sabu admits to everyone that it is all like a dream. During the past year he has improved his English having added many slang expressions. He is the third-ranking swimmer at the Hollywood Athletic Club and is very adept at boxing and wrestling.

NAZI'S CHAIN OF CINEMAS

The latest example of the tightening of the German grip on France is the purchase by the Nazis of a chain of cinemas in the occupied zone.

A Franco-German production company, whose policy is controlled by Goebbels, has been formed to organise these cinemas for Nazi propaganda.

The company's first purchase, comprising a group of seven picture houses in Marseilles and others in Cannes and Nimes, was made for £240,000 at the pre-war rate of exchange. The money comes from the vast funds that the Germans have squeezed out of France.

U. S. FILM STARS FOR BRITAIN

Deanna Durbin, the singing film star, is coming to Britain shortly under the direction of the Entertainments National Service Association (E. N. S. A.) to entertain members of the forces and munition workers.

THE REAR AXLE

If you can leave your car for an hour in your service station, have the oil in the back axle checked for level, and for replacement if the car has been in service for longer than the maker's stipulated period.

Many owners completely forget the rear axle lubrication with the result that loss of oil may invite expensive renewals to the bevel wheels and differential, while axle noise may commence at an early period.

THE PETROL PUMP

Most of the hand operated pumps in the Madras Sphere are either Shell-Mex Simplex Mark V or Hammond Pumps. Other types have been used in the past but experience has shown that the Mark V and the Hammond are amongst the most reliable and satisfactory from all points of view.

Both types of pump are robustly constructed and their useful life is a long one. The Burmah-Shell Company operates about 366 pumps in the Madras Sphere and the maintenance of these is attended to by a staff of about 23 men some of whom work whole time on pumps and others part time only.

CUT IN CAR OUTPUT

Cuts in the private car production is accepted by the motor car industry in America. The President of the Automobile Manufacturers' Association, Mr. Alman Macaulay, pledged the industry's full co-operation in the prosecution of the war to a final victory. The civilian supply chief, Mr. Leon Henderson, had ordered a cut in the automobile output, which reduces the January production from 60 to 75 per cent. below the quotas for the corresponding period of last year.

TOO LAZY DRIVER

Luxury for the lazy driver hits a new scheme with a radio-controlled garage door invented in America. The motorist can loll in his air-conditioned car, merely having to press a button to open the garage doors when he returns home. The device is of particular value in rain or snow, as the windows and doors of the car can remain closed until inside the garage.

JAPAN'S AIR STRENGTH

Japan's existing fighting air strength comprises 1,500 machines, and Government controlled factories, working at top pressure, 12-hour shifts night and day, are manufacturing French, American, and German planes under licence.

Authorities estimate, however, that Japan's maximum production of aeroplanes will not rise beyond 6,000 machines a year.

This would mean that, in addition to her existing force, only 1,000 machines approximately would be ready for action at one time, as a nation's air industries must produce annually five times the number of planes in use.

INDIANS IN R. A. F.

Many Indians in England are attracted to service in the Royal Air Force. Of 500 students from India who have not returned home since the war began, about 100 are at present serving in the R. A. F. and others await entry. Of this 100, about 40 are holding commissioned rank as members of air crews, technicians, physical training instructors, etc. Some of them are flying the fastest machines in the world.

Personal contact with many of these men makes it abundantly clear that they all enjoy the life with its danger, excitement and thrills. University studies and peacetime pursuits have been put aside for the time being; the sterner aspect of the job in hand carries a strong appeal. They enjoy the communal life, standard diet and open comradeship of the Royal Air Force.

AMERICAN PLANES

The production goal of 75,000 and possibly 100,000 planes annually by 1948 is being planned by the United States Government, according to authoritative sources in Washington, quoted by the *Journal of Commerce*.

This involves the stepping up of bomber production to 25,000, the paper says, of which about 8,000 would be "Flying Fortresses".

These objectives are far above the present monthly output of 2,000 planes and President Roosevelt's previous goal of 50,000 planes a year.

CLOTH FOR THE POOR

Mr. Kasturbhai Lalbhai, a member of the Textile Advisory Panel, has issued a Statement in which he says that the members representing the textile industry in various parts of India have come forward on their own initiative to suggest ways and means whereby the poorer classes will be able to obtain their requirements of cloth at considerably cheap prices. It is due to their anxiety caused by the rise in prices of cloth. The bare outlines of the scheme are that the millowners themselves will open shops all over India, where cheap cloth will be made available at prices to be agreed upon between the panel representatives in consultation with the Government.

