

THE Servant of India

Editor : S. G. VAZE.

Office : BUDHWAR PETH, POONA CITY

VOL. IX, No. 12. }

POONA—THURSDAY, APRIL 22, 1926.

{ INDIAN SUBSN. Rs. 6.
FOREIGN 10 s. }

CONTENTS

	PAGE
TOPICS OF THE WEEK ...	145
ARTICLES :—	
The Beggar Problem ...	147
Review of The Trade of India in 1924-25 ...	148
Compulsory Education in Assam. By A. V. Thakkar	149
Sir George Buchanan Explains. By D. V. Amtekar	151
REVIEWS :—	
Village Schools in India. By J. M. Douglas ...	152
Civilisation, Eastern and Western. By Prof. John S. Hoyland ...	153
Wealth, Beauty and Youth. By Professor V. S. Gogate ...	153
The Future of Art. By N. C. Mehta, I.C.S. ...	155
Short Notices ...	155
BOOKS RECEIVED ...	155

TOPICS OF THE WEEK.

THE inclusion of civil disobedience of a limited character among the political methods open to the Indian National Party is still a subject of comment in the public press. The *Indian Daily Mail* is yet unable to reconcile it with the Party's professed adherence to constitutionalism and administers a gentle rebuke to this journal for having lent its support to the creed adopted by the Party. We are, however, unable to discern any substantial difference between the *Mail's* views and our own. The *Mail* takes no objection to the definition by Mr. Gokhale of the limits of constitutional agitation, which was cited at the United Nationalists' Conference; that is to say, it holds that in an emergency even the extreme measure of the withholding of taxes may by rights be resorted to by a strict constitutionalist. It would, however, insist, as Mr. Gokhale never failed to do, that the measure could be justified only by a correspondingly grave crisis. Our opinion is identical. Constitutionalism, we say, does not necessarily rule out passive resistance; in extreme cases it is permissible to politicians who swear by the constitutional method. All that is permissible is, however, not expedient and the expediency of it at any given moment must be determined by the conditions existing at the time. At any rate it can never be a means to be employed in normal conditions and must always be reserved for exceptional circumstances.

IT is not difficult to take some debating points against this position, and the *I. D. Mail* is not slow to advance them. And Physical Violence. Constitutionalism covers "even the sacred right of insurrection", says it; then why not mention physical violence too as a method open to the new Party? Our own opinion of the scope of

constitutionalism was slightly different, but if we have the *Mail's* authority for including this we are quite willing to damp down our own scruples in this respect and accept the *Mail's* amendment. This much at any rate is certain: if the right of insurrection does not find specific mention in the aims of the new party, it is not because of its devotion to the principle of non-violence in all circumstances, but merely because it feels that the occasion for having recourse to this means would be still more distant than that for resorting to passive resistance. If, however, for the sake of logical completeness, the inclusion of that is insisted upon, we shall not raise any serious objection. Another point made by the *Mail* is, why exclude mass movements of passive resistance if you include individual and group movements? The reason is the very same as given above. The latter are far more within the bounds of practical politics than the former. It is no doubt impossible to draw a line between the two kinds of movements, but the difference between them is in practice very real. If group resistance is to be ruled out, because it cannot be precisely distinguished from mass resistance, individual resistance also, which the *I. D. Mail* supports, will have to be ruled out, because several individuals individually resisting will in effect practise group resistance. These are, however, all debating points, and we are reluctant to discuss them when there is, as we look at the matter, in reality a complete agreement between our views and the views of the *Mail*.

