

# THE Servant of India

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Office: BUDHWAR PETH, POONA CITY

VOL. VIII, No. 407

POONA—THURSDAY, JANUARY 14, 1926.

INDIAN SUBSN. Rs. 6.  
FOREIGN 10 s.

## CONTENTS.

	PAGE.
TOPICS OF THE WEEK ...	587
<b>ARTICLES:—</b>	
Indore's Defence ...	589
India's Exchange Problem.—I. By Professor V. N. Godbole, M.A. ...	591
Village Sanitation. By D. V. Ambekar ...	592
<b>REVIEWS:—</b>	
The Ethics of Birth Control. By P. Kodanda Rao, M.A. ...	594
Outlawry of War. By the Rev. J. S. Hoyland ...	596
New Educational Methods. By J. M. Sen, M.A. ...	597
BOOKS RECEIVED ...	597

## TOPICS OF THE WEEK.

**Asiatic Bill in South Africa.**

THE determination of the Union Government to proceed with the further stages of the Asiatic Bill has caused widespread indignation throughout the country; and leaders of Indian public opinion acting on the advice of Mr. Andrews are concentrating energies on a demand for its postponement at least for a few months. In this connection, Mr. Srinivasa Sastri has issued the following statement to the Press:—

Our sleepless overseas champion, Mr. Andrews, advises the Government of India at this desperate stage to press on the Government of the Union of South Africa a postponement of the anti-Asiatic Bill. The public of India would do well to urge this course on our Government. I cannot think what would be the eventual gain, but Mr. Andrews is apparently in the position of the Doctor who has lost all hope of the patient's recovery and concentrate all his skill and energy on putting off the dreaded moment. Who knows what possibilities there may be under Providence? Our only duty is to prolong life in case Providence should wish to intervene. The Government of India itself has acted on this policy in sending the Paddison deputation. In any event the Boer doctrine of inequality and racialism is to prevail. The saddest part of this sad business is that our oppressors in Natal are British Boers, not South African Boers as General Smuts is careful to point out.

As we go to press, news comes from South Africa that a postponement of the further consideration of the Bill, as desired by Indian public opinion, is not unlikely.

**Responsive Co-operationists in Berar and the Deccan.**

THE Responsive Co-operationists of Berar have acted, we must say, in a more logical fashion than the leaders of that party in Maharashtra. They decided, first of all, to resign from the Swaraj party, which enjoins

upon all who remain within its fold the adoption of Sinn Fein methods. Having seceded from the Swaraj party, they have also decided now to resign their membership of the local Legislative Council on the ground that they were returned to the Council on an obstruction creed, to which they no longer subscribe. The action that Messrs. Kelkar and Jayakar have taken on the other hand is not in such strict conformity with logic. They have still retained the membership of the Swaraj party, although they are unable to abide by the resolutions which the party has adopted as binding on everyone who desires to remain on its rolls. But they have chosen to resign their places on the legislative bodies, which in one sense was unnecessary, for if they can retain the other privileges of membership of the party although their policy runs counter to the official policy of the party, they may as well retain the membership of Legislatures in a similar position. We feel certain however that they cannot long postpone their resignations from the Swaraj party. When they will go to the country and will be re-elected (as we hope they will be—we trust Liberal members will give way to them if they offer themselves for re-election), they will pursue in the legislatures a policy opposed to that of the majority of the Swaraj party. There will thus be on the legislative bodies two classes of Swarajist members—those who follow the party's declared policy and those who do not. When that situation arises, we shall be greatly surprised if the party will not decide that those who are not amenable to its discipline shall no longer belong to the party. That is to say, if Messrs. Kelkar and Jayakar will not resign now with good grace, they run the risk of being expelled from the party a few months hence. Considering the desirability of a tradition growing up in our country of each party enforcing its discipline upon its members in the matter of fundamental principles, it would on the whole be better for Messrs. Kelkar and Jayakar to follow the wise precedent set to them by Berar and resign from the party straightaway.

**New Party of Responsive Co-operation.**

INDEED, the possibility of his severing his connexion with the Swaraj party is not altogether absent from Mr. Kelkar's mind. For in an interview he gave last week to a press representative he declared that he might found an altogether new party, and he did not say that it would be a group within the Swaraj party, though he took care to remark that it would be a party within the Congress. This latter con-

dition seems to us utterly unwise and unnecessary. Responsive co-operationists have nothing in common with the Congress; spiritually they are of kin rather with Liberals and Independents. If everybody could forget his political antecedents for a while, the rebels in the Swaraj party would without a moment's hesitation join any of the Constitutionalist groups instead of inviting the latter, as Mr. Jayakar does, to be members of the Congress in order to make common cause with men who believe in the constitutional method. Mr. Kelkar himself says that at Cawnpore he was only an "amused spectator" of Congress proceedings; we are perfectly certain that if he had gone to Calcutta instead, he would have been an interested spectator of and participant in the Federation's deliberations. We are unable to understand how it will profit the nation if serious politicians give up their own job and attend Congress gatherings only in order to derive amusement therefrom. The hesitation of Messrs. Kelkar and Jayakar to cut themselves adrift from their coadjutors is of course quite intelligible. It was a wrench with all to have left the Congress—Liberals as well as Independents. Some lingered in the Congress longer than others, but all concluded eventually that with their political convictions their continued presence in the Congress would only be an encumbrance without advantage to anyone. We are clear that if only Messrs. Kelkar and Jayakar continue to be of the same mind politically, they will tire very soon of being amused spectators in the Congress and will without a doubt seek more fruitful arenas for their great gifts. Will it not, however, be in the interest of the nation if, recognising what is coming along, they cast in their lot from the first with those with whom they are in almost entire agreement, never mind if they have appeared in a different role during the last few years?

**Christians and Communalism.**

THE President of the Indian Christian Conference, Mr. K. L. Rallia Ram, emphasized nationalism as much as the President of the Moslem League emphasised communalism; but even so the former happened to ask for the reservation of a seat by election through mixed electorates for an Indian Christian in those few districts where their numbers are large enough to make it possible. And for this lapse from the non-sectarian spirit which Mr. Rallia Ram generally displayed in his speech he has come in for a severe rebuke from the *Guardian* of Calcutta. This Christian journal comments upon it as follows:—

It is an ingenious compromise, but a compromise that would deceive nobody into believing that Christians were not Communalists, like the Moslems. Why have we originally come out of the Hindu and Moslem communities? For one thing, surely, because we realized that "Communalism is not enough." Do we really want to make Christ a divider of spoils? If we Christians in India are out to compete with others in Communalism it seems to us, it would be far better, if we ceased to call ourselves Christians and reverted to Hinduism, which is *sans phrases* the religion of Communalism and of Nationalism, and which therefore provides a nice little caste niche

for every section, that is ready to come in. How can we, *qua* Christians, ask for "representation" in the legislature? The legislature is not a religious Congress or a "Parliament of religions": people sit there, because they inhabit a certain district and the only qualifications demanded are of a non-religious nature too, e. g., possession of wealth or education or what not. Is it to be said of us Christians in India, that we have clamoured for religious tests to be introduced in the administration of our country? Can we not leave that sorry distinction to our Moslem fellow-countrymen?