WOMEN HANDLOOM WEAVERS

The Women's Co-operative Industrial Home in Bengal has been working since 1938 with a capital grant of Rs. 6,850 and donation amounting to Rs. 2,044. Government has given further grants of Rs. 2,370 and Rs. 2,700 in the two succeeding years. At present 12 looms provide work for 18 members throughout the year at an average rate of wages of Rs. 15-8-0 per head per month. The maximum monthly wages earned by an individual member have been Rs. 22.

STEEL FROM SCRAP

Steel made by the acid process from 100 per cent. scrap is now being manufactured in India. It is anticipated that this will relieve the shortage of spring steel required by the Railways which had hitherto been imported.

Arrangements are also being made for the erection of open hearth furnaces for making basic steel from scrap.

TATA'S NEW PLANT

Sir Guthrie Russell, Director-General, Munitions Production, declared open recently at Jamshedpur Tata's new Wheel, Tyre and Axle Plant.

The plant cost about Rs. 64 lakhs and it has been designed with a productive capacity just adequate to meet the entire requirements of the Indian Railway in respect of wheels, tyres and axles.

LAND REVENUE IN BOMBAY

After allowing for suspensions and remissions of land revenue, the demand in Bombay Province for the year 1940-41 was Rs. 3,93,94,000 and collections amounted to Rs. 3,92,65,000. The collections were 99.6 per cent. of the demand.

As in previous years, relief on account of the fall in prices was given to agriculturists by means of relations of land revenue based on the fall in current prices as compared with the prices on which settlement rates were based. The total rebates granted during the year amounted to Rs. 2,08,900.

The total amount of land revenue suspended and remitted under the ordinary rules amounted to Rs. 58,93,200 and Rs. 16,20,800, respectively. The suspensions were large, mainly due to an unsatisfactory season in certain districts.

AGRICULTURAL INCOME-TAX FOR BENGAL

The text of a Bill entitled "The Bengal Agricultural Income-tax Bill", providing for the imposition of a tax on agricultural income derived from land and buildings situated in the province has been published in an extraordinary issue of the *Calcutta Gazette*.

The tax under the measure which is proposed to be introduced by the Bengal Government in the current session of the Assembly shall be payable on a total agricultural income exceeding Rs. 2,000 and it shall, in no case, exceed half the amount by which agricultural income exceeds the quantum.

AGRICULTURAL WORKERS IN ENGLAND

The Central Wages Board has unanimously decided to fix the minimum age for agricultural workers at 60 shillings a week throughout the country. Hitherto the wages had been fixed differently in different countries, the wages in most countries falling considerably below 60 shillings.

After the decision, the Chairman of the Labour Committee of the National Farmers' Union, congratulated the workers' representatives on their success.

The new wage represents an average increase of 25 per cent.

WAR BONUS FOR WORKERS

At the time of the General strike in textile industry in Bombay in 1940, the Government of Bombay had enquired of the Millowners' Association, Bombay, whether it was willing to give an undertaking to the Government that the millowners would be prepared to give a war bonus to their workers if increased profits were made by the industry as a result of war conditions, as soon as the extent of these profits had been determined.

The Government has, for some time past, been aware of the increasing desire of textile workers to be given an adequate share in the improved trading conditions of the industry resulting from the war, and that the question was also receiving the consideration of the millowners.

The Government as a result of discussions is now pleased to announce that the Association has decided that its Cotton Mill Members in the City and Island of Bombay shall grant to their worker a cash bonus equivalent to 12½ per cent. of, or two annas in the rupee on their actual earnings (exclusive of dearness allowance) the period from January 1 to December 31, 1941.

THIRTY THOUSAND TAILORS

What happens to the vast quantities of cloth for garments when they leave the mills? Before the war the Army was clothed by the output of one factory employing less than 800 men. There are now nine factories, with which are linked a large number of tailoring centres. Thirty thousand tailors are employed and the output of garments is of the order of five million a month.

BURMA AND LABOURERS

The opinion that the Government of India should not accede to the demands made by the Government of Burma to supply the latter with 35,000 unskilled workers for agricultural and other work in Akyab until and unless the question of a revision of the Indo-Burma Agreement is satisfactorily settled, is expressed by the Indian Chamber of Commerce in a communication addressed to the Government of India.

SIR P. C. RAY'S PROTEST

In the course of an open letter addressed to Sir Richard Gregory, President of the British Association for the Advancement of Science, Sir P. C. Ray observes:

... Indian scientists would, however, take this opportunity to point out to the scientists of Britain and of other countries that the object of science for the promotion of human welfare is not only frustrated by Fascism but also by Imperialism as it operates, for instance, in India and in other Dependencies of Britain. Industrialisation, which is essential for the prosperity and strength of a nation in the modern age, has been persistently opposed and even recently the Government of India has refused to support the growth of the automobile industry in India. . . .