* * *

THE Government of India are not without a sense of humour; they greatly enjoy to Stores Purchase. toast prohibition over a cask of whisky. At the instance of the Stores Purchase Committee, the Government in 1924 consented to attach a preamble to their Stores Purchase Rules declaring in emphatic terms that their policy was to make purchases with a view not only to economy and efficiency, but to encourage the industries of the country. They have now become evangelistic and have consented to address an adjuration to the Indian public to "Support Indian Industries" by imprinting it on postage stamps when they are defaced. But their own practice is a cruel mockery of their preamble and adjuration. When the new stores purchase rules were promulgated in 1924, we felt constrained to observe that "the policy of the Government in the matter of foreign stores, and for that matter, the purchase of all their stores, remains materially unchanged—purchase from London." It remains so to-day. The pivotal recommendation of the Stores Purchase Committee, made as long ago as 1920, was that the chief Stores Purchase Department of the Government should be located in India and that the London office be reduced to a branch office. When taxed in the Legislative Assembly early in 1924 for not giving effect to this recommendation, the Government threw the blame on the Legislative Assembly and the Retrenchment Com-

mittee. As that decent excuse is now no longer available, Government profess that it would result in "undue sacrifice of economy and undue risk of unsatisfactory quality."

The Indian Merchants Chamber, Bombay, who are not incompetent judges of the matter, doubted the validity of this plea. The Chamber gave instances to prove that "not only orders are thus placed for articles which can be secured in this country but preference is given, and a very decided preference too, to articles of British manufacture and the lowest tenders are rejected" on "flimsy excuses." Sir B. N. Mitra replied that Government could not accept the proposition that whenever articles of local manufacture were available, they should purchase them in preference to imported articles irrespective of quality or cost. Now it is positively unfair to say that the Chamber wished that no attention was to be paid to quality or cost. The truth is that Government would not have Indian articles even if they were of the same quality and price as the imported ones; for, says Sir B. N. Mitra in the very next breath, that "preference for particular brands was not unknown in the trade, though the cost of articles of such brands might be somewhat higher than those other brands which might be equally good." This is nothing short of casting into the discard the preamble and the declaration which the Government had pompously boomed in 1924. And yet the Stores Purchase Committee, consisting of a majority of Europeans, had innocently recommended that local manufacture should actually be stimulated by guaranteeing orders for a definite period, by placing orders at specially favourable rates for a limited time, and by securing favourable rates. We cannot help feeling that vested interests in London are and yet too strong, and that the policy of exploiting India for England's benefit is still in the ascendant. Happily this is a matter on which the European commercial interests in India hold views identical with those of the Indian community, and we trust that they will join hands in the agitation and pull the full weight of their great influence in the councils of the Government of India.

* * *

The Government of the Central Provinces have taken an admirable stand in the matter of the conflicting claims of Muslims and Hindus to lead processions with music on public roads alongside of mosques. When the demands of religion conflict with civil rights, the latter must prevail. No civil restriction on the use of a public road can arise from the existence beside it of a place of religion. In an emergency the exercise of common right may have to be denied; but that does not imply a permanent denial. Government will continue to maintain strict religious neutrality and will not uphold the alleged special rights of Muslims which involve a subtraction from the common rights of other communities on the plea that such special rights were accorded by the previous Mahomedan administration, unless and until they are legally established. Government concedes that it is both right and reasonable that there should be some restriction on the playing of music before mosques, whether in respect of hour, proximity or volume, but the restriction should be the minimum necessary for undisturbed religious observance. Special rights should only be secured, however, by mutual consent or by judicial decisions or by legislation. We fear good will, particularly between the classes of people who create these troubles, is a broken reed. Judicial decisions will turn on the accidents in the dead past and not on the needs

of the living present or the pregnant future. We have, therefore, advocated in our last issue legislation, which need not, however, be permanent or applicable to the whole of British India. It may be limited to a temporary period and applied to areas notified by the local Governments.

* * *

Apropos of the religious neutrality of the British Government in India, what, we wonder, is the policy, declared or otherwise, that prevails in the Indian States? Do the Governments of these States follow the example of the British Government and observe religious neutrality? The Muslims of Berar have based their claims for special rights which discriminate against Hindus on the ground that they were in the enjoyment of such rights, as Berar was for a long time under Muhammadan administration. Are these discriminations still enforced in Hyderabad, for instance?

