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TOPICS OF THE WEEK.

OUR deepest sympathy with Their Majesties in the sad bereavement they have suffered by the death of their youngest son Prince John. May his soul rest in peace!

* * *

THE opening of the Peace Conference at Paris, on Monday, is an event of great historic significance. As was pointed out by President Poincaré, it has in its hands the moulding of the world's future. By electing unanimously Mr. Clemenceau as the permanent president of the Conference the Great Powers have paid a very high compliment to France. The Conference has two classes of members, Powers with general interests participating in every thing, and those with special interests taking part only in the subjects with which they are concerned, while neutral Powers and those in the process of formation, will only be heard when they are called upon. Other details of procedure are being considered. With the consideration of the first resolution on the League of Nations at the next sitting, the real work of the Conference proper may be said to begin.

* * *

THE situation in Ireland is developing ominous features. The Constituent Assembly was to open on Tuesday at Dublin under the auspices of Sinn Feiners. We wonder what Government propose to do with this open defiance of the established order of things. Whatever course they may adopt, the situation is serious and grave. Germany and Russia do not show any improvement upon the last week, except perhaps in new forms of atrocities. The latest is the idea nationalisation

of women. It is too bad, nay revolting, to be believed. That such a thing should be reported about the Bolsheviks shows the depths to which they have fallen and makes one year for at least some form of Government in the place of the present anarchy.

* * *

THE head and front of the offence of the reform scheme, in the view of the I. C. S., as revealed in the draft memorandum of the Madras Association, is that the rôle of the civilian will, under the new regime, merely be "to execute a policy in the framing of which he and the service have no longer any effective voice. . . . He can hardly be expected to accept responsibility to the public for the results of orders thus forced upon him. In the end he will become a mere machine for recording and carrying out a policy of which he will often disapprove—a process which will promote neither his own self-respect nor the interests of good government." That the status which the civil service will come to occupy in this country, as a result of the effectuation of the reform scheme, will be identical with that which belongs to the public servants in all democratic countries, will be apparent from the extract, in the following paragraphs, taken from a manual on constitutional practice of acknowledged authority—"The Government of South Africa."

* * *

"DEMOCRATIC institutions postulate changes of Government from time to time. The civil servant's professional training must therefore be such as will not preclude or hamper him in assisting Governments of whatever political creed. It is the duty of the public servant to advise his political chief; indeed his advice will generally go far to shape if not to change the policy of his ministers. It is his own duty to represent his views freely; to make sure that all the information and arguments which may influence the decision are in his chief's possession; but if after having done so he is overruled, *he must forget his own opinion and give effect to that of the minister, who should under all circumstances accept an undivided responsibility for the ultimate result.*"

* * *

"SPEAKING generally, we may say that it is the business of the public servant to treat the policy of each Government as if it were his own, and, when the Government changes to be equally loyal to the policy of its successors. *He must therefore deny himself the liberty of endeavouring to*

give effect to whatever political views he holds. He must even forego the ordinary means which men in other callings use for protecting their professional interests. The civil servant may in fact be called upon to renounce the rights not only of political but also of trade combination." (Italics ours.) We commend the concluding portion of this passage to the serious attention of the Government. The I. C. S. of Madras has combined not only for professional but for political purposes as well and, in fact, with a view to bring to naught the Government's project of reform. The public are interested to know what disciplinary action Government intends to take against its servants for their offence not only against good form but recognised rules of service.

PROF. LOWELL also says the same thing on the proper function of the civil service: "The permanent officials are to give their advice upon the questions that arise, so as to enable the chief to reach a wise conclusion and keep him from falling into mistakes. When he has made his decision they are to carry it out; and they must keep the department running by doing the routine work. In short, the chief lays down the general policy, while his subordinates give him the benefit of their advice and attend to the details."

LORD SYDENHAM, however, out-Herods Herod. He does not merely raise difficulties, as do the members of the civil service, in the way of liberally interpreting the principles of the declaration of 1917, but suggests that the terms of the covenant into which civil servants enter on receiving appointments might justify them if they should elect to disobey the orders of the Indian ministers. In his speech in the House of Lords on October 23, he propounded the following preposterous "points of law:" "Do the conditions of the covenanted service of India permit of its members being treated as the Report proposes? Can they be forced to take their orders of a minister who is not responsible to Parliament? Can orders any longer issue in the name of the Governor in Council when part of the Council is responsible only to the elected majority and not to the Governor, and is only controlled by some sort of veto, which may be too late?" In order to show conclusively that there is no substance in the objections urged by Lord Sydenham, we quote here *in extenso* the first two articles of the covenant, which alone are relevant to the point in under consideration:—

"1st. That while he (the covenanter) shall be employed in the said service he will faithfully, honestly, and diligently do all such things as shall be lawfully committed to his charge by or on the part of the Secretary of State in Council, or of the Government in India, or in execution of his duty.

"2nd. That he will perform and obey all such general rules and regulations of the Secretary of State in Council and of the said service as shall be in force in relation to all things to be committed to his charge or to be done by him, or to any rank, office, or station in which he shall act, and will observe and obey all such orders relating to

himself or his conduct as he shall receive from the Secretary of State in Council or in Government of India, or any person who shall have lawful authority to command him."

From the last clause in the above, which we have italicised, shows that the civil service is not entitled to discriminate against Indian ministers who will be vested with authority to issue orders to it, when the scheme will materialise.

PROF. Bijapurkar's resuscitated Samarth Vidyalaya has started well. At the opening ceremony performed on the 13th inst. at Talegaon, Prof. Bijapurkar and Sir M. B. Chaubal explained the object which this institution is meant to fulfil. The founders place education through the medium of the vernacular in the forefront of their programme. They also give to scientific, technical and industrial instruction much larger scope and a more prominent place in the curriculum than in the official scheme. At the end of the course, the young men who will pass out of the school will generally possess the degree of knowledge prescribed for the Intermediate Examination of the University. At Sir M. B. Chaubal's request it has also been decided to so arrange the curriculum that a boy, if he so chose, could qualify for the Matriculation examination. It is altogether an interesting experiment, which deserves all the support which Maharashtra can give.