And the journal concludes thus: "Communalism, we make bold to say, is the acid test of Christianity: let us beware, lest it be said of us what once was said of the citizens of Laodicea: 'I know your works, that ye are neither cold nor hot: I would ye were cold or hot. So because ye are lukewarm, and neither hot nor cold, I will spew ye out of the mouth.'"

\* \* \*

DURING last week a public meeting was held in Madras under the presidency of Dewan Bahadur T. Rangachariar, M.L.A., when representative persons, mostly ladies, from ten different countries spoke on the manner in which they were dealing in their countries with the drink problem and what progress they had made to reach the goal of prohibition. The President in his introductory remarks said that though the people of this country were very anxious to introduce prohibition, the chief difficulty was that a third of the total provincial revenue was obtained from Excise, and the replacement thereof formed a great obstacle. Mrs. Ransom of Australia said that drink had got a hold on the people of her country and prohibition was not yet an accomplished fact there. They had in that country so far obtained only a closure of the most frequented liquor shops at an early hour in the evening. Mrs. Benson of South Africa stated that South Africans were trying to pass a local option bill and that their Nationalists had definitely committed themselves to support only those candidates to Parliament, who were pledged to the bill. No doubt they had to meet with heavy liquor interests, which were massing their forces together to smash the bill, when introduced. Mr. Wardall of the United States with a justifiable pride remarked that his country was the first to adopt absolute prohibition and that all peoples of the world should take off their hats to America because she had the courage to put her foot down on one of the modern as well as ancient curses. The Prohibition Act was now in operation for five years there, and the consumption of liquor has now gone down to 20% of what it was when the Act was introduced. Though some of the countries that were exporting liquor to America were anxious to have the ban removed, the result so far has been satisfactory, both from the moral and economical standpoints.

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Prof. Labberton on behalf of Japan showed that when Buddhism came to that country, the people gave up both beef eating and drinking, their only drink then being a weak rice-beer. But European civilization has reintroduced with last century both

these things with a redoubled force. The Japanese were a very law-abiding people, who would give up drink as readily as they gave up opium when it was forbidden under heavy penalties about 100 years ago. Dr. Miss Heber of Norway related how the prohibition law was in force for several years past, but it was not effective as capitalists and the press of her country have a solid block and checked the reform considerably. Miss Pallin of Sweden stated that in her land the State was the sole manufacturer of alcohol and its sale was restricted to restaurants only and there too only to those who took a full cooked meal. Another method of bringing down consumption was by the issue of pass books, which were liable to be withdrawn, if possessors were found drunk or disorderly. She pointed out the difficulty of completely solving the difficulty until all the countries of the world combined to put down the traffic. Mrs. Labberton of Java opined that her country was in the same position as India, where people wanted prohibition, but the Government was intransigent. Poland and Yugo-Slavia are new countries and they have not yet many points to give to the old countries. Miss Jones of Wales described how the Welsh coal-miners after a hard day's work in the bowels of the earth, and full of coal dust outside as well as inside, were enticed to frequent a line of public houses on their way home. Mr. Davies of England in thanking the chairman and speakers observed that people should try to impose prohibition on themselves instead of asking for prohibition from without. Thus ended a most interesting and instructive meeting.

Dam Dupat.

*THE Journal of Comparative Legislation and International Law* (November number) has an article on *dam dupat*, which will be very instructive to those interested in restraining the exactions of money-lenders. The conclusion of the writer in the *Journal* is that "all over the world this rule of *dam dupat* or *alterum tantum* has shown itself to be the only successful law against the evils of usury." He continues: "That it meets all those evils nobody would suggest; it does not, for instance, meet the rare case of the man who is weak enough to promise an excessive rate of interest, but strong enough to go on paying it punctually. There will always be some room for judicial discretion, such as is provided for in the Indian Usurious Loans Act, X of 1918. But it is more than ordinarily true in India, a country with nearly 2000 judges and no civil juries, *optima est lex quæ minimum relinquit arbitrio judicis, optimus judex qui minimum sibi*. *Dam dupat* provides in Coke's words, "a golden and straight metwand," rather than the "uncertain and crooked cord of discretion." It is so simple that no debtor, however stupid, can be in any doubt where he stands or what effort is required to clear him. No creditor, on the other hand, can have anyone but himself to blame if he allows his money to lie idle and infructuous after the limitation is reached—the fact that he does so is of itself proof presumptive that the rate of interest originally charged was too high. No legitimate business can be throttled or hindered in any way by the rule, for high risks justifying high rates of interest will naturally only be taken for short periods. Call it a rule of thumb, if you will: all Statutes of Limitation or Acquisitive Prescription are rules of thumb, as are also all *presumptiones juris*: the idea that law can dispense with an artificial element is a phantom. Cannot the Government of India take its courage in both hands and rectify the present anomalous position, not by repealing the rule, but by making it of universal application?"

## INDORE'S DEFENCE.

THE article which we printed in our issue of December 17, 1925, pp. 544-6, has been robbed of its official character by the Indore Durbar. Be it so; we should like, however, to assure our readers that if the Durbar were minded to make a defence, it would be no other than the one that is set out in those pages. It would, therefore, be worth while to examine the grounds on which the demand for an inquiry into the connection, if any, of the Maharaja Holkar with the conspiracy to kidnap Mumtaz from British India—our leader of November 26, 1925, pleads for nothing more—can be set aside. In fact in that article we have only pressed on the attention of the Government of India the point which was already so forcibly made by the trying Judge in his charge to the Jury. Since the defence consists almost entirely in so construing the Judge's words as to exculpate the Maharaja, we again quote below, for ready reference, the exact language employed by Mr. Justice Crump.

It is possible (he said), whoever the assailants were, that there were persons behind them, whom we cannot precisely indicate. But where an attempt is made to kidnap a woman who was ten years the mistress of the Maharaja, is it not at least reasonable to look to Indore as the quarter from which this attack may have emanated? There may be other persons who were interested in kidnapping Mumtaz. We know nothing of them. Indeed we know from the accused themselves that there was a wish to take her back to Indore in the interest of Shankar Rao Gawde. But whether it was in the interests of Shankar Rao, or some other person, who desired to have her or who desired to do away with her, when you consider the materials placed before you, they indicate that Indore is the place from where this attack emanated.

Now, this passage means, if words have any meaning, that the Maharaja was presumably interested in kidnapping his mistress. The Judge does not assert that His Highness was so interested, but he states quite distinctly that the presumption is that he was. "There may be other persons", he says, "who were interested in kidnapping Mumtaz"—other than the Maharaja. And the Judge says, in effect, that an inquiry ought to be made into the part which the Maharaja, Shankar Rao Gawde or any other person, in whose interest the conspiracy was hatched, played in this affair by way of inspiring and even forming the conspiracy from behind. It is a duty cast upon the Government to do everything in their power to trace the source of this conspiracy, and in any investigation that they may institute in this behalf, the Maharaja must figure very prominently. We have in our leader merely endorsed the demand for action which, in our view, the Judge has in unmistakable language enjoined the Government to take, and we repeat that the inquiry, which the Government must set on foot unless they are to be guilty of a grave dereliction of duty, would not be complete if it did not include the Maharaja Holkar, on whom from the very nature of the case suspicion falls first of all.