The British Prime Minister's message to the recent meeting of the British Association is nobly worded, but his categorical pronouncement that the Atlantic Charter applies only to countries suffering from German aggression and not to territories acquired by British aggression in the past, shows that the future of mankind is far from hopeful in spite of the sacrifices of untold millions for freedom and a just world order. We, Indian scientists, urged other scientists all over the world to assert that the question of scientific reconstruction of society on the principles of freedom and justice for all should not have geographical limitations.

WHAT WAR COSTS

A tank costs Rs. 1,87,000; an armoured car Rs. 12,000; an anti-air-craft gun Rs. 2,75,000; a 6 inches Howitzer Rs. 43,000; a machine gun Rs. 1,800; a rifle Rs. 100; a heavy bomber Rs. 2,70,000; a Fighter Rs. 1,40,000; a reconnaissance plane Rs. 1,20,000; an aerial bomb Rs. 220; a capital ship Rs. 8,40,00,000; a cruiser Rs. 3,08,00,000; an air-craft carrier Rs. 5,32,00,000; an escort vessel Rs. 55,00,000; a mine sweeper Rs. 8,00,000 and a Torpedo boat Rs. 6,00,000.

SECTION 93 FOR ASSAM

By a proclamation issued on 25th December, H. E. the Governor of Assam has suspended the constitution in the province and taken upon himself the administration thereof under Section 93 of the Government of India Act 1936.

The action became necessary following the resignation of the Saadullah Ministry and there being no other party capable of forming an alternative ministry having the backing of a majority in the legislature.

THE SCINDIA STEAM NAVIGATION CO., LTD.

—:O:—

Speech delivered by the Chairman, Mr. Walchand Hirachand, at the 22nd Ordinary General Meeting of the Company held on Monday, the 1st December, 1941, at 4-0 p.m. (S. T.) at the Registered Office of the Company, "Scindia House", Ballard Estate, Bombay.

Gentlemen,

The accounts and the Directors' Report have been in your hands now for some days and I have no doubt that it is your desire that they should, as usual, be taken as read.

In response to the request made by some of the shareholders last year, details of such accounts as Marine Insurance Fund, Depreciation Account, Provision for Taxation, etc. have been given in the Balance Sheet. They are self-explanatory and I shall not, therefore, enlarge upon them.

The main features of the working of the Company, during the year under review have already been outlined in the Directors' Report. They are the policy of the Government of requisitioning the ships of the Company and the consequent inability of the Company to maintain its position in the various trades which the Company serves, and the rising cost of operations and the partial mitigation of its adverse effect, by a fair adjustment in the rates of freight. As the question regarding the rate of hire for the requisitioned ships is not settled and as the Government have not yet decided as to whose liability it would be for certain important items of expenditure incurred in connection with the working of the requisitioned ships, it is difficult to say what its effect would be on the working of the Company. Whatever that final decision may be, it is essential that we should judge the present position in its correct perspective.

I referred at length, in my speech last year, to the question of depreciation, and stated clearly, as to what was being done in this connection for British shipping by the Government of the United Kingdom. I also pointed out to you how essential it was that the rate of depreciation on Indian ships

should be increased by the same percentage by which it was increased in the United Kingdom, and informed you that we would make a representation to the Central Board of Revenue in that connection. I am glad to tell you that the Central Board have met us to some extent. They have agreed to allow depreciation at 6 per cent. during the period of the war and have brought the procedure for the calculation of depreciation on second-hand ships in line with that adopted in England. This has necessitated the provision of a larger amount for depreciation during the current year.

There is, however, one supreme consideration which should not be lost sight of, so far as this important matter is concerned. It will be agreed that unless a Company provides such an amount for depreciation every year as will enable it to build up a fund which may enable the Company to replace a steamer at the end of the normal period of her life, the amount shown in the Balance Sheet cannot be considered as a real profit of the working of that Company. It is needless for me to add that if the Depreciation Fund is not equal to the amount required for replacing the steamer, at the end of this normal period of life, the Company will have to call in for fresh Capital, if it wants to remain in the trade and maintain the usual number of steamers, which it may then be employing in that trade. Judging the working of the Company from this most important stand point, it will be realised that we have not been able to provide such an amount for depreciation as is absolutely essential. Shipping magnates in the United Kingdom have most strongly emphasised the need for providing depreciation on the replacement value of ships. This replacement value has gone up

tremendously high and it is but the path of prudence and sound business that such provision should be made by every Company.

The serious burden, which the taxation policy of the Government has, however, imposed upon industries in this country, makes it almost impossible for many of us to provide depreciation on the replacement value of our assets. Do those, who form the Government of the country, realise, when they advise us, that we should not "fritter away our resources", how severely they fetter our ability and our power to build up such resources?