* * *

THE outrageous educational ordinance recently promulgated by H. E. H. the Nizam is a fresh reminder that Mughalai has not yet ceased to be synonymous with high-handedness misrule and the worst features of an autocratic rule. The ordinance in question is intended to govern the establishment of new private schools and the continuance of old ones. A school which teaches 15 or more children, has its own course of studies and receives no financial or other aid from the State is to be regarded as a private school. For starting a school or an educational institution in British India, permission of the Government is not needed; but the Nizam in his anxiety to be more royalist than the King himself intends by this ordinance to make the sanction of his Government a condition precedent to the establishment of any private educational institution in his territories! Need it be made clear that even girls' schools are not to be free from the operation of this arbitrary fiat? The ordinance is to have retrospective effect and will also apply to educational institutions already in existence. The penalty for failure to secure the precious permission from the State authorities would be that on the recommendation of the Education department, the Police will have the defaulting school forcibly closed! In H. E. H.'s dominions under this ordinance the right to inspect such private schools is not restricted merely to officers of the Education department, but is extended to officers of all the departments of the State, the Police and C. I. D. not excluded! The Nizam apparently looks upon private schools as so many hot-beds of sedition, but if he thinks that his new order will stamp out sedition, he is gravely mistaken. While it is sure not to kill sedition, if any, in his State, it is sure to kill private enterprise in the educational field, of which there cannot be a surfeit in the Hyderabad State. The ordinance has rightly given rise to a strong feeling of resentment among H. E. H.'s subjects, who have already entered their emphatic protest against it. We need not say our hearty sympathies are with them, in their righteous struggle. This will give a foretaste to the people of Berar of what to expect from the Nizam if they agreed to go back under his sway.

* * *

THE education of the youth of the country has unfortunately been among the worst victims of irrelevant fanaticism of every kind. In the name of

Hands off,
Please!

patriotism Mahatma Gandhi instituted a boycott of Government controlled or aided educational institutions and inaugurated his own national education programme, the principal content of which was the spinning of yarn. Many a bright and promising youth has been utterly ruined thereby and even his own personal influence in Ahmedabad coupled with his Chancellorship of it has not saved the Gujarat Vidyapith from unemployment. It is now Sir Abdur Rahim's turn to try his hand at educational reform. In the name of Muslim communalism and culture, he has made up his mind to force the Urdu language on the Muslims of Bengal, over 95 per cent. of whom have Bengali as their mother tongue and who regard Urdu as a foreign language. He violently opposes the introduction of Bengali as the medium of instruction in the schools of Bengal and desires that Bengal Muslims should be educated in Urdu. We do not understand what purpose is served by the Bengalee Muslims boycotting their mother tongue. It may be a consolation to Sir Abdur Rahim to know that the Irish fanatics have perpetrated a similar injustice in Ireland. But this process of driving people to isolation will lead to disastrous results. And Mr. Khundkar Faizuddin Ahmed, M. A., Research Scholar in the Dacca University, has done well to warn his fellow-religionists of them. Writing in the *Mussalman* of Calcutta, he says, "Mussalmans have had once to repent for not allowing their children to learn English; they will once more have greater reason to repent for the course of action some of our leaders are going to pursue, (i.e.) opposing the proposal of Bengali being made the medium of instruction." And he cries out almost in anguish, "it is desirable that leaders of our community should direct their activities and energies into other directions than this and let the students alone to have their choice" Amen!