A JUDGMENT of far-reaching importance to Indians residing in South Africa was delivered last month in the Transvaal. It is well known that there the municipal councils, consisting of persons who are interested in putting an end to Indian trade, are empowered to grant or refuse a license to those Indians who will carry on trade or business of any kind. And though an appeal is allowed in the law courts, under certain restrictions, the courts have only to consider whether or not the municipalities refused license after considering the applications; into the grounds of refusal they do not usually consider it their province to go, but mechanically confirm the decisions of the councils, only provided that it was not proved that "the council did not bring their minds to bear upon the matter, or that they acted out of mere caprice or allowed themselves to be influenced by improper motives."

THE magistrate of Boksburg, however, in the appeal of Naike Ltd. took the view that municipalities must adduce good and sufficient reasons to prove that the applicant was "an undesirable person" and justify refusal of licenses. In the present instance the ostensible reason for refusal was that the applicant was innocent of English or Dutch, etc., but the real reason was that "he is an Asiatic and is open to the many social and economic objections which can admittedly be urged against Asiatics trading among and in competition with Europeans." The magistrate had no difficulty in finding on the merits of

the case that the objections urged were inadequate and that the council should be made to grant a license. On this judgment the *Indian Opinion* remarks: "This places the matter in a much more favourable light than we have hitherto been led to suppose. It removes the question of decision from the council to the court. We are quite satisfied with that position."

✓ MR. BIPIN CHANDRA PAL is nothing if not original. While everybody is expressing his keenest satisfaction at the appointment of Sir S. P. Sinha as Under-secretary of State for India, Mr. Pal reads in this news only one more example of the deep trickery of the "perfidious Albion." He says that, by such distribution of offices, preferments and patronage, the bureaucracy is only creating for itself a host of supporters. Thus he deprecates the appointment of Indians to the executive councils and to various other high offices in the country. What standing has he thus on the Congress platform when the Congress passes unanimous resolutions on simultaneous examinations, commissions in the army and such other topics, the one aim being to give increased opportunities to Indians? In the old Indian story, the salt served by the hated queen had no taste to her Lord the King. With Mr. Pal the one prevailing passion is hate of everything that Government does. Verily, he works to death the old Trojan's saying, "*Timeo Danaos et dona ferentes*:" I fear the Greeks even when bringing presents. Mr. Pal's objection will now be redoubled, since Sir S. P. Sinha has been raised to the peerage.

WE see that the *Hindu's* London correspondent has thought it necessary to caution Indian politicians against too close an association with Labour party in England, in the belief that it will be able in its present condition to render much tangible assistance in the matter of reforms. The general opinion in India has always been that without identifying ourselves with any particular party we should avail ourselves of the assistance of all, but the *Mahratta* pins its faith on Labour. "Both the Conservative and Liberal members, coming as they do from the aristocratic and middle class sections, cannot be expected to do much in India's favour, because they have their interest in keeping India in leading-strings. It is Labour and Labour alone that can and will see the wrongs righted and the nations freed from bondage." This was not, we know, the view of Mr. Tilak who, in his condemnation of the political propaganda in England as mendicancy, reserved the bitterest denunciation for an alliance with the Labour party, which he thought would be distinctly prejudicial to India's interests. Said he: "You now depend on the Labour party. Labourers have their own grievances, but they won't treat you any better. On the contrary, they will treat you worse, because British labourers obtain their livelihood by sending us their goods." Whatever fraction of truth this

utterance may contain, we know that Labour will exact its price, in ways not now suspected by the Nationalists, for the support it will give, and the price we would like Labour to exact is to require of the so-called Indian democrats the abolition of all privilege of caste and the removal of the taint of untouchability from all human beings. We are deeply grieved, by the way, to learn on reliable authority that Mr. Tilak has declined to subscribe his name to the anti-untouchability manifesto issued by the Depressed Classes Mission.

MR. L. B. BHOPATKAR, whose energetic propaganda in support of Mr. Patel's bill in Poona, carried on amidst much obloquy, deserves the highest praise, has made a searching examination of the *shastric* sanctions of intercaste marriages in the current number of the *Sarvajanic Sabha's* quarterly, for the benefit of those whose vision does not extend beyond the four corners of ancient religious books. The Vedic literature prohibits marriage within one's family, but there is no trace in the *Rig Veda* of a prohibition against marriage outside one's caste. Among the *Smritis* *ह्यारित*, *शंख* and *विष्णु* favour intercaste marriages, the first one negatively by its want of forbiddal, and the last two positively by express sanction. *विष्णु* even regards the wives taken from other castes as fit for religious observances. *व्यास*, *नारद*, *उशनस्* and *आपस्तंब* are no doubt hostile, but even they regard *सर्व* marriages preferable, but there is nothing to show that marriages outside the caste are held by them to be unlawful.

BUT *मनु* and *याज्ञवल्क्य* are the *Smritis*, which carry the greatest authority; both of them, while holding *सर्व* marriages as the best from the point of view of religious merit, recognise other marriages also as valid in law and describe the ceremonies to be performed in the case of such marriages and specify the rights of succession and inheritance to which the offspring of such marriages are entitled. The *nibandhas* deal with the question in a more broad-minded spirit than the *smritis*, and *विश्वरूप*, *दीपकालिका*, *मदनपरिजात*, *देवल*, *कृत्यकल्पतरु*, *विवादरत्नाकर* and a host of others can be cited in support of intercaste marriages. Even the sons of *pratiloma* marriages are held by some *nibandha* writers as full sharers in some circumstances. And some of them regard the sons of intercaste marriages as fit for adoption. What is universally condemned in all treatises is marriages within *सपिंड* relationship, but this prohibition is in many cases openly and habitually violated, without a breath of protest from those who look upon themselves as the upholders of Hindu religion in its purity. This prohibition is so generally disregarded that, as stated by Mr. Bhopatkar, on the *Sholapur* side a maternal uncle's daughter is not only taken in marriage, but is believed to be the most eligible person for a wife and, as indicative of that, is even called "wife" in popular parlance.

THE LABOUR TROUBLE IN BOMBAY.