I do not wish to be misunderstood. I can understand the necessity of industries having to bear a reasonable burden to meet the needs of the war. But I cannot help stating that while crushing burdens have been imposed to meet the requirements of the war, sufficient thought has not been given for allowing such industries as shipping, to maintain and acquire such financial strength as is necessary for their healthy growth and development. You all know very well that nearly 80 per cent. of the profits, which are not necessarily due to the conditions of the war, are taken away by the Government. The basis laid down for fixing these extra profits is open to serious objections. A fair amount of return on capital invested in the industry, particularly in shipping industry, which is liable to cyclical periods of depression, should be granted before determining the excess profits which that industry might be making. We have made barely a little over 4 per cent. during the standard years of depression. Will it be fair to consider anything more than 4 per cent. that we may have made now, as extra profits on which the State should throw its covetous eyes? It is extremely unfortunate that while the Government themselves have recognised as legitimate the return of 8 to 10 per cent. on fresh capital that may be brought into the industry, they are not prepared to grant that percentage to the industry for determining the standard profits for that industry. The result of this financial injustice to the established industries of this country will be to compel us, according to our estimate, to hand

over to the Government, nearly Rs. 44 lakhs, by way of taxation, from the balance that may be available, without enabling the Company to provide for adequate depreciation, which would have absorbed a further sum of Rs. 25 lakhs. In other words, it is not the profits that are taxed, because if proper depreciation was allowed, it would be obvious that the so-called extra profits even in excess of 4 per cent. would have gone down by Rs. 25 lakhs, on which no taxation could be levied. The policy of the Government, as outlined above, is to determine extra profits liable to taxation without allowing the industry to provide adequately for depreciation and without granting it a fair return on its capital. It is a matter, therefore, of serious concern to every industry, particularly the industry of shipping, as not only will this policy impair its financial strength, but it will also put it in the embarrassing position of finding new capital to enable it to replace its assets. Will those in seat of authority at Delhi, who advise us "not to fritter away our resources", search their heart and admit the truth that it is they, and not we, who are "frittering away the resources" which are so essential for the existence and healthy growth of the industries in this country. We can honestly say, that so far as the shipping industry is concerned, not only do we not fritter away our resources but we are, on the contrary, deprived of the resources which, looking to the peculiar position of the shipping industry in this country, ought to have been allowed to remain with us. It is, therefore, my earnest request that you should consider the working results of the Company in the light of these observations and I have no doubt you will then come to the conclusion, that the real profits are far less than what appear as profits, on paper.

A question was recently put in the Central Legislature inquiring whether any shipping company had diverted its tonnage into more remunerative trade of coal and salt, in preference to the trade in an essential foodstuff such as rice. The Government Spokesman informed the House that "Government have no definite information in the matter but from available figures it appears that the

Scindias carried more coal and salt during the war period than before, while the British India carried more salt during this period". In reply to a further question whether the Government propose to take steps to force the companies to give preference to the carriage of food-stuffs, the Government stated that they did not see any necessity at present to take any such steps. As very wrong conclusions have been drawn and unwarranted insinuations have been made in certain quarters against this Company, as a result of these questions and answers in the Assembly, I should like to place a few facts before you, which would convince every impartial observer, that this Company has been doing its best to meet the needs of the trade, and is utilising its tonnage not only for the carriage of rice but also for the carriage of coal and salt which are also considered essential commodities in these days even by the Government of India.

I must draw your attention here to a difficulty which is peculiar to the working of this Company only. While the British shipping companies get all the tonnage that they may require to maintain their quotas in the coastal trade, from the Ministry of Shipping, which is now called the Ministry of War Transport, this Company has not been fortunate in getting a single ship either from the Government of India or from the Ministry of War Transport, to maintain its position in that trade. The limited tonnage which thus remains at the disposal of this Company, naturally restricts its ability to serve the different trades in the manner and to the extent it would like to serve. But this is not all. There was another serious handicap placed in its path during the year under report. Four of its important ships were taken away from it by the Government of India, during the most busy part of the season, from February to May, when rice moves most briskly from Burma to India, and were handed over to the British Ministry of War Transport for the carriage of coal. Is it necessary for me to add how this one circumstance alone limited the quantity of rice which the Company could have otherwise carried from Burma to

India and Ceylon? I wish that when the Government gave the figures of the undercarriage of rice by this Company, they would as well have given all this important information to the House, to enable it to understand why this Company could not carry rice from Burma according to its quota of that trade.