* * *

IN her comprehensive and well-balanced paper on the "Women and Children in Indian Industries", read before the Royal Society of Arts in London, Lady Chatterjee described with understanding and sympathy the conditions under which women and children work in the organised textile, tea and mining industries in India. The majority of women industrial workers in England are unmarried and between the ages of 18 and 24, while in India most women workers are married mothers or young girls. Women in India are unable to live safely in isolation; they need the protection of men, they are very shy and receding, they do not express their grievances and agitate for their removal. They are often recruited from long distances with little knowledge of the conditions under which they have to work. They are illiterate and unable to profit by labour legislation. These special features of Indian women and children in industries require special measures. Even more in India than in England is the need of women industrial workers for housing which will secure privacy and happy home conditions, for crèches, for maternity benefits, skilled midwives, women doctors, facilities for education and recreation, and more than all, women factory inspectors and welfare workers, who will study and discover the needs of the women workers and render those aids that only women can give. It is a great shame that Mr. N. M. Joshi's Maternity Benefits Bill was thrown out at the instance of the Government of India, although they conceded that the measure was not in advance of public opinion. We commend Lady Chatterjee's paper to the Government and the legislators.

THE BEGGAR PROBLEM.

AS is only to be expected from the experienced administrator of the Criminal Tribes Settlement at Dharwar, who has besides devoted a couple of months in comparative study in England and Denmark, Mr. O. H. B. Starte, I.C. has presented a thorough, comprehensive and well-thought out report on the problem of the prevention of beggary and the allied problem of poor relief in the Bombay Presidency, with concrete schemes for immediate action in Bombay City. There will be general agreement on most of the principles, in the statement of which he has shown much understanding, sympathy and imagination. He would prohibit all begging, active or passive, religious or otherwise, in public places, only permitting begging in private homes and in and about places of religious worship, provided it does not cause annoyance or danger to public health.

Of the 6,883 beggars enumerated in the special census conducted by the Bombay Corporation, Mr. Starte thinks that it will be sufficient if fresh institutional care is provided for 800 men, 230 women and 350 children under 16 years of age, or 1,380 souls in all. To which may also be added the provision for 50 persons in the Clearing House. This is to involve a non-recurring expenditure of Rs. 15,30,500, and a recurring expenditure of Rs. 2,77,358 (which is obtained by deducting Rs. 25,000 on account of grants-in-aid to other institutions from the net expenditure of Rs. 3,02,358 shown in statement II on page 31 of the Report). Interest at 6 per cent. on the capital expenditure will be equal to an annual charge of Rs. 91,830, which, together with the recurring cost, will come to Rs. 3,69,188, or Rs. 258 per annum or Rs. 20.75 per mensem per individual beggar.

This must make us pause. A peep into Mr. G. Findlay Shirras' book, "Working Class Budgets, Bombay", page 48, reveals the fact that as many as 33.7 per cent. of the families—and that is the largest single group—whose budgets have been examined, had a monthly income of Rs. 44-9-7 each, and consisted of 3.9 persons in each family. Which means that the earning per head is just over Rs. 11.25 per mensem. The contrast between this and the sum postulated for each beggar under Mr. Starte's scheme is striking indeed. Far, far be it from us to grudge to spend the small amount of Rs. 20 on each beggar; we will most heartily welcome the provision, if we can, of a much higher minimum not only to the beggars but to all the many millions of hard-working and patient Indians, now struggling in utter poverty, earning much less than Rs. 20 per mensem, and having to make it go much farther. It is certainly desirable and even flattering to order our institutions on standards similar to the corresponding ones in wealthy Europe and America. But impecunious India must cut its coat according to its cloth. It is true that the standard of expenditure in our hospitals and jails is far higher than that of most of their inmates and

approximates to that of the wealthy west. But these institutions are for temporary residence; they are reformatories, workshops where repairs to the body and the mind are executed as rapidly as possible, and the persons put back on the road to earn their bread and cease to be a charge on the ratepayer. The more efficient the workshop, the more rapid and thorough the repair and the sooner the relief to the taxpayer. Such is not the case with the care of the infirm and the aged; it is a permanent charge. And it seems hard that we should spend on each beggar about twice as much as a great bulk of workers manage to earn.