THE strike of labourers in Bombay, which is still in progress, on an unprecedentedly large scale, forces on the attention of the public the many serious hardships from which labour is suffering. The extremely ill-organised condition of the operatives only adds to the seriousness of the situation, for whatever dark hints may be dropped that the present strike has been engineered by some mischief makers who keep themselves well behind the scenes, it is hard to credit that the mill-hands, with an utter lack of solidarity among them, should be impelled to go out on strike except when they felt that they were faced by hard times and that grave injustice was done to them. Even supposing that the immediate impulse to put the strike in motion came from outside, it is fairly certain that the difficulties created by the excessive rise in general prices had produced a state of feeling among workmen which could not have been far removed from the extreme spirit of discontent which breaks out into strikes. And it is well that the mill-owners, Government and all concerned should turn their thoughts to the grievances of the labourers rather than to the discovery of the supposed instigators of it. Nor is it very profitable to let the detailed incidents of this struggle distract public attention from the main issues involved in it. This labour trouble, though it has spread so widely, is notably free from the regrettable exhibitions of temper which generally mark the progress of such movements. It is highly desirable that we should all fix our gaze on the way in which the present conflict reacts on the conditions of the working people, what improvement it effects in their material condition, and how far their existing misery is lightened thereby.

On the actual matters in dispute between the workmen and the employers we have little to say. That the employers as a body have failed to pay sufficient regard to the well-being of their employees, in their own enlightened self-interest, admits of little doubt. That the increase in wages has not kept pace with the increase in the cost of living is universally believed and not seriously challenged. That the factory workers are entitled to a large increment in the wage rate is generally admitted. What exactly would be the fair rate and whether the demand of the strikers as to the percentage of increase is immoderate in any degree, it is not possible to answer off-hand. The questions involved are very intricate, and a settlement can only be reached after negotiation. The right way to adjust differences is to appoint, as suggested by Mr. N. M. Joshi, a board of arbitration, acceptable to both parties to the dispute. Now that the men have not seen their way to accept the kindly mediation so generously proffered by His Excellency, the only pathway to a termination of this trouble would seem to be that recommended by Mr. Joshi and others. We should all have liked that the intervention of His Excellency had itself sufficed to

end the dispute, for one cannot believe that Sir George Lloyd would have assured the men so completely if he had not felt confident of his ability to secure a reasonable measure of justice from the employers. But considering the general attitude of the mill-owners and the unorganised condition of labour, it is excusable if labourers insisted on a more tangible evidence of the employers' goodwill than was forthcoming. Anyway, the workmen have chosen not to follow the course urged on them by the Governor, and there now remains no alternative but to explore an avenue of mutual agreement by some such agency as that suggested by Mr. Joshi.

Unfortunately, the statement issued by the Mill-owners' Association is too perfunctory to enable one to judge of the mill-hands' demands. It fails to impress a dispassionate observer with the conviction that the employers have gone or will go as far as in reason they could to meet their men's wishes. The Secretary of the Mill-owners' Association has asserted that the average wage bill has increased by 35 per cent., but the accuracy of the figure has been questioned by Mr. Joshi, who is in intimate touch with the daily life of the labourers, in many of its varied aspects. The wage rate does not seem, on the showing of the workmen, to have advanced beyond 15 per cent., but that by itself proves nothing. It must be set against the increase in the prices of the necessaries in order to judge of the adequacy of the rise. Is the rise that has taken place in general prices, since the war began, anywhere near the rise in the remuneration of the labouring classes? "Rice has risen by 70 per cent.; patni by 100 per cent.; wheat by 80 per cent.; bajri by 200 per cent.; pulses by 80 per cent.; sweet oil by 150 per cent.; mirchi by 200 per cent.; fuel by 80 per cent.; cloth by 150 per cent.; kerosene oil by 80 per cent. The increase in the cost of living caused by the rise in prices cannot be put down at less than 75 per cent. on the lowest computation." To try to meet such a grave situation as is disclosed by these figures by a statement that "a 10 per cent. increase in wages invariably involves a 10 per cent. reduction in the number of days' work which a mill-hand will perform," is the surest way to aggravate matters. It may seem to the employers the easiest way of adjusting things to set down everything that goes amiss in the industrial world to the thriftless habits of labour, but the justice of this rough and ready method will not appeal equally strongly to those whose interest in the welfare of the workmen outweighs their interest in the dividends. Equally misleading is the mill-owners' argument derived from a small percentage of persons qualifying for bonus which is earned by a full month's attendance. The fallacy involved in it is well shown up by Mr. Joshi in his letter to the press. We wish his suggestion to throw more light on a rather obscure situation by publishing more detailed information

had been embraced by the mill-owners. In any case more facts will have to be placed before the arbitration board, if one comes to be appointed, and the Government who has already recognised the necessity for their stepping in in this affair, with a view to preventing all avoidable hardships to the men, will now intervene in the way suggested above and enable a speedy end to be put to this dispute. [We just learn that the mill-owners have offered their terms, which in all probability will be accepted by the men as fairly satisfactory. If that happens, of course the strike will come to a close and there will remain no need for arbitration.]

The strike really opens up large issues, and Mr. Joshi has indicated them clearly in his letter. The mill-owners, if they will avoid such troubles in the future and do their duty by the men, must set themselves vigorously to ameliorate the conditions of the latter as regards housing, long hours of work, ignorance and want of organisation. In the annual report on factories, published by the Bombay Government occurs what looks very much like special pleading in throwing the blame of the present miserable housing conditions of the labourers on their own shoulders. We cannot believe that the factory labourers of Bombay are so very unlike labourers in other places as to be unable to appreciate the advantages placed within their reach by their employers. We hope that the real difficulties which stand in the way of the men availing themselves of the facilities offered by the mill-owners will be investigated and a serious attempt made to provide sanitary buildings for labour. We know that there is a volume of public opinion in the country which shies at a proposal for reduction of hours in the supposed interests of the mill-industry, and though there is no doubt but that the matter demands close and detailed investigation, before any dogmatic assertion could be made, it is equally true that not much improvement of an abiding character is possible in the lot of the mill-hands unless it is found possible to reduce the present crushing burden of work which falls on them. For no industry can thrive which has for its base the degradation of labour. A wide diffusion of education and compact organization are the next primary necessities of labourers, and all these things will come, as suggested by Mr. Joshi, only if the educated people take a sustained interest in their welfare instead of the fleeting interest aroused by the strike.

THE HINDU UNIVERSITY CONVOCATION.