The writer of the article under reply airily puts on one side this passage reflecting on the Maharaja.

The conspiracy, of course, did emanate from Indore, he seems to say ; it has now been proved that Phanse was at the bottom of it all. It is unnecessary to go farther afield in tracking down the ultimate originator of the conspiracy. This, of course, may be the personal view of the writer and the Indore Durbar may possibly have been advised to put it forward in self-defence ; but it is a view that runs counter to the conclusions to which the Judge arrived on hearing the case. For the passage quoted above shows clearly that the Judge suspects that persons other than those who were before him as accused are involved in the conspiracy, and he feels that the roots of the conspiracy cannot be laid bare unless the conduct of those in whose interest the kidnaping was presumably attempted is subjected to a rigorous inquiry. Even assuming that Phanse was the sole originator of the conspiracy, the writer of the defence himself does not maintain that the plot was conceived by Phanse in his own interest. It is extremely improbable that an officer of the Indore State will, with the assistance of other officials, try to kidnap the Maharaja's mistress on his own account. It is, of course, possible that he organised the conspiracy in what he held to be the interest of the Maharaja or some other person, but without the Maharaja or that person being privy to it. If that is so, it would be a complete defence of the Maharaja or the other person, but this can be found out only after inquiry, and so in any case an inquiry becomes inevitable. It is equally improbable, though it is the accused's story, that such a high official as Phanse, with such vast resources as are apparently at his command ( for, according to the writer of the article under reference, he paid the heavy fees of all the counsel for the defence and bore other incidental charges ), would conspire to remove his master's mistress by force for a man occupying the humble position which Shankar Rao occupied in the State. Again, even if Phanse did try to remove Mumtaz in the interest of Shankar Rao, he did so, on his own showing, in the belief that if Mumtaz was brought back to Indore, Shankar Rao would obtain release, apparently from the Maharaja. Anyhow the inquiry must be extended from Phanse to the Maharaja or Shankar Rao or whoever else it may be, whose instrument Phanse allowed himself to become. We are, of course, not committed to any particular view. Our only concern in the matter is to discover the truth in the public interest and our duty ends with insisting on a full, open and impartial inquiry to that end. We hope and trust that such an inquiry will be made. The Maharaja will be very badly advised indeed if he is asked, ostrich-wise, to bury his hand in the sand, deluding himself with the belief that no suspicion of any kind attaches to him and that there is no occasion for him to clear his character.

There are several other points of minor importance in the article, but it is unnecessary and profitless to consider them at much length. Take, for instance, our remark that the Jury had to discharge their duty amidst influences tending to corruption

and intimidation. The writer's reply to the remark is that such influences were the creation of busybodies working not in the interest, but to the prejudice of the accused. It would be interesting to see how the writer comes to this conclusion. He gathers that our remark was suggested by a statement of the Judge, and as the Judge merely repeated the defence Counsel's warning to the Jury against being influenced by stories heard outside the Court, he concludes that the Judge could have in mind influences only working to the detriment of the accused. He is confirmed in this opinion by the fact that the accused had already made an application for the transfer of their case from Bombay on the ground that they did not hope to obtain justice in the atmosphere prevailing in that city. One would have thought that this latter circumstance would have led the writer to a directly contrary conclusion. If, after the rejection of the accused's application for transfer, the Judge received letters instructing him as to how the case ought to be decided, the presumption would be at least as strong that pressure was being exerted in the interest of the accused as that it was being used to their prejudice. Of course, nothing very much hangs by this ; but we have devoted so much space to it more to show the style of controversy adopted by the writer than to refute the particular point sought to be made by him.

The writer has in many places merely made a statement without giving evidence in support. He says, e.g., that Mumtaz made a false statement in the High Court (p. 545); again, that her child was not murdered at all (p. 546) and so on. It is not possible to deal with these statements unless they are accompanied by evidence to bear them out. Of the same character is the statement made by the writer that Mumtaz's "petitions and statements to the police were only precautionary measures intended to meet charges that might legitimately be brought against her." Where is the use of such an assertion, when as a matter of fact we know that no steps were taken to prefer a charge against her? The writer himself tells us later that no application for extradition proceedings against Mumtaz was actually made to the British authorities, though the fact would appear to be that an application was made but it was not supported by the A.G.G. In face of this failure, who can be sure that the a false story is not concocted against her as a "precautionary measure" against what might turn up later? These and other things are mere details which may or may not be satisfactorily met, but the principal thing is that the Maharaja unfortunately stands enveloped in a cloud of suspicion in regard to this affair which he ought to be given an opportunity of dissipating to the satisfaction of all impartial observers.

We lay particular emphasis on this aspect of the question because it may be thought that the semiinternational status of Indian princes shuts out an inquiry of the kind we have suggested. The Government of India, in virtue of its suzerain power, can certainly set up a commission with quasi-judicial authority in order

to investigate H. H. the Maharaja Holkar's part, if any, in this daring outrage upon the personal safety of its subjects. The Government of India perhaps will not be encouraged by its experience of Nabha to extend its intervention further; but what we ask for here is not a secret investigation such as was conducted into the affairs of Nabha, but an open and independent inquiry, so that every one concerned will be satisfied that justice is done. The public in British India will not only not resent but welcome such an inquiry, and we have no reason to doubt that the Maharaja Holkar too will welcome it. Anyhow, whatever his personal feelings may be, the interests of justice require that a thorough and impartial inquiry should be set up at once.

#### INDIA'S EXCHANGE PROBLEM.—I

MR. B. F. MADON in his new book "India's Exchange Problem" has dealt exhaustively with this burning question. He begins by defining the position of the rupee as a standard of value and arrives at the conclusion that the standard is the Sovereign and the rupee is the standard only so far as by law it is equivalent to  $\frac{1}{16}$  of a sovereign, and all the values in India are measured by it. Consequently, in his opinion, any change in the gold value of the rupee is a fraud just as changing the yard or the maund would be a fraud. But supposing the yard or the maund is changed after passing a measure in the Assembly, then it would not be a fraud. Similarly, the Government have passed a law and placed it on the statute-book that a rupee would henceforward be equivalent to 2 shillings instead of 16 pence. If Indians did not like the law, they should have opposed it successfully in the Assembly. As they did not do it, we think the word 'fraud' is objectionable and not legally admissible. Apart from this, however, we agree with Mr. Madon that the 16d. ratio ought not to have been changed simply on the ground of silver being dear for a short while and that a higher rate than 16d. causes a great loss to the producers in terms of rupees.