It would, however, be incorrect to suppose that Mr. Starte has budgetted for an extravagant standard for the beggars of Bombay. In fact, he has allowed just Rs. 10 per adult and Rs. 8 per child for food and clothing charges. The rest of the expenditure, which is much more than this allowance for food and clothing, is due to overhead charges, buildings, staff and office. There is not much scope, therefore, for reduction of estimates under food and clothing charges; it can only be attempted under overhead charges.

The largest single institution proposed by Mr. Starte is the Colony for the aged and the infirm. The lepers, the blind and the diseased are to be sent to existing special institutions and ordinary hospitals. The Colony will, therefore, contain mostly those infirm with age, but with no acute disease, though the scheme provides for 200 hospital beds. The Colony to accommodate 500 such is estimated to cost 6½ lacs of rupees to build and nearly half a lac per annum to maintain. Before this is decided on, it may be considered whether these beggars can be distributed among the various hospitals in the Presidency, and thereby the cost of buildings and staff saved. According to the latest annual Report of Hospitals and Dispensaries in the Bombay Presidency, there are 6,872 beds available in the hospitals in the Presidency and the daily average number of patients occupying them is 3,499. Can 500 beds be spared, or can 500 additional beds be accommodated in the same buildings? If not, would it be cheaper to put up small separate wards or homes for the aged and the infirm close to the existing hospitals? Or can *mussafarkhanas*, which have fallen into disuse since the diversion of passenger traffic to rail and motor, be secured? Or will it be sufficient if a pension of Rs. 10 per adult and Rs. 8 per child is paid to these beggars? At present beggars are getting mostly coin as their earnings, and with that money they are somehow managing for their food, clothing and shelter. Perhaps most of them board and lodge with some needy friends. The prohibition of begging will put an end to their income; and if that is made good by a pension, the rest of their present arrangements may stand.

Mr. Starte proposes to build colonies for 300 able-bodied beggars also. We are not quite convinced of the need. If the able-bodied man has taken to begging for want of employment, all that need be

done is to find him work with the least cost to the community. Three hundred additional hands between the big employers whom Mr. Starte enumerates and the Sukkur Barrage will not mean the elbowing out of others, and plenty of unskilled coolie work can be easily found. The finding of this work ought not to cost any appreciable amount. Non-official organisations like the Social Service League or the Salvation Army, may be requested to help in the matter. If this suggestion is found feasible, it will save nearly a couple of lacs under non-recurring and Rs. 21,000 under annual staff charges.

The control of institutions for beggars Mr. Starte would vest in the local boards and municipalities and not in the Government or a separate Board of Guardians. His principal reasons for this suggestion are that local authorities will be in closer touch with local public opinion and not attempt to go too far ahead of it, and that they will not be willing to contribute to the expenses of the administration unless they have some representation on the Board. It is exactly for the first reason that we advocate Government control. Public opinion hardly exists in the districts on this question and only faintly in the metropolis, and local authorities may not, most probably will not, move at all. As for the other, even Mr. Starte admits that it is not possible to respect the autonomy of local authorities in many cases. He thinks that every district need not provide every single institution that he advocates, but that different districts may start different ones, and send its beggars to the appropriate institution controlled by other authorities, and pay for them (paras. 24, 33, 35). If local authorities are to pay for the support of beggars found in their districts though cared for in institutions controlled by other bodies, there is no reason why that other body should not be the Government. If the suggestions we have ventured to make are acceptable, the whole Presidency will have to be treated as a unit and then it is inevitable that the control should rest with Government. The charges of the upkeep, however, should be debited to the local authorities from which the beggars come. That would be a reminder to them of their obligations, and if that should induce any local authority to start its own institutions, the Government might withdraw from that district. It will thus be open to a local authority to take over the responsibility for its paupers if it cares, or pay the Government for performing that service for it. The Government may appoint an advisory committee, consisting of representatives of selected local authorities and experts to advise it.

REVIEW OF THE TRADE OF INDIA IN 1924-25.