THE Hindu University held a meeting of its Court and its first Convocation last week. This University attracts the attention of the whole country in a way that no single provincial university does, for it is the creation of the whole Hindu community in the country and is intended to subserve some ends which, it is contended, are not attained by the existing universities. The work is still in its initial stages and should not be too critically examined; but we may perhaps be allowed to say

that such very high hopes have been raised by the promoters of the scheme that there will be proportionate disappointment if these hopes are not realised. To us it seems that the authorities must learn to bring together a galaxy of brilliant men within the portals of the University and having brought them together to *retain* them by giving them a fair freedom of action and protection from ill-natured criticism or personal jealousies. We do not know the exact details, but the circumstances under which the pro-Vice-Chancellor, Rai Gyanendra Nath Chakravarti, and Pro. Nag, the distinguished professor of Chemistry, two men who have done splendid work for the University, have felt compelled to resign their positions, need to be immediately explained and public apprehensions removed. An encouraging feature of the meeting of the Court was the decided rejection of a certain motion making the religious character of the University more pronounced in the words "no one shall be employed in the teaching staff of the University who has said or written anything against Indian prophets, heroes or saints, or who has in any way injured the religious feelings of any of the Indian communities." If such a motion had passed, we wonder whether any single person can be discovered who is fit to teach in the University.

The addresses of the Chancellor, the Maharaja of Mysore and the Vice-Chancellor, Sir P. S. Sivaswamy Aiyar, at the Convocation are worthy of the occasion. They both made it clear that the Hindu atmosphere of the University does not signify religious obscurantism and is not intended to exclude a rational examination of Hindu Shastras and traditions. Sir Sivaswamy said:

"Fear has been expressed in some quarters that the teaching in the Hindu University might treat everything contained in the Puranas without reverence and as entitled to equal weight, and that if, for instance, the system of geography or of mythology contained in them were to be taught as a body of facts, it would be rendering itself ridiculous and exercise a mischievous influence. Critics of this sort are unaware that the spirit of rational investigation has always occupied a place in the history of Indian thought, and that the principles of interpretation supplied by our Shastras furnish means for sifting the essentials of religion from the unessential elements. There is no apprehension of the Hindu University following any such reactionary course."

H. H. the Maharaja of Mysore advised the new graduates—among whom we are glad to notice the name of one lady graduate Miss Brij Kumari—to be Indian first and Hindu afterwards. He emphasised the need of a strong technical branch in the University, and we welcome the institution of of the new Faculties of Agriculture and Technology for which donations have been received. He rightly insisted on the fact that Government service is not the end of education, as it practically was in the early days of English education; but to call the education that is being imparted by other Universities by the name "miseducation" is to be led away by rhetoric. After all the Hindu University has, in the first instance, almost bodily accepted the regulations of the Allahabad University

which, according to His Highness, has been so long "miseducating" the youth of the United Provinces. We welcome new experiments and fresh facilities in education and welcome the Hindu University as such; but a new institution need not necessarily begin by condemning all previous efforts and claiming to bring a new heaven on earth. Let it be judged by deeds and not by words! At present, the Hindu University is doing something in the way of research and of influencing the character of its pupils, but it must do a good deal more before such condemnation can be listened to with patience. Of course, a much larger amount of money is needed to carry out all its aspirations, and we trust that the whole Hindu community, in particular, the rich Princes and Zemindars and merchants, will come forward cheerfully and liberally to its help.

THE MATHEMATICAL CONFERENCE.

THE Indian Mathematical Society, which during the past ten years has done much to bring together mathematicians of all ranks and from all parts of the country for the purpose of promoting and encouraging the study of mathematics, held its second conference in Bombay on the 11th, 12th, and 13th instant. The invaluable service which mathematicians are rendering to the progress of knowledge in every department, without which, indeed, such progress would be extremely slow if not impossible, makes this conference of Indian mathematicians an event of more than passing interest and of great promise for the future. H. E. Sir George Lloyd who was to open the Conference but was prevented from attending personally owing to unexpected calls on his time, in his opening address warmly welcomed this new concerted activity on the part of Indian mathematicians, and every lover of knowledge in the country will, we are sure, heartily agree with him.

Mathematics, in its highly developed forms, is a subject for the few, and the abstruse reasoning which makes use of an extremely complicated symbolism necessarily places its result beyond the comprehension of all but the initiated few. While, on the one hand, this has veiled from the popular sight the brilliant achievements of mathematicians, it has, on the other, exercised a repellent influence over the average mind, which it may be feared, might gather strength and adversely affect the position of mathematics as an important subject of instruction both from a cultural as well as the practical point of view. The various papers read in the Conference, dealing as they did with highly technical aspects of mathematics, can have little interest for the general public, though each represented a step in advance in the onward march of science. But the address of the President of the Society, Principal Wilkinson, will, we are sure, be read with great interest and profit by every one who holds dear the cause of the proper education of our youth, especially as it avoids through-

out the technicalities of the subject. Though in its higher development, mathematics is a subject for the select, its elementary branches afford perhaps the best opportunities for the training of the mind as well as the practical application of knowledge to problems in everyday life. When, therefore, Principal Wilkinson emphasized the importance of the study of the present condition of mathematical teaching in the country and pointed out the necessity of a body like the Indian Mathematical Society making an organised attempt to place the teaching of mathematics on a sound and practical basis, he rendered a real service to the younger generation of this country. While advancing their subjects, mathematicians can no longer remain indifferent to the way in which its knowledge is propagated to all. Some of the best mathematicians in England recognised their responsibility and about 30 years ago founded the Association for the Improvement of Geometrical Teaching, which later on became the Mathematical Association of England, and the suggestions made by that Association, as the result of an extensive study of mathematical teaching in England and other countries, have effected almost a revolution. In other advanced countries also, attempts have been made on a large scale to study the methods, the courses and the text-books employed in teaching mathematics and the results of such a general survey embodied in voluminous reports. In India, it is time that similar measures were taken, and as the Indian Mathematical Society have undertaken the work, we shall await the results of their survey with the keenest interest. So great is the importance of their task that we cannot help observing that it is one to the successful consummation of which our Government might very profitably lend their helping hand.

V. B. N.

IMPRESSIONS OF THE INDIAN SCIENCE CONGRESS.

LAST week, amid the turmoil due to the strike of the mill-hands and other labourers, the Science Congress held its sixth annual meeting in the rooms of the Gerard Freeman-Thomas War Hospital—the future Royal College of Science—a building which gave and is giving shelter, solace, and comfort to the wounded from the front in the great war. Naturally the public of Bombay is fully engaged in the settlement of the big problems of the labour classes and therefore only the devotees of science attended the various activities of the Congress. Representatives, however, of the different branches of science gathered together from all parts of India, and though only a few of them were known beyond the scientific circle, the silent work they were doing accumulated 'data,' which would lay the future basis of great benefit to the human race. One interesting feature of the Congress this year is the creation of a section on medical research,

a branch which had no place in any of the preceding sessions. Lt. Colonel Sir Leonard Rogers, a scientist of international and world-wide repute, presided on this occasion. The managing committee and the secretaries deserve praise for the interesting programme which lasted a whole week. To attract layman to the Congress, public lectures, by such eminent scientists as Dr. Gilbert Walker, Mr. C. V. Raman, and Mr. F. M. Howtell, with demonstrations, were arranged and they proved a great success. A 'souvenir', giving in about 100 pages the past and present of Bombay, was printed and distributed to the members to facilitate excursions to places of general and scientific interest.