Those who accuse this Company of having given preference to the carriage of coal and salt at the cost of the carriage of rice, should remember what I have said above and also not forget, that even the British India, as observed by the Government, carried more salt than before, during the period in question. Moreover, coal and salt are not non-essential commodities. As a matter of fact, the Government themselves recently asked the companies whether any ship could be made available for transporting coal from Calcutta to Bombay and Karachi as there was shortage of railway waggons. Apart from the fact that the Company has very limited tonnage at its disposal owing to the requisitioning policy of the Government, the Government would not have made this inquiry if they had thought that the company was berthing comparatively more tonnage for the carriage of coal.

It is also necessary to add that the Shipping Companies must meet the needs of the salt industry. I need not remind you that negotiations were carried on by the salt industry with the Railways for the carriage of salt all the way by rail from the centres of production to Calcutta. These negotiations did not lead to the actual carriage of salt by rail in any appreciable quantity. It was, therefore, necessary for the shipping lines to carry this essential commodity and make suitable arrangement for the tonnage for that purpose. Those who accuse us of diverting our tonnage in lucrative trades would be surprised to know that the excess of coal and salt carried by the Company this year over what it carried in the pre-war year represents only about 8 per cent. of its total liftings on the coast.

The Company may have, under normal circumstances, sent its ships in ballast to

Burma ports for the loading of rice. We are, however, passing through abnormal times when the Government are anxious that the utmost use should be made of the tonnage available. Whenever the ships, therefore, were in position at Calcutta or at Karachi, they were loaded with coal and salt; and it would have been a criminal waste of available tonnage in these days, if ships were returned in ballast to other ports under circumstances narrated above.

As regards the increase in the rates of freight on coal and salt, I must point out to you that these rates were, for various reasons, admittedly on an uneconomic level in the past. On the one hand, the tramp ships carried coal and salt on the coast at uneconomic rates. They could afford to do so, as such carriage assisted them to minimise the loss which they would have otherwise incurred by ballast runs. On the other hand, the policy of the railways has always been to divert such cargo as it was possible for them to do, from the sea to the rail route, by charging minimum rates of freight irrespective of economic considerations. It was impossible for the Conference Lines, under these conditions, to secure economic rates for coal and salt, and they had, therefore, to treat those commodities as non-quota cargoes. It would, therefore, be quite unjust to compare the rate of freight for the carriage of rice where neither the tramps nor the railways could compete, with those for the carriage of coal and salt where they did compete. To emphasise the rise of 500 per cent. in the rates of these commodities on its pre-war level, as against the rise of a 100 per cent. in rice, is to present the picture as regards the economy in the rates of freight on the coast, in false colours. I hoped that the Government of India would draw the picture in its true colours and tell the House that rates of freight on coal and salt were at present regulated according to the economic rates fixed by the Ministry of War Transport for British and neutral ships. The rates of freight on quota cargoes have, however, for obvious reasons, not been allowed to be raised to their economic level. This

statement of mine receives further support from the following observations made in a letter written by the Agents in India of a big foreign line, in August last, to the Conference Lines. They remarked:

Our Principals both in New York and Batavia have again drawn our attention to the abnormally low rates which are in force at present and in our Principals' opinion the carriage of cargo at the coastal conference rates is unremunerative.

You will agree with me that the proper course, under the circumstances narrated by me, is not to criticise the Indian Company who made the best use of its tonnage in the carriage of these essential commodities, but to make representations, if necessary, to the interests concerned to rectify any inequalities that may be found in the rates of freight on these commodities.

So far as the Shipbuilding Yard is concerned, there has been some progress since the Directors' Report was written. I had further talks with the authorities at Simla and we are negotiating for acquiring steel from the United States of America which will be required for our ships. We have not yet received any definite indications as to when we shall get it or whether we shall get it or not. While I am living in hope and doing my best to see that we are able to commence building ships in our Shipyard next year. I cannot help stating that it is a mystery as to why when the Governments of such parts of the Empire as Canada and Australia have been pushing on with their programme of Shipbuilding required both for the navy of supply and the navy of defence, the Government of India do not feel inclined to move with the same energy, promptitude and determination, for making their own essential contribution in this respect, by building or allowing ships to be built in this country.

The Government of India have, in spite of their continuous requests, as observed by your Directors, not taken any final decision in regard to the questions of hire, compensation, etc. in connection with the requisitioned ships and they have also done nothing, as pointed out by my colleagues, for the revision of the Tripartite Agreement. I do not, therefore, wish to comment

further on those subjects. I cannot, however, help observing that Indian shipping does not merit such unsympathetic treatment.