Mr. Madon then makes out a case for fresh supplies of currency every year, because some currency is saved and hoarded and because prices are going up. Now this is true to a certain extent; but we do not subscribe to the view that every year must witness a large addition to the currency. However, let us look at the ways in which, according to the author, the currency is contracted. The most important way is the refusal to exchange rupees for sovereigns except at the ratio 10:1. The sale of Reverse Councils in 1920 also led to the contraction of currency to the extent of Rs. 35 crores because the gold was paid out of the Paper Currency Reserve. The third way of contracting the currency is by the payment of the Home Charges out of the Reserves in England and cancelling a corresponding amount of currency notes. Mr. Madon confidently asserts that all these methods were practised by the Government of India with the deliberate object of re-

ducing the currency with a view to raise Exchange and keep it somewhere about 18d. In this connection Mr. Madon devotes a long chapter to the elucidation of the methods of deflating the currency described by Prof. Jevons of the Allahabad University. Now particular interest attaches to Prof. Jevons' book, because he is one of the few writers who believe that by adequate deflation even the 2s. rate can be realized provided that we are prepared for the consequences. These consequences are (1) ruin of and hardship to cultivators, (2) depression of Indian industries and (3) increasing the burden of all debtors. For these reasons even Prof. Jevons advised the abandonment of the 2s. rate and suggested the 16d. rate because a commercial crisis was likely if a 2s. Exchange is attempted. We think this chapter is very lucid from the layman's point of view, although there is nothing new therein to a professional economist. It is clear from this chapter that Exchange can be pushed up artificially by certain methods. But now we have to answer the question whether Exchange was actually raised by these methods. Now, in the case of the Reverse Councils it is difficult to say whether the sale was due to a desire to establish the 2s. rate according to the recommendations of the Babington-Smith Committee, however mistaken the desire might have been or it was due to a desire to contract the currency. Now, to speak candidly, we do not feel certain as to the motives lying behind this much boomed sale of Reverse Councils. We are rather inclined to think that the whole thing was a bungle due to an imagination heated during a scare and not to cool calculation. With regard to the sale of securities, there is much to give colour to the suspicion that there was a clear attempt at deflation. In this connection, Mr. Madon gives a long list of figures of the total note-issue and the Reserve and the Securities month after month from 1920 to 1925, which go to prove that there has been systematic deflation, whatever the motive might have been. From the first table it is seen that from January to the end of September, the note issue was reduced from 185 crores to 157 crores. Correspondingly there is a reduction of British Securities from 82 crores to 16 crores and an increase of Rupee Securities by 32 crores, most of which were *ad hoc* or specially created Securities. In September on account of the revaluation of securities at the ratio 1:10, the Reserves were reduced in value and consequently notes had to be withdrawn proportionately. But by the creation of *ad hoc* securities this gap was filled up and paper currency brought up again to the level of 157 crores. By the end of 1921, the total issue rises to the figure 178 crores; but the rupees in the Reserve had also increased by 21 crores so that no securities were affected, there being only an exchange of rupees for notes. By the end of October 1923, all British Securities were disposed of to finance the Secretary of State on account of the stoppage of the sale of Council drafts.

At this point we must observe that Mr. Madon admits that there was inflation also occasionally

For about the end of 1924 there were again 14 crores worth of British Securities and also an addition of 2 crores as Emergency Currency. And the total issue of Notes was nearly the same, namely 179 crores. Surely this cannot be called systematic deflation because after various ups and downs we find that in March 1925 the total issue of notes was 183 crores, while it was 185 crores in January 1920. Compared to the deflation in England, this can hardly be called so. It cannot, however, be gainsaid that the currency during the last six years has hardly deserved the name automatic, in view of the fact that British Securities are sold and then bought, gold is occasionally sold, and the *ad hoc* rupee securities are wiped out and then created again at the convenience of the Government of India. If the Government of India does not declare the policy behind these operations, the idea that there is currency manipulation would be strengthened. If there is a serious intention to deflate, the most straightforward course would be to wipe out all *ad hoc* securities and reduce notes to the same extent.

Mr. Madon has done well in drawing our attention to these changes in the Reserve and the consequent changes in the amount of paper currency. He has also shown throughout the brochure that the 2s. rate on the statute book is not harmless, but a cause of infinite mischief by preventing the utilization of sovereigns as currency either directly or by exchanging them for notes. But throughout the reasoning Mr. Madon assumes that increasing supplies of currency are needed every year and that deflation is positively harmful. Here we must join issue with him, because if currency increases every year as his thesis requires, there would be an inflation of prices which might cause a commercial disturbance as serious as the one caused by stringency of money. If, as Mr. Madon says, deflation is bad because it depresses prices unduly, inflation is equally bad, because it leads to unhealthy speculation and raises prices to an undesirable extent. Cheap money is as bad as tight money and if deflation is practised in order to bring us back to the price-level of 1914, we would welcome it.

V. N. GODBOLE.

## VILLAGE SANITATION.\*

### INTRODUCTORY.

It is a happy thought which has prompted the organisers of the Bombay Social Service Conference to take up this subject at its very first session. The importance of the subject cannot be overestimated, when it is remembered that an overwhelmingly large part of India is to be found in the villages. In our own presidency, the rural population exceeds 15,000,000, upon whose physical well-being the magnificent sum of about Rs.10,00,000 is spent annually by the local bodies concerned! This, it is hardly necessary to point out, works out at a little over an anna per head for 12 months, or one pie every month. No wonder, therefore, that in rural parts ill-health is so prevalent, and the death rate so high. It is to be hoped that as a result of our deliberations

here, some conclusions of a really helpful nature may be reached.

Writing about village sanitation so far back as 1889, Deputy Surgeon-General T. G. Hewlett, C. I. E., described the sanitary condition of our villages in the following terms:—

“The ground surface of every village in India, as well within the habitable area as without, is everywhere loathsomely foul; that the drinking water supply is too frequently polluted; and that the very air is tainted by sickening emanations from human ordure, offal, filth of all kind and misplaced trade processes; that there is no drainage, that the subsoil is not only impure, but damp; that, in fine, almost every sanitary fault exists that could exist; and that every law of decency and of health is grossly violated.”

The writer was no irresponsible person; he was Surgeon-General with the Government of Bombay and knew what he was talking about. Thirty-five years have elapsed since he wrote these words; but the description is as true to-day as it was when he penned them. The intervening period has seen many changes in the political, social, and economic life of the people; but hardly any with regard to the habits of life of our rural population. And the most unfortunate factor of the situation is that they themselves do not even yet realise the need for any change. Nor can it be said that any effort worth the name is made either by their educated countrymen or by Government to bring home to them the desirability of leading more sanitary lives. A couple of years ago in Congress circles there was a good deal of talk of village work, village propaganda and village organisation; last year the late Mr. Das succeeded in collecting a decent amount for the work of rural reconstruction; but nothing further is heard about it and our villages continue to be neglected as before.