Monday evening at 6 P. M. His Excellency the Governor, Sir George Lloyd, Patron of the Congress, opened the sessions in Sir Cowasji Jehangir Hall of the Institute. His Excellency welcomed the members and congratulated them on having secured the well-known scientist, Sir Leonard Rogers, as president. He pointed out to the scientific workers their future goal. They, he said, ought to make the most of the material resources of this country and create a scientific attitude among the public.

The president in his address pointed out the relation of medical research to other sciences and thus justified its inclusion in the programme of the Congress. He then gave an account of the work which he had done in connection with cholera. He deprecated the establishment of research laboratories in far away places on hill tops and urged the necessity of medical workers being in the closest possible relationship with large hospitals. Scientific workers, in all branches, should, he claimed, be given a more generous treatment in the immediate future and he called on the generous-minded citizens of Bombay to give liberal endowments for medical research, and it will, he said, bring aid and blessings to hundreds of millions of patient toilers in India.

On Tuesday, Mr. C. M. Hutchinson from Pusa read a paper on Nitrogen Fertilisers, which are urgently required to prevent impoverishment of the soil. Oil-seed cakes and Nitrogen compounds prepared by electric methods were among the substances he proposed for use as fertilisers. The interesting discussion, which followed, showed that a profitable use of the above material depended greatly on economic and other conditions. Mr. R. L. Mackenzie Wallace read the next paper on colloids and pointed out their extensive use in industries. Dextrin starch prevents the formation of boiler scales and Gelatin in electro-plating keeps the metal in a finely divided amorphous state. Lime-added to Casein gives a glue of great adhesive strength and the lecturer pointed out its manifold uses in future. Mr. Rahimtoola Currimbhoy, president of the Bombay Municipal Corporation, was 'At Home' to the president and members of Congress, that day afternoon, in the Victoria Gardens. Many leading men of Bombay were also

invited and an opportunity was thus offered to scientists from different provinces to exchange views and cultivate with each other closer relations.

From Wednesday onwards, the different sections of the Congress held separate sittings. The medical section was presided over by Lt. Colonel W. Glen Liston of the Parel laboratory. His address on "The next war—Man *Versus* Insects" was very interesting. He explained how many of the virulent diseases were caused by insects and how man could secure immunity from them; but this knowledge must be widely disseminated among the public to be of any practical use. Fifteen papers on various medical topics were read in this section. Those on Quinine and Rat Problem led to important and delightful discussion. The subject matter of some of the papers was demonstrated at the Scientific Conversazione at the Bacteriological Laboratory, Parel, where Lieut. Colonel and Mrs. Liston were 'At Home' to all members of the Congress on Wednesday afternoon. Diagrams, Lantern slides, and Cinema shows afforded the non-medical members very useful information and enlightenment about interesting medical topics. The Conversazione was a unique feature of the Congress this year and was a complete success. The Hon. Mr. G. F. Keatinge presided over the section on Agriculture and Applied Botany. He pointed out, in his speech, the uneconomic methods of farming practised in India and the ill effects of excessive sub-divisions of landed property. Eighteen papers on different topics were read in this section. The following were the more important:—Drainage and Water-supply of land, dairy industry, rice and sugar-cane cultivation, diseases of potato, foreign insect pests and nitrification of different green manures.

Dr. D. N. Mallik of the Presidency College, Calcutta, and President of the section of Physics and Mathematics, gave an account of the recent advances in Physics and Mathematics. He showed how pure Mathematics had gained in clearness by the progress of Physics and in what directions future research was likely to be fruitful. Eleven papers, most of them on electricity, were read in this section. The subject matter of some of them was illustrated by lantern-slides and Father Steichen had arranged demonstration to illustrate his paper on the Tonisation of air in India. Mr. F. L. Usher of Bangalore presided over the section of Chemistry. In his presidential address, he summarised the evidence which supports the actual transmutation of one element into another. The change, he said, is no doubt very small, but it is unmistakable and cannot be ascribed to experimental error. Further research in this direction will have, therefore, to be watched with great interest. Twenty papers were read in this section. Many of them were of purely scientific interest. They, however, clearly showed that the Indian mind was successfully tackling some complex chemical problems. The purification of nitric acid by Mr. G. S. Butler and

preparation of glycerine by Dr Sudborough, Dr. Watson and Mr. Varma are of great importance to industries and hold out great hopes in the near future.

Mr. F. M. Howlett was the president of the Zoology and Ethnography section. His account of investigation in Ethnography was very interesting. Out of a total of fifteen papers, three were on Ethnography and the remaining were about pure Zoology. They showed the extensive work on Fisheries at Calcutta and Madras. It is disappointing to note that no paper on any part of Zoology had come from Bombay. Mr. S. R. Kashyap presided over the section of pure Botany and gave the address on 'Liver-worts,' a topic of purely scientific interest, illustrated by lantern slides. Twelve papers were read in this section. Four of these dealt with Ecology, an important branch of Botany, of recent development. Three papers were on 'Algic' a subject which is now for the first time studied in India. Dr. L. L. Fermor, who was President of the section of Geology, spoke on the ore-genesis in the older rocks in India and gave a masterly account of the subject. Sixteen papers in all on different topics were read in this section.

The papers, read in the various section, though they were not epoch-making, clearly show that Indian scientists are realising the importance of original work, if India is at all to count in the scientific world. Now that this fact is brought home to them in a lively manner, we may confidently anticipate an improvement in both the quality and the quantity of scientific work in the near future. Their Excellencies Sir George and Lady Lloyd were "At Home" to the members of the Congress on Thursday night. More than 100 members attended the function and it was eminently successful. On account of the labour trouble, an excursion to the troubled areas had to be dropped. Members, however, visited Eastern Chemical works, Lightfoot Refrigerating Works, His Majesty's Mint, Glass Works, Government Observatory and Government Tannery, and derived much useful and interesting information. An analysis of the papers read before the Congress will show that the contributions from Bombay Presidency were rather poor. Want of well equipped laboratories is mainly responsible for this, and Government and private donors should make liberal provision to supply the want, and if these are provided our Presidency will not, it is hoped, lag behind others in the output of original investigation.