While it is some satisfaction that the Government have responded to the universal condemnation in this country of the Indo-Burma Immigration Agreement and have created the hope that they would secure thorough revision of that Agreement in the light of public criticism, the situation that has been created by the rice export control scheme of the Burma Government, has been causing us serious anxiety. The carriage of rice from Burma to India and Ceylon is the most important activity of the Company. The Indian exporting houses have, after prolonged discussions with the Government of Burma and the Controller, come to the conclusion that it is impractical for them to carry on their business even with a reasonable margin of freedom under the control. It is, therefore, a matter of serious concern to my colleagues and myself as to how this inability of the shippers to export rice from Burma in the coming year, will affect our position in that trade. It is the cordial relations between these exporting houses and ourselves that have enabled us to build up and retain our position in this trade. If, however, the conditions of control were to make it impossible for these exporting houses to do their business under such a control, and if forces are organised to eliminate them from that trade in the near future, it is but natural that we should begin to consider seriously as to how all that is going to affect us, as a shipping organisation in that trade. While we can

have nothing but the fullest sympathy with any measures which the Government of Burma might take to protect the interests of the Burman cultivator, you will agree with us that we cannot afford to lose the sympathy and support of those who have enabled us to maintain our position in this trade. The matter is, therefore, receiving our serious consideration. While we, as carriers, are anxious to see that rice required and needed by India should be brought to this country, we are equally keen to see that we do not become, even unintentionally, the instruments of coercion on those, who have been supporting us all these years, and who have stood by us when outside steamers attempted to take away our trade from us, to be compelled to do their business even if they find it impracticable to do so and even if it involves them in serious losses. I can assure you that your Directors have been watching the developments that are taking place in this connection with constant vigilance and they yet cherish the hope that statesmanship in India and in Burma will be able to evolve such a solution as will safeguard the interests of all concerned.

Before I conclude, let me pay my tribute of appreciation both to the staff afloat and ashore for the efficient manner in which they have discharged their duties.

With these words, gentlemen, I beg to move that the Directors' Report and the Audited Statement of Accounts for the year ended the 30th June 1941, already sent to the shareholders, be and are hereby approved and adopted.



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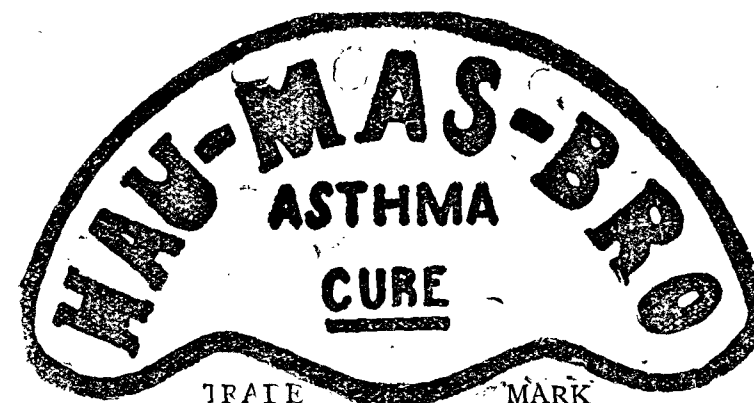
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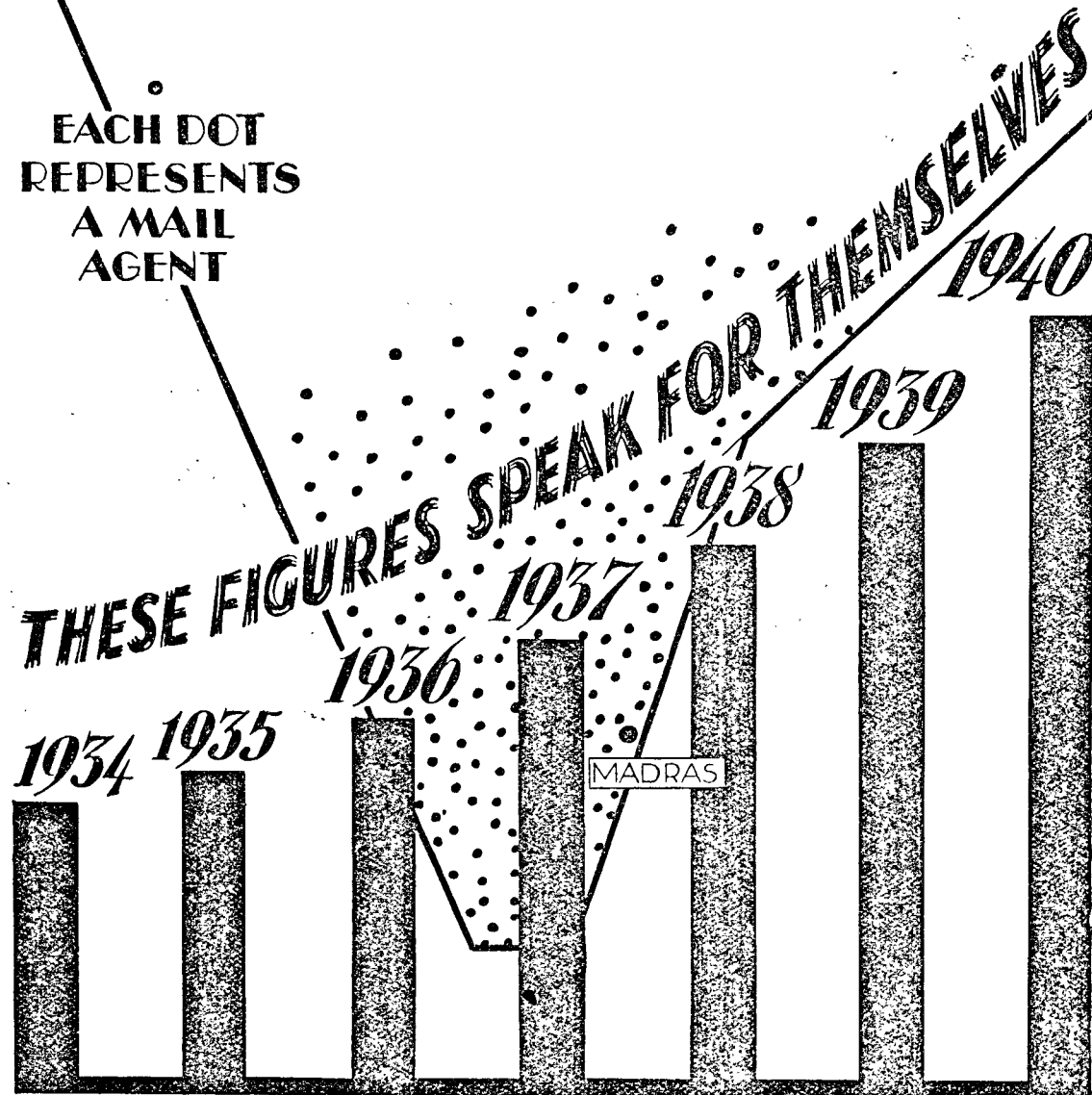