### THE BOMBAY VILLAGE SANITATION ACT, 1889.

The earliest legislative action to improve village sanitation seems to have been taken in this part of the country in 1889, when what is known as the Bombay Village Sanitation Act was passed. As its title indicates, the Act aimed at “improving the sanitary condition of the villages in the presidency of Bombay” and to that end was designed “to provide for the constitution of sanitary committees and boards having authority over such villages.” Under it, every village was to have a sanitary committee consisting of “three or more adult householders residents of the village, chosen, with their own consent, by the Collector” of whom, the Police Patel was as a rule to be one. The Chairman was not to be elected by the Committee; but to be nominated by the Collector. The committees were expected to arrange for (i) “an adequate supply of pure potable water;” (ii) “the cleaning of the streets and open spaces;” (iii) “preventing accumulations of offensive and noxious matter;” and (iv) “preventing nuisances and indecent and insanitary acts or omissions.” The Act also empowered the committees to punish any breaches of its rules and provided to the aggrieved party the safeguard of an appeal to the District Magistrate. In the discharge of their sanitary duties, the committees were to avail themselves of the voluntary labour of their inhabitants and the services of the village servants. As for funds, they were authorised to raise them by means of voluntary subscriptions, the total amount in one year never exceeding “one half the aggregate amount leviable in that year as Local Fund Cess from the inhabitants of such village”. The Act has been in force for a full generation and more; but has for the most part failed in removing the insanitary condition of our villages. For though this Presidency boasts of something like 26,000

\* A Paper submitted to the Bombay Social Service Conference held in Bombay on December 12 and 13 last.

villages, the number of those that could boast of a sanitary committee under this Act never exceeded but a small fraction of the total number. If steps had been taken to explain to villagers the benefits resulting from the operations of sanitary committees and vigorous propaganada carried on in that behalf, there is no reason to suppose that the results would have been as disappointing as they are to-day.

#### THE BOMBAY VILLAGE PANCHAYAT ACT, 1920.

This Act was supplemented in 1920 by the Bombay Village Panchayat Act. The Government took about two years for framing rules under the Panchayat Act and it has now been in force for nearly three years without bringing about any improvement in the conditions of life of our village population. For it is well known that the Act is very unpopular. So far only a very few villages have come forward to ask for the establishment of panchayats; for they are well aware that to do so means imposing a tax upon themselves. The Government would have ensured a more favourable reception for the Act if, in response to non-official demands, they had started these bodies with some judicial powers. The result is that five valuable years have been wasted and the subject is once more under review at the hands of a Committee.

#### DUTIES OF LOCAL BOARDS.

But whether these two Acts have failed or succeeded, the question remains whether the District Boards have been all these years doing their duty by the people entrusted to their care? "The construction and repair of public tanks, wells and water works, the supply of water from them and from other sources, and the construction and maintenance of works for the preservation of water for drinking and cooking purposes from pollution" and "Public vaccination and sanitary works and measures necessary for the public health" are included among their obligatory duties. How have they discharged their obligations? The answer is furnished by the insanitary condition of most villages, the deplorable state of their drinking water-supply; and the dirt and filth of which they seem to be looked upon as store-houses. "Want of funds" may be their plea; but can they seriously contend that they have exploited their resources to the utmost possible limit? It is also true that the people are not free from blame in the matter of their sanitation; but one may legitimately ask: what have the Boards on their part done to inculcate better sanitary habits among the people? They are armed with the power of prosecuting offenders against their sanitary rules. Who can say these powers are used to the best advantage? Anyway, can they claim they have done all that could possibly be done in this behalf? But let me make it clear that I do not set much store by mere coercion. What, in my opinion, is far more necessary is the rousing of the sanitary conscience of the rural population by means of propaganda by issuing handbills, leaflets, and posters, by arranging lectures on sanitary subjects and health weeks. But to our sorrow nothing very much on these lines has so far been attempted. In this matter it will not do merely to throw up your hands and treat the villagers as if they were impervious to all new ideas. The villager, it is true, is somewhat slow to take in new ideas; but if persistent attempts are made to impress upon him the advantages of adopting a more sanitary mode of life, there is no reason to suppose that he will fail to respond. The Department of Agriculture had not a little trouble in the beginning in popularising their improved implements; but once the villager was convinced as to their good points, he did not need much persuasion to bring them into use.

#### CONSTRUCTIVE SUGGESTIONS.

I Coming to constructive suggestions, which have been specially invited by the organisers, it may be urged that something on the lines of the U. P. District Health Scheme may be usefully tried in some selected districts of this presidency, to start with. The following extract from the report of the Director of Public Health of those provinces for the year ending 31st March 1923 will give some idea as to the scheme and the effect of its working:—

"The District Health Scheme which consists in the staffing of districts with District Medical Officers of Health (Indian D. P. H.'s), Assistant District Medical Officers of Health (L. P. H.'s) and Sanitary Inspectors was introduced experimentally in the districts of Basti, and Gorakhpur from June 1922. Gorakhpur, being a large district, was divided into two halves, each being treated as a separate district for this purpose. In the first instance, half the cost of the superior staff was met by Government, and the other half together with the cost of the subordinate staff and contingencies by the District Boards. . . . As a result of my personal inspection there is no doubt that it is a success. The local authorities concerned are very favourably impressed with the results obtained in the short period of the experiment and highly appreciate the work of the staff.

The staff have made themselves popular, especially in the villages, and their services are in great demand all over the districts. They have stamped out most effectively outbreaks of epidemic diseases and have done splendid work in dealing with the present plague epidemic. Owing to their close supervision, the travelling dispensaries in these districts have done good work, and are much more efficient than those in other districts, which are only inspected at long intervals. The work of these district officers in whose interest it is to popularise themselves with all classes of the community, is in striking contrast to the work of peripatetic and constantly changing special Health Officers and sub-assistant-surgeons in charge of largely unsupervised travelling dispensaries. It is certain that the District Health Scheme on the present lines will produce far more effective results than any other feasible agency in improving the general public health of the population they have to deal with."

II After the Village Panchayat Act is amended so as to make it more popular, which, let us hope, will be before very long, the Government should show greater earnestness in the matter of popularising panchayats. They should then give up their present role of mere interested spectators and assume that of convinced propagandists. In this connection they might perhaps find it useful to give effect to the suggestion made by the late Mr. Gokhale in his evidence before the Decentralisation Commission that as in regard to co-operative societies, a special officer may be appointed whose duty it would be to do all he possibly could with a view to foster the growth of the village panchayats. It is needless to point out that these bodies, if properly tackled, can play an important part in enforcing obedience to sanitary rules on the part of the village community.

III Another suggestion, which may at first sight appear to some people as outside the scope of this paper, but which nevertheless has an important bearing on the problem of village sanitation, may here be conveniently made. It is that no more time should be lost in introducing compulsory primary education. If the village population receive instruction in the three R's, sanitary propaganda will be considerably facilitated, leading to a better appreciation on the part of the rural population of the value of leading sanitary lives. From this point of view it would be better to start compulsory edu-

ation in the villages rather than in towns and cities.