G. B. KOLHATKAR.

REVIEWS.

THE FEAST OF YOUTH.

THIS book is a small collection of lyrics, which are the out-pourings of the heart of Mr. Harindranath Chattopadhyay, a young poet of considerable merit. Mr. Chattopadhyay is a young man of nineteen,

who is allowed by the Muses to share their special favour with his sister the well-known Indian poetess Mrs. Sarojini Naidu. Apparently inspired by the ideal set up by that great poet of Modern India Sir Rabindranath Tagore, Mr. Chattopadhyay has succeeded in creating in this work an atmosphere of mysticism by using mystic expressions and ideas which, not infrequently, prove obstacles in the way of those common men who seek to reach the poet's meaning. Poets, I venture to think, are born to fathom, as far as may be, the world-mystery and then to interpret it to their less fortunate fellow-beings. So the utterances of poets must, as far as possible, be free from mystic expressions and thoughts, as otherwise they would be endeavouring to explain, what is already a mystery to common men, by something which is more mysterious still, thus frustrating the very mission of their lives. It is to be deplored that this tendency towards *mysticism* in expression and thought is growing among modern poets of India, and it is, therefore, earnestly to be hoped that a day would soon come when poetry in India would take a different turn.

Though obsessed by the poet's vagueness of expression and mysticism of thought, the many genuine gems of poetry, which this first work of Mr. Chattopadhyay contains, do not fail to arrest, by their brilliance, the attention of the reader and give him very real delight indeed. "Earth and sky," "Realisation," "Song to memory" "Marvel" are a few among the many specimens of such delightful songs in this small work. Our delight in these lyrics is enhanced when we recognise in them the expressions of an eastern mind steeped in western culture. Besides, the medium of English language, through which the poet is seeking self-expression, there are other clear indications of the influence of western culture on the poet's mind; such for example, is the emphasis which the poet very rightly lays in "Realisation," on the fact that the heart of the world, mystery can be reached, if at all, only by those who are in and of the world, and not by those who seek to remain in splendid isolation from it. Indications are not, at the same time, wanting to show that the mind expressed in these lyrics is eastern in its constitution, such, for instance are the excessive use of metaphors and certain ideas commonly found in poets of the east, such as those expressed in "There is no death without a birth, no birth without the passing of breath, thro' the dim gates of death" and also in "wine-fraught bloom." Here is thus one more experiment to show that western culture, when engrafted upon an eastern mind with its power of assimilation in full vigour, produces a peculiarly pleasing fruit. We hope that this pleasing feature of Mr. Chattopadhyay's poems would grow more and more delightful in his future works.

We have no hesitation in recommending this work to our readers as a very pleasing and delightful earnest of works of greater merit which, we

hope, will appear in their own time from the pen of this young poet of very considerable promise indeed.

V. K. J.

INDIA'S CULTURE.

IS INDIA CIVILISED: ESSAYS ON INDIAN CULTURE by Sir John Woodroffe, Ganesh and Co., Madras, 1918.

SIR JOHN WOODROFFE has done well in his "Essays on Indian Culture" to expose the fallacies underlying certain old-time attacks recently reiterated by Mr. William Archer whom, according to Sir John Woodroffe's estimate, we might regard as the arch-enemy of Indian civilization. In his book, "India and the Future" Mr. William Archer discusses the political future of India as well as her past civilisational basis. In the book under review, Sir John Woodroffe is concerned only with the latter. He has been well-known as the author of a number of works on "Tantrism" and recently of "Shakti and Shakta" which we are very glad is passing through a second edition. Mr. Woodroffe is deeply imbued with the spirit of Shakta-Vedantism and it is from that point of view that he defends Indian civilization against the attacks of Mr. Archer.

The general trend of the argument may be set down as follows. The two chief characteristics of Western and Eastern civilization may be regarded generally as materialism and spiritualism. There is a great deal in the spiritual civilization of India which would not merely hold its own against the onslaughts of a materialistic Western Civilization, but, if spirit could conquer matter, it would also capture the captor, as Greek civilization did the Roman. In a very fine chapter (pp. 109-150) Sir J. Woodroffe exhibits the various opinions, both for and against, that have been held about India and her civilization by various writers. Mr. Woodroffe's opinion is that there is a good deal in the ancient civilization of India of which we could legitimately boast. Instead of ranging themselves in different camps, the Hindus, the Buddhists and the Jains should seek their common foundation in the Bharata Dharma (p. 197), and should thus offer a united front to a foreign enemy in their common doctrines of 'Dharma, Karma, Sansara, Purushartia Pravritti, and Nivritti.' According to Sir J. Woodroffe, it would be foolish to imitate Western Civilization in points in which it least deserves to be imitated. The venom of the serpent affects not itself but others.

We are entirely at one with Mr. Justice Woodroffe when he pours criticism on the all too materialistic doctrines of Mr. W. Archer, which find in Indian Civilization a pseudo-spiritual basis. "India's real distinction" says Mr. Archer "lies not in evolving but in killing the germ of sane and virile spirituality.....The Indian people have always gravitated towards the lower rather than higher element in religion..... That is why I hold it the very acme of paradox to claim for them an exalted spirituality." Mr. Archer is one among a numerous class of people who look merely at the superficies of Indian thought and who thus regard it as "speculation only in the guise of dogma". This materialistic venom Mr. Archer pours not merely on Indian Philosophy as a whole but on even the thought of that great recent spiritual novelist, Mr. H. G. Wells, whom he accuses of "having come a good deal in contact with Indian Religiosity." Mr. Archer is afraid that one of the results of the war would be a pandemic affection of the Western world with Asiatic Religiosity. We shall wait and see whether this will be so; but scarcely could you "prevent the Sun from rising by hiding your neighbour's cock under a basket."

R. D. BANADE.

COPPER IN ANCIENT INDIA.

COPPER IN ANCIENT INDIA by Panchanan Neogi M. A. Ph. D. F. C. S.