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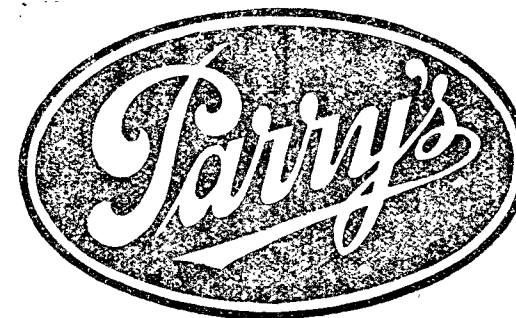
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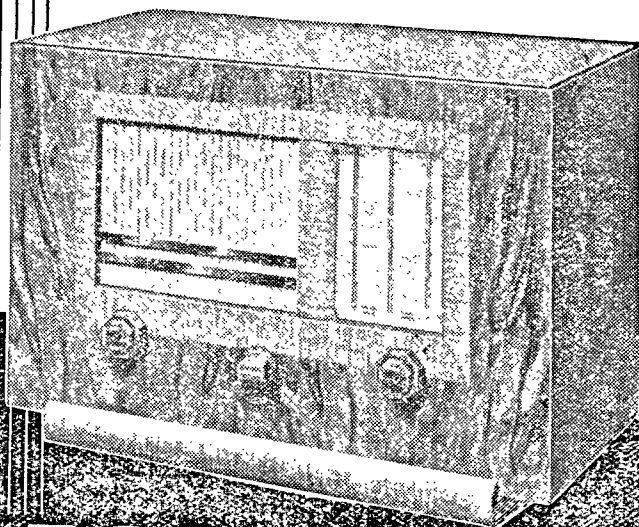
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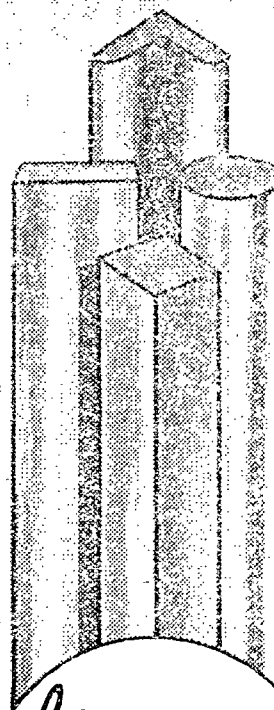
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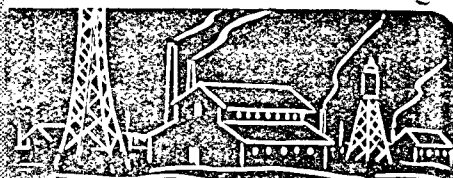
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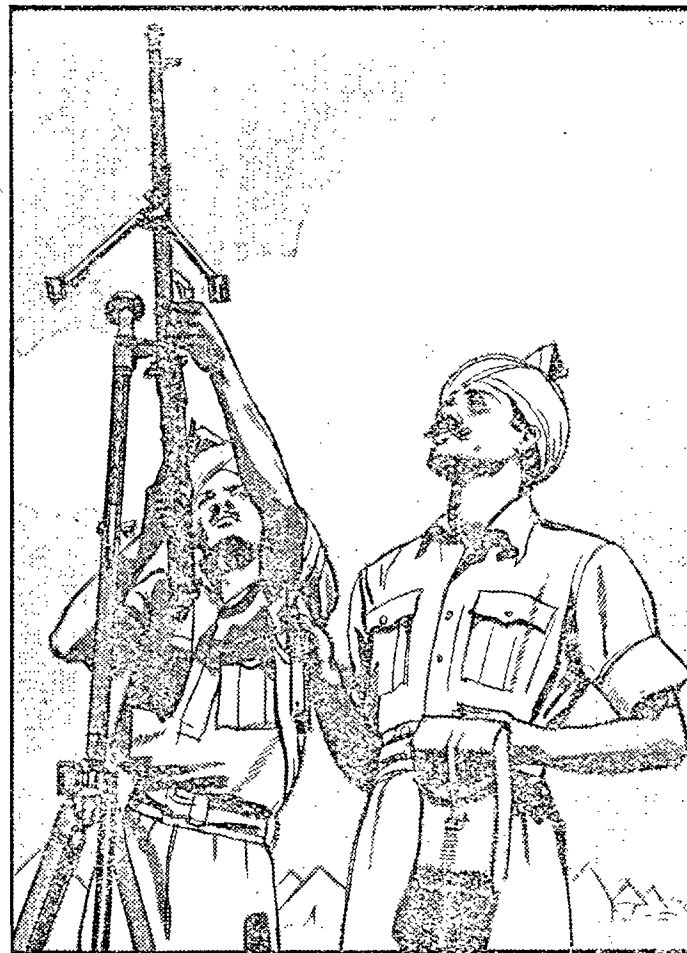
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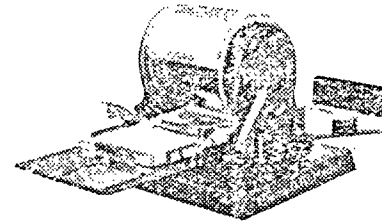