As secretary of an Association in Poona intended to benefit villagers in a practical manner, it was my lot in common with a few earnest-minded friends to visit a few villages round about Poona and study their sanitary and other requirements. My experience of rural conditions is restricted to these and a few more in the Satara district.

IV. In no village that we visited did we find the supply of drinking water at all satisfactory. In some villages, the source of supply is an old dilapidated well, access to water in which is by means of steps. From the sanitary point of view, this is very bad. For step wells are known to be a fruitful source of guineaworm, which rarely proves fatal, but all the same involves much physical suffering. It is, therefore, necessary that step wells should be, without delay, converted into or replaced by draw wells. The observations of the Director of Public Health, Madras, in his administration report for 1924, support this view. He says:—

"This disease (guineaworm) is known to be very prevalent in the districts of Bellary, Guntur and Nellore. Its incidence is maintained by the step wells which are the common source of water supply in those districts, and where, as in some parts of Guntur, step wells are replaced by, or converted into, draw wells, the disease quickly disappears".

It should be once for all decided that all wells intended as a source of water supply in villages must be draw-wells.

V. Arrangements should be made in every village to drain off the water, lest it should be a breeding place for mosquitoes.

VI. Where, as is often the case, the source of supply is a small river, the prohibition to pollute water by washing clothes, cleaning vessels and by bathing should be strictly enforced.

VII. In some villages the well is below a tree and the result is that the water gets spoiled by means of falling leaves and the droppings of birds etc. having a nest on the tree. Care should be taken to prevent this.

VIII. All pits which, when filled with water, would become breeding places for mosquitoes, should be filled up.

IX. Prickly pear or cactus promotes filth and as such should not be allowed to grow not merely within the precincts of the village, but within 150 feet from any habitation.

X. Nobody should be allowed to stock *kuchra* in his house or back-yard; but *kuchra* should be stored in a place specially reserved for the purpose at a distance of about 250 feet from the village, to be removed from there by the respective owners to their fields for purposes of manure.

XI. As regards other sanitary arrangements, the following scheme elaborated by Dy. Surg. Genl. Hewlett deserves serious consideration at the hands of the authorities concerned and may be tried in a few villages to start with. His proposal is as follows:—

"The Panchayat shall select at least three sites for the undermentioned purposes, which shall be outside the boundary marks i. e. beyond 250 yards from the village. These sites, if possible, shall be to the south of the village.

The first site shall not be nearer than 250 yards to the village and shall be assigned for the use of the villagers as a place for resort for the performance of the offices of nature. If the village is a very large one, it may be necessary to allot more sites for this purpose, so that the villagers should not have too far to walk to relieve themselves. Each site shall be divided into two portions, one

for men and the other for women; or if preferred, two separate sites may be allotted, one for each sex. The area must necessarily depend on the size of the village: but the boundary of each site shall be enclosed, by a thick bramble hedge or wall, and care must be taken, either by the use of turnstiles or other convenient arrangement, to ensure the exclusion of cattle from the interior of the site, the approach to which should be marked out by stones which have been lime-whited, so as to be readily distinguishable at night.

After the site or sites have been provided, it shall be notified that any villager caught easing him or herself in any street, thoroughfare or anywhere inside the village or within the boundary marks, except in an authorized privy shall be dealt with as hereafter provided.

If the surface of the site will admit of it, a trench one foot deep by one foot wide, and as long as required, shall day by day be dug by the village menial servants within the enclosure at each site. Every person after using it shall draw with a *phowra* or kick with his foot a little earth over what has come from him and when the site has been completely trenched over, a fresh plot of ground must be selected and treated in a similar way, and the former site must be ploughed up crosswise and be planted with crops. The cultivation of the manured field is an essential part of this scheme, as growing plants rapidly assimilate the manure and the ground will again become sweet, while the crops from these fields will be far more luxuriant than those grown on fields which have not been thus manured."

XII All pit privies should also be prohibited.

XIII Every house owner or occupier should be expected to clean one-half of the street in front of his house.

XIV Quinine should be cheapened and sub-assistant surgeons should be encouraged to settle down in villages for medical practice. Also, travelling dispensaries should visit villages at stated intervals.

XV Lastly, a comprehensive sanitary survey of the rural parts of this presidency should be undertaken and finished as soon as possible. Meanwhile, no time should be lost in improving the drinking water supply of villages as suggested above.

D. V. AMBEKAR.

## REVIEWS.

### THE ETHICS OF BIRTH CONTROL.

THE ETHICS OF BIRTH CONTROL. By WINCHESTER & MARCHANT. (Macmillan & Co., Ltd., London.) 1925. 7¾ × 4¼. pp. 179. 2s. 6d.

GREAT weight naturally attaches to the opinion of so eminent and authoritative a body as the Special Committee appointed by the National Council of Public Morals to examine the problem of Birth— or more accurately, Conception—Control from the moral and religious point of view. No apology is, therefore, needed in quoting in full the considered judgment of the majority of the Committee which is as follows:—

1. The comparatively modern practice of conception control: and in particular the artificial methods used, call for a much fuller investigation than it has hitherto received, from the medical, economic, and religious standpoints.

2. The use of contraceptives is a symptom of the artificial character of our civilisation whereby for large numbers of people a simple, healthy, normal married life is difficult and in some cases all but impossible.

3. There are numerous cases in which control of conception, considered in itself and apart from the question of



methods employed, is medically necessary and economically advisable, but in every such case all the circumstances should be weighed in the light of the best available scientific and ethical counsel.

4. The ideal method of birth control is self-control. Such self-control must be agreed upon by husband and wife and be carried out in a spirit of service and sacrifice. Therefore so far from giving any general approval to the use of contraceptives, the real line of advance lies in a deeper reverence, a return to greater simplicity of life and, not least, a drastic reformation of our social and economic conditions.

5. In married life intercourse fulfils other functions besides procreation, but, while there are persons approaching the matter from the highest motives in whose judgment the use of contraceptives is justifiable, the deliberate disconnection by mechanical means of sexual satisfaction and its natural result opens the door to grave social perils and a serious responsibility therefore lies upon the conscience of married people who adopt the practice.

6. Our knowledge is not such as to justify either the advocacy or the condemnation of these means on the ground of alleged dangers of over-population: but on the contrary within the British Empire the time is ripe for a campaign of empire settlement and redistribution of population on a scheme carefully thought out and on an adequate scale in view of the disparity of population in the different countries concerned.

7. The weightiest argument for birth control is found in the economic circumstances (grossly inadequate wages, housing, and the like) of many persons. While in many instances birth control by contraceptives may be the lesser of two evils, the ultimate remedy lies in the amelioration of these conditions.

8. The capacities for self-control, especially in young people, are often underrated, and their training in this respect, as also in the ideals of married life, is a primary duty of all who are responsible for their education and upbringing.