Dr. Neogi's publication 'Copper in Ancient India' summarises in a masterly manner the position of copper manufacture in ancient India. From a study of medico-chemical Sanskrit texts like Rasaratnakar, Rasarnava and Rasratna-samuccchaya and from the numerous specimens of copper articles collected by the Archaeological Department, he infers the prosperous condition of the copper industry in those days. The remarkable copper bolt in the Asoka Pillar discovered near the frontiers of Nepal and the colossal copper statue of Buddha nearly 80ft. high mentioned by the Chinese traveller Hsueyn Tsang bear eloquent testimony to the same.

It is a matter of pride to read how in these early times Indians had correct notions about the composition of brass, were able to prepare copper sulphate and knew the distinction between it and iron sulphate. These facts were perceived by European chemists only—centuries later.

It would have been very interesting to have the information about the manufacturing processes employed in ancient India to extract copper from its ores on a large scale, but that information has been lost through the ravages of time.

Perusal of Dr. Neogi's contribution, however, convinces one that the chemical knowledge of the ancient Indians was superior to that of their contemporaries. But, while Europe awakened from her slumber of intellectual atrophy of the dark middle ages and has now become the centre of advanced scientific and industrial activity, we have remained victims of intellectual decadence.

This is partly to be attributed to the foreign rule and domination during the last 700 years and partly to our social fabric which relegates the practice of industries involving manual labour to the backward classes; the higher castes considering it beneath their dignity to participate in them.

This separation of hand and head caused the industrial methods to become stagnant and stopped all scientific advance. Many indigenous industries have consequently died out through competition with the scientifically advancing Europe. Dr. Neogi is to be congratulated in having brought home the fact that the only hope for the regeneration of India lies in bringing about a harmonious co-operation of hand and head.

G. B. K.

SHORT NOTICES.

PRESIDENT WILSON—THE MODERN APOSTLE OF FREEDOM.
Ganesh & Co., Madras.

It is with peculiar pleasure and interest we introduce to our readers this timely publication. There is no denying the fact that President Wilson is occupying a unique position in the world politics of to-day. By the influence for good that he has been able to exercise in the counsels of the Allies, he has rightly earned the title the Just, which Vice-President of the Sorbonne University conferred on him. Any casual reader of his utterances will find that they contain a full and clear exposition of American policy, a policy which he has been steadily pursuing with a clear understanding and with extraordinary consistency and dogged perseverance, and no one can gainsay that it is highly statesmanlike from every point of view. He has stood in the war, that has happily come to a successful close, for liberty of small peoples to live their own lives and give free expression to their thoughts unhampered by any compelling force such as that the War Lord was wont to exercise. Above all, he invites friendly co-operation among the nations of the world in the arts and occupations of peace. These are ideals great in themselves and a consistent upholder of these, really deserves to be called the Apostle of Freedom. We earnestly commend this book to our readers, more so at this time, when words like 'democracy' and 'self-determination'

are on the lips of every Indian and are sometimes used torn from their context and not always in the sense in which Wilson the Just has used them.

R. S. R.

PRACTICAL SUGGESTIONS FOR TEACHING ENGLISH BY THE PHONETIC METHOD BY J. S. HOYLAND.

IN this little pamphlet, Mr. Hoyland suggests a course of English lessons by phonetic method, which, he believes, if closely followed, will save much time in the Middle School English Course and enable the pupil to take to High School Course without much difficulty. The general principles involved in the method are clearly and succinctly stated in the introductory chapter. We commend the many useful suggestions contained in this book to the earnest attention of the teachers who have anything to do with the imparting of English education to the young mind.

R. S. R.

THE ASAF ALI TRIAL. PUBLISHED BY S. M. RAUF ALI, BAR-AT-LAW, DELHI.

THIS book gives a good report of the proceedings of the trial of Messrs. Asaf Ali and Nekiram, who were charged with the violation of the order of the Chief Commissioner passed under the Defence of India Act, by which they were refrained from addressing public meetings. An extremely interesting point decided in this case is with reference to the true connotation of the words 'public meeting.' In the opinion of Mr. Spence, these words denote 'a meeting which any person is at liberty to attend in opposition to meetings to which only members of a given league, association or class are admitted.' Taking this view, the magistrate acquitted the accused. One is surprised that the Chief Commissioner should have ordered prosecution without taking into account if the meeting in question was a public meeting.

R. S. R.

HEALTH LECTURE SERIES: by Dr. U. Rama Rau. Published by Sri Krishnan Bros., Thambu Chetty Street, Madras.

THIS series comprises of small pamphlets dealing with subjects of sanitary importance, something about which every one ought to know. The aim of sanitary science is to give us knowledge about preservation of health by avoiding the invasion of diseases. In the present times, when epidemics and pandemics are ravaging the population throughout the length and breadth of India, it is of the highest importance, that the poor and illiterate, high and low, every one is acquainted with the vital principles of sanitation. Rao Sahib U. Rama Rau, Medical Practitioner of Madras has done a signal service in this branch by bringing forth his health lecture series. He has included the following subjects in his series:—

1. Houses in relation to Health. 2. What to do before the doctor arrives? 3. School Hygiene. 4. Water in relation to Health. 5. Air in relation to Health. 6. Health and Disease. 7. Preventable Diseases. 8. The Common Disease carrying insects. 9. Milk in relation to Health.

We wish the series should not be completed before the addition of a few more subjects such as Personal Hygiene, Food and Exercise, Sanitation in Villages and such others. All the lectures are in plain English, more suited to be published in small pamphlets, as has been already done, than to be delivered as lectures. The author has based them on conditions which are generally observed in the city of Madras. But what is applicable to Madras, is equally so to all big towns in India. A general lack of interest and knowledge is observed even in the educated classes. In the distribution of the knowledge of the laws and principles of sanitation these pamphlets go a long way. Excepting the one on School Hygiene, all the lectures contain very useful, interesting and instructive information. To a common reader, they reveal quite

new ideas about our houses and surroundings, and about the air water and milk in relation to our health. No. 7 and 8 are very interesting reading.

In his inaugural address to the Indian Science Congress, His Excellency the Governor of Bombay has very aptly remarked on Sanitation in India, when he says: "In India, much lee-way has to be made up, not only in the field of medical research, but more so in the provision of adequate medical relief and in the cultivation among the people of a sanitary sense and a sanitary conscience." In a people, where sanitary science is a new one, the cultivation of sanitary sense and sanitary conscience is bound to be a slow process. But the present is the fittest occasion, when people are harassed by epidemics such as plague, cholera, influenza and our constant friend malaria, and when they are yearning for knowledge as to how to avoid the invasion of these fell diseases, to awaken the sanitary conscience by the broadcast distribution of the knowledge of sanitary principles by means of such pamphlets and lectures. We wish these lectures are translated into vernaculars and freely distributed among all people who can read them. We have again to congratulate Rao Sahib U. Rama Rau on his excellent production of the above series and on his honest attempts for the welfare of his benighted countrymen in the land of sanitation.