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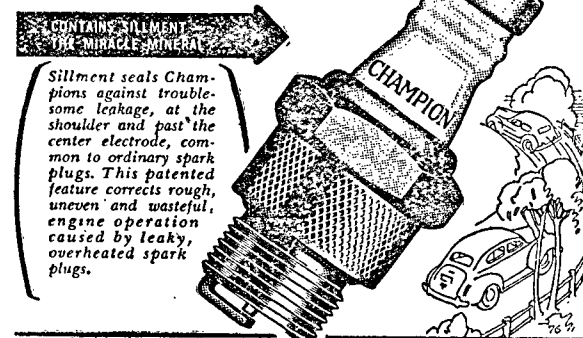
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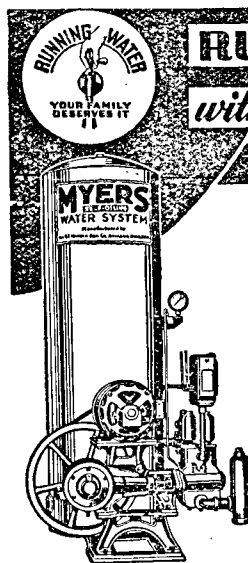
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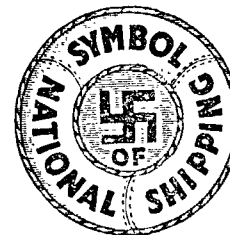
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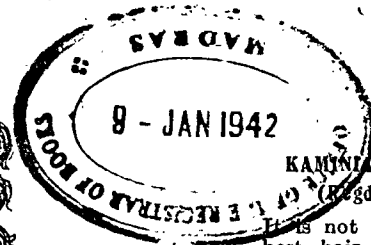
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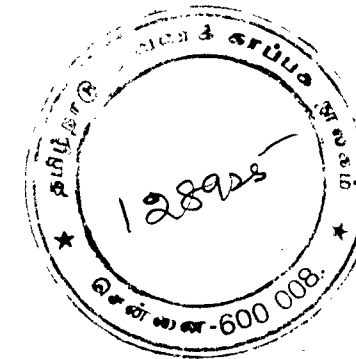


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