It will be seen that the majority report gives a guarded and limited recognition to birth control, and, to the extent that it approves of birth control at all, recommends the method of self-control as against the use of contraceptives, which it condemns as an evil. The first minority report, signed by four members, is against even this guarded and limited recognition of birth control on the ground that such action is a "frustration of God's design in nature and of the primary end of the marital act and, as such, is unjustifiable," and also because of the "inevitable encouragement of immorality among the unmarried persons." The second minority report, signed by one member, is an unreserved support of birth control and contraceptives.

Let us examine if, judged by their own standards and contentions, there are adequate reasons to prevent the majority from giving a more general approval to birth control and the use of contraceptives. They have laid down five "bedrock principles" by which to judge of these. The first presumes "the religious outlook", the Christian in particular. They have not contended that either birth control or the use of contraceptives offends against the religious outlook. On the other hand, they go so far as to decline to condemn them on the ground of being "unnatural," an argument which weighs so heavily with orthodox "religious" people. The second principle speaks of the "natural relationship" of married life, of the "naturalness of intercourse" and of children being the "crown and climax of wedlock," and of the discipline and self-sacrifice attained through family life. Here, again, there is no conflict. The fourth—we shall refer to the third later—deals with the rights of womanhood

and asserts that "every woman, as a personality, is an end in herself" and not a "chattel of her husband." This favours birth-control, for too many and too frequent childbirths shut out all scope for the development of women's personality, the duties of maternity absorbing all their time and attention. The fifth principle applauds the "wholly admirable desire of parents to secure for their children an environment and an upbringing which will conduce to the highest development of character and capacity." A large number of children coming fast on one another will defeat this admirable purpose. Far from conflicting with this principle, birth control by ensuring due "spacing" between children, will enable the mother to recoup her health and strength and secure adequate and individual maternal care and economic sufficiency for each child.

The third principle emphasises the "duty of adequate parenthood," by which the Committee mean that "normally each couple should look forward to a family of four or five children at the least." The words "at the least" seem to imply that four or five children was the minimum, and that the Committee would like to see families of larger size without an upper limit. An unqualified insistence on this dogma would render the labours of the Committee superfluous. That evidently is not the view of the Committee, since they concede in their final recommendations that there are circumstances when limitation is "necessary" and "advisable." All that is meant is that four or five children would be "adequate" under normal conditions, a view which is confirmed by their statement that they "deplore as strongly as possible the tendency . . . to look on one or two or even three children as the sufficient fulfilment" of the duty of adequate parentage. It will thus be evident that four of the five "bedrock principles" do not conflict at all with, but rather support, birth control and the use of contraceptives. The remaining one no doubt flatly negatives control, but even the Committee admit that control is necessary under certain conditions. There can be no reconciling "control" with "no control"; all that is possible is, that once control is admitted, the circumstances under which it is permissible can be discussed.

We may next consider if the Committee advance any positive objections to birth control. Some people, they say, shirk adequate parentage because of their "exaggerated notions of the best means of attaining their ideal of education" of their children. Is the standard of life of the majority of people already so high that it should be regarded as an anti-social act to cherish such ideals? The other objection that the Committee mention is that "ill-health in married life is a not infrequent consequence of interference with the normal function of child-bearing. There is evidence to prove that several healthy pregnancies increase a woman's mental and physical well-being", and the use of contraceptives "may involve grave risks to health." We wish this medical aspect, which is really the determining factor, had received greater attention and the Committee had made it their chief ground of objection, if they felt sure of it.

The Committee is willing to recognise economic and medical reasons to justify control. They give no reason why they exclude another consideration, namely, that, as Lord Dawson put it, birth control stands for "choice, not chance" in the production of children. They observe that "civilisation itself has been the story of man's control over nature mainly by mechanical means." But for the medical reason, which is, however, not absolute and unequivocal, the Committee have made out a very strong case for a general approval of birth control

with the proviso that it should not be used to shirk adequate parentage.

To the extent to which the Committee approve of birth control, they insist that it should be brought about by the "ideal" method of self-control, which is defined as "abstinence over definite periods of time." They, however, confess that to large numbers of people, whether they had good training in early life or not, "the strain involved in self-control is grave indeed." They recognise that "in married life intercourse fulfils other functions besides procreation" inasmuch as "the physical act may rightly be regarded as creating, expressing, and cementing the marital relation apart from its consequences in the procreation of children." It is rather surprising, then, that the Committee should advocate "abstinence over definite periods of time" with a view to prevent conception. The next best method they recommend is "strict limitation of sexual relation to four or five days in the middle of the intermenstrual period." The Committee do not contest the fact that during this period, desire is minimal or absent in women. Far from making married life a "natural relationship"—*pace* the second "bedrock principle"—such limitation will make it quite unnatural.

The strongest objection the Committee urge to the use of contraceptives is the danger of "social perils", namely, "sexual promiscuity" particularly outside the married state, which "is the root evil from which arise syphilis and gonorrhoea, two diseases which cause more human disablement and premature death than perhaps any other single disease." This danger might grow if it be "widely known that with a fair degree of probability it is possible to secure the pleasure of the sexual act without any risk of consequences, a risk which has had a markedly deterrent effect in every age and which has therefore been a strong buttress of self-control." The danger is valid, but is it sufficient to tilt the balance against contraceptives on a comparative view? The risk is run by only one sex, the female. That may save many women from sexual promiscuity. But what about men? Either they are safe without such risk or they are not. In the former case, women can be safer still for similar reasons, and without the "buttress". If however, men are not safe it means that the only women that they have recourse to are prostitutes. These infect them with syphilis and gonorrhoea, and when they marry innocent wives, they pass the diseases on to the latter with disastrous consequences. The "buttress" is a broken reed. If the Committee can trust self-control to limit conception, why should they not trust it to save people from sexual promiscuity?

The permanent reformation of the social and economic conditions which the Committee plead for is certainly desirable. But will it make birth control superfluous? Not unless the parents are absolved from all responsibilities towards their children and the State takes them over. For "it is obvious", as the Committee themselves observe, "that the size of the family must, if any prudence is to be observed, be regulated according to the financial resources available."

We are not unaware that the Committee started with a "Christian outlook" and were "speaking primarily to persons who admit the claims of religion which both demands self-forgetting devotion from its members and grants the power to achieve it". It is, therefore, no wonder that their recommendations are charged with an earnest call for a more pious Christian life individually and socially. We wonder, however, if such Christians, living in a

spirit of self-sacrifice and social service, are ever faced with the problem of birth control at all. Those many who are faced with this problem will find the report halting and hesitant, evasive and inconclusive.

P. KODANDA RAO.

## OUTLAWRY OF WAR.

**HUMAN NATURE AND THE PEACE PROBLEM.** By NORMAN ANGELL. (W. Collins, Sons & Co., London.) 1925. 7½ × 4½. pp. 171. 2s. 6d.

THIS book shows signs of exasperation. Perhaps it is legitimate to surmise that the merciless and often scandalously unfair criticism which was heaped upon Mr. Norman Angell, both at the time when he first published *The Great Illusion* and upon the outbreak of the Great War (which seemed to a superficial view to have disproved many of his contentions), has not been without some effect in embittering his attitude, both towards his critics in particular and towards the frailties of mankind in general.