V. B. B.

SELECTION.

LABOURING CLASSES IN INDIA.

Mr. G. K. Devadhar, M. A., a member of the Indian Press Delegation still in England, addressed, on Sunday December 1, a meeting under the auspices of the Northbrook Society's Debating Club. Among those present were Sir Mancherjee Bhownagree, Prof. Dutt, Mr. Kasturi Ranga Iyengar, Mr. H. P. Ghose, and others. Mr. Haji, the president of the club, in introducing Mr. Devadhar, referred at great length to the varied activities and public services of the lecturer in India as a member of the Servants of India Society.

Mr. Devadhar, in his preliminary remarks, mentioned three or four main considerations that guided him in the choice of his subjects having regard to the vastness of the problem of Indian labour, its great importance in the scheme of industrial reconstruction of India and the great opportunities which the members of the Club had in this country for study and careful enquiry into the conditions of labour with a view to their introduction in India so as to adapt them to rapidly changing Indian conditions with great caution and tact. Having defined labour and its relation to national advancement in the economic fields of agriculture and industry, he described the conditions, most awful in many cases, under which Indian labour had to struggle. He compared them with what he saw in England and advocated the adoption of modern machinery and implements, the spread of general and agricultural education, coupled with the knowledge of economic laws and commercial education, organisation of their credit so as to make it reasonably cheap, and a general raising of the standard of life by providing the necessary facilities and comforts and better housing and sanitation which alone could bring down the high rate of mortality among the poor labouring classes in India. The indebtedness of the agriculturist was a great stumbling block in his way, but the only hope, in his opinion, lay in the direction of land improvement and co-operative credit as successfully proved in the case of Ireland.

Speaking of the conditions of industrial labour in big cities like Bombay and Nagpur he gave a graphic picture and said how careful investigation by him into hundreds of such lives had led him to discover two or three great evils from which these unfortunate people suffered. They were (1) drunkenness, (2) indebtedness, (3) poor vitality. Efforts must be made to reduce them effectively if their total eradica-

tion were a matter of considerable difficulty. These were matters in which the State must move immediately. But the educated people could not afford to wait. They must begin their humble share of work in the various directions by adopting several remedies tried in England, such as (a) increased wages, (b) less hours of work, (c) habits of thrift, co-operation and combination for common purpose, (d) larger facilities for culture and comfort, (e) better housing and sanitation, (f) cultivation of self-reliance and self-assertion, (g) recognition of the value of labour. If the State was slow, let the small beginnings of the people be quick. Mr. Devadhar described the work of the members of the Servants of India Society in several towns in India and appealed to his audience to lead the way for constructive reform in India.

Several speakers, including Sir Mancherjee Bhownagree approved of Mr. Devadhar's lines of thought and action in this matter and, while appreciating the work done by him, emphasised the point which the lecturer tried to make that even small beginnings yielded encouraging and enduring results which would prove of the greatest value in giving a lead both to the State and large employers of labour.

Mr. Devadhar has also delivered addresses to various London audiences on "The Servants of India Society" and "Education of Women in Bombay," with special reference to the work of the Poona Seva Salan. On the 6th, he lectured to the Indian Unity League, at Cambridge, on "Co-operation in India."—*India*.

TOPICS OF THE WEEK.

A MEETING of some of the leading citizens of Poona was called in aid of the Poona District Famine Relief Committee under the presidentship of the Collector, Mr. Westropp. The General Committee of Bombay has promised to contribute for the work of the Committee and it looks as if the public of Poona will also support the movement liberally. The Secretary, Mr. L. R. Gokhale, explained the work so far done in the way of getting exact information about the needs of the various portions of the District, starting a fodder farm near Chinchwad by using pumping machinery, popularising the use of the cactus for fodder, &c. The Collector explained what Government has been doing in the way of famine relief and of suspension of revenue. Out of fifteen lakhs of revenue from unirrigated lands, six lakhs have been already suspended and this amount will soon rise to ten lakhs. Tagavi is being freely granted to agriculturists with a view to helping them to repair old wells so as to make them serviceable and for other agricultural work.

THE question of fodder is very difficult as there is not enough grass available for all cattle anywhere. Government, therefore, intend to relieve only the agricultural cattle, and a cattle camp under Rao Rahadur G. K. Kelkar is soon going to be started in a suitable place. Government are already selling grass at a cheap rate, bearing the loss themselves, in several places. Public help is necessary in all these matters and an appeal for funds was made at the meeting. A very encouraging sign was seen in the account of the work done by about 400 students, mainly from the Fergusson College and the New English School, under the

leadership of Prof. Bondale, who went about on the *Sankranti* day collecting funds for the work in all quarters of the city. They collected about three thousand rupees, an amount which speaks volumes for the devotion of the volunteers. May we say that it is work of this kind, work of social service in relieving the poor and the helpless, that is peculiarly fit to engage the energies and exercise the warm enthusiasm of youth?

* * *

REFERRING to the abnormally high freight on rice carried from Rangoon to Bombay, upon which we commented in a recent issue, we are glad that the rate has been reduced from Rs. 55 to Rs. 40. But still this is much too high a rate in all conscience. Considering the fact that the rate before the war was only Rs. 7, and that the Admiralty are bringing wheat from Australia to India, at a charge of less than Rs. 40, we can easily imagine what a sweeping reduction it must yet be practicable to make, and it is urgently necessary to make in view of the famine conditions obtaining in the country. As the *Times of India* has well pointed out, the circumstance that western India readily parted with her foodstuffs in order to help the Empire in the war, should greatly strengthen her claim to have a special reduction in the rate for her in this hour of sore need.

* * *

The *Times* has given a detailed appreciative review of the work done by the Seva Sadan, Poona, and the activities of Mr. Devadhar in this connexion. In the course of it, the journal says: "We take the opportunity to congratulate him (Mr. Devadhar) on the measure in which familiar Indian platform declarations of the essential need for intellectual advancement of women have been translated into definite achievement."

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