But though we can see plenty of reason and excuse for such an embitterment, none the less we think that it gravely detracts from the value of Mr. Angell's work. At times he is positively sbrewish. His pen becomes vitriolic as he describes the villainies of war-psychology and the craven futilities of the post-war settlement. This is a pity, both because it will disgust the average reader, and because it means that Mr. Angell himself has failed to appreciate and imbibe that spirit of large-hearted charity for the failings of men of every race (including one's own) without which no truly constructive and permanent peace-movement will ever be possible.

The book suffers from other defects, in addition to this exacerbated temper of thought and writing. In the first place, although published in October 1925, it is an old book, much of it consisting of matter reprinted from a former work, which, to judge from internal evidence, cannot have been published later than 1920. Events have moved so rapidly during the past five years, especially in the domain of international relationships, that this fact renders the volume in many respects out-of-date.

Again, there are certain faults of taste and style to be noted. The word 'mystic,' in the sense of 'illogical', is grievously over-worked. The Germans are spoken of as 'Huns', in a manner which, although probably half-jesting, is none the less calculated to give offence, and is surely the last thing that one would expect in a book of this sort. More serious a tendency asserts itself time and again to look on the deep human problems which are here treated as matters to be successfully settled, if only mankind would have the sense, by application of a sound business instinct. In the last analysis Mr. Angell thinks that the appalling ravages of the war-spirit—ravages which he describes so forcibly—are due merely 'to the blindness of the millions, their inability to see the effects of their demands and policy'. Hence his solution of the war-problem is one of right thinking, the application of 'horse-sense'. With this we profoundly disagree. Before the war Mr. Angell's attitude was 'Wars don't pay, so let us have no more wars'. Now his attitude seems to be, 'The war-spirit, and national patriotism, and all kindred satanic influences, are stupid, futile, self-contradictory, bloody-minded: so let us forget all such bad dreams, and wake into the clear cold light of reason'.

But reason will never be strong enough to combat the spirit of war, or to supplant that false and

divisive religion of national patriotism which is the real faith of modern Europe. Such devils 'go not forth save by prayer and fasting'—by religion. For the spirit of hatred can only be driven out by the Spirit of the God Who is love. These false nationalist religions, which have become so deeply embedded in the mind of man, can only be driven out by the power of true religion. As Mr. Angell himself abundantly proves, good sense and right thinking, however logical and cogent, disappear like mists before the sun when once the war-spirit arises in its might. Nothing will suffice to stand against that storm except the faith that is an enthusiastic personal allegiance to a Pacifist God.

Yet there are many admirable things in Mr. Angell's book. His showing-up of Allied policy in the war weary years after the Armistice is scathing and complete. (Yet were not the tragic mistakes and the still more tragic apathies of those years in part at least to be explained as the pathological symptoms of an exhausted world mentality?) His indictment of the 'sacred egoism' of the thorough-going nationalist, his scathing paragraphs about lynching, and about bellicose clergymen, his quotations from the *Times* of 1870 (with their scorn of the French and their fulsome praise of the Germans), his searching diagnosis of the root-causes of our modern international conflicts ('A great increase in our understanding of inert matter, unaccompanied by any corresponding increase in our understanding of human conduct' technical knowledge, in the absence of wisdom or discipline, merely gives us more efficient weapons of collective suicide')—all of these, and many other features of the book, make it a convincing and powerful document, which must be read by everyone who is interested in the outlawing of the fiercest and most dangerous of all the enemies of mankind.

J. S. HOYLAND.

### NEW EDUCATIONAL METHODS.

**THE CHANGING SCHOOL.** By P. B. BALLARD, (Hodder & Stoughton, London.) 1925. 7½ × 4¾. pp. 332 + xiv. 6 s.

DR. P. B. BALLARD, M. A., E. Litt., by his masterly writings during the last few years, popularised the "Mental Tests" and "Group Tests" of the intelligence of school children.

In the book under review he has admirably discussed the modern tendencies in education in the western countries. In twenty-two chapters he has treated all the modern developments in educational thought and practice. He has given much attention to many practical problems concerning school teaching and class management, e.g., Theories of Punishment, The Discipline of Natural Consequences, Flogging, Ragging, Formal Training, Individual Work, Accuracy, Object Lesson, Nature Study, Language Teaching from Latin to English, Script Writing, Freedom, and the Personality of the Teacher. In many of these chapters he not only describes the present-day tendencies, but critically examines them and offers valuable suggestions for the guidance of teachers. For example, he says that "the teacher of the future will be less concerned with impressing his personality on his pupils than with gaining as much insight as he can into the personalities of his pupils, and trying to find in each of them the lamp that illuminates and the spring that motivates" (p. 83).

In India inspectors of schools, as a rule, come to detect the faults of the school authorities. They hardly ever come to help teachers (a large percentage of whom are untrained) in getting a new

outlook on problems of education arising in the home and in the school. Let us, however, hear what Dr. Ballard says about the part played by the Board of Education (in England) in bringing a healthy tone in the school world. "The Board took up a new rôle. Instead of remaining the conservative force, it began itself to initiate change. It set about inculcating the profession with a healthy scepticism of old methods. And its inspectors, in abetting it, changed too. *Instead of being detectives they became missionaries.* (Italics are ours.) Instead of entering the school, figuratively speaking, with a measuring tape and a pair of scales, they went in with a bundle of tracts under the arm. They no longer measured up the results of the year's work; they argued with the teachers and left a tract behind. They stumped the schools in the interests of intelligence and the broad outlook. It was true that they inspected as well. But the inspection was done perfunctorily; the preaching, *con amore.* And when they examined, it was generally designed to prove points of contest and to emphasise points of view. It was testing pressed into the service of propaganda. And, take it for all in all, very fine propaganda it was" (p. 231). The Departments of Education of the different provinces in India might follow the example of the Board of Education in propagating new educational ideas among Indian teachers. This book should be read by all those who are keen on introducing new educational methods in our schools.

J. M. SEN.

### BOOKS RECEIVED.

**THE SCIENTIFIC STUDY OF HUMAN SOCIETY.** By FRANKLIN H. GIDDINGS. (The University of North Carolina Press, Chapel Hill, N. C.) 1924. 7½ × 5. pp. 275. \$2.00.

**A GRAMMAR OF POLITICS.** By HAROLD J. LASKI. (George Allen & Unwin, Ltd., London.) 1925. 8½ × 6. pp. 666. 18s.

**THE WORLD AFTER THE PEACE CONFERENCE.** By ARNOLD J. TOYNBEE. (Humphrey Milford, London.) 1925. 9½ × 6½. pp. 91.

**THE TAXATION OF UNEARNED INCOMES.** 2nd Edition. By H. G. BROWN. (Lucas Brothers, Columbia, Missouri.) 1925. 7½ × 5. pp. 178.

**IDEALS AND REALITIES IN EUROPE.** By MARGARET WRONG. (Student Christian Movement, London.) 1925. 7 × 5. pp. 127. 2s. 6d.

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