THE export trade has reached the point of 1913-14 and the recovery is nearly complete, whereas the import trade falls short of the 1913-14 figure by 46 crores. As a result of the large balance in India's favour, viz. Rs. 155 crores, there was a net import of gold and silver to the extent of Rs. 94 crores. The

imports of cotton manufactures have beaten all records, reaching the figure of Rs. 82,32 lacs. Sugar ranks second in order of importance in the import trade, the imports being valued at Rs. 20,37 lacs as compared with Rs. 14,29 lacs in 1913-14, the pre-war year. Nearly half the imports of iron and steel come from the United Kingdom, while 31 p.c. come from Belgium. The United Kingdom has lost its position in this line, supplying only 2 p.c. as against 31 p.c. in 1919-20. Foreign drugs and medicines are valued at Rs. 1,81 lacs and provisions reach the high figure of Rs. 3,92 lacs. Liquors show Rs. 3,28 lacs of which the largest share was taken by Bombay. Glass-ware imports reach the figure of Rs. 2,60 lacs, showing how helpless India is in the matter of indispensable necessaries.

The exports of Indian-made cotton-goods improved by 10 p.c., reaching the figure of Rs. 6,86 lacs. The total production of Indian mills amounts to nearly 2,000 million yards as compared to nearly 1,200 million yards in 1913-14. Exports of raw jute increased from Rs. 20 to Rs. 29 crores, Germany being the best customer taking nearly $\frac{1}{4}$ of the whole quantity exported; gunny bags increased from Rs. 18 to Rs. 23 crores. The value of exported wheat is Rs. 17,19 lacs as compared with Rs. 9,12 lacs in the preceding year, the price being responsible for the result, having risen by Rs. 15 per ton. The total export of tea amounted to 340 million lbs. valued at Rs. 33 $\frac{1}{2}$ crores, nearly the same figure—Rs. 33 crores—being reached by oil-seeds. The export of raw hides to the value of Rs. 7,18 lacs is a standing reproach to our manufacturing capacity, so also is the export of raw wool valued at Rs. 5,07 lacs. Why could we not turn this wool into woollen-cloth?

As to the direction of foreign trade, $\frac{1}{4}$ of our exports are absorbed by the United Kingdom and $\frac{1}{4}$ by all the other countries of Europe. Nearly half our imports come from the British Empire. Amongst others Germany, Java, Japan and U. S. each supply $\frac{1}{8}$ of the total imports. Japan takes $\frac{1}{4}$ of Indian exports and U. S. nearly $\frac{1}{4}$ and Germany $\frac{1}{4}$. It is interesting to note that India's import and export trade with the rest of the British Empire exactly balanced each other in 1924 as compared with an excess of imports of Rs. 34 crores in the pre-war year 1913-14. Japan retains the second place in India's foreign trade as in the preceding year. It is a pity that Afghanistan does not take more than Rs. 2,78 lacs worth of exports from India; similarly Persia is a poor consumer taking only Rs. 2,56 lacs worth of export.

The total visible balance of trade after allowing for imports of merchandise as well as treasure during the year 1924-25 is Rs. 60,74 lacs. Against this is to be set the huge sum of Rs. 56,35 lacs on account of Council drafts, purchase of sterling and other Government remittances. The net gain, therefore, from the whole transaction is the import of treasure. It is likely that for the next decade or so India will have a very large balance in her favour and the question is whether she should continue to buy gold for non-monetary uses or to invest the major

portion in productive enterprises. The general impression left by the review is that India is still the world's supplier of raw materials and there is very little progress made in transforming these into finished products ourselves except in the item of cotton piece-goods and yarn. We have got the steel industry and the leather-goods industry, but only to swear by. An amount of lee-way has to be made up and for the next few years attention must be concentrated on the production of finished goods of all varieties.

During the year price-levels of India's best customers, the United Kingdom, Japan and U. S., were stable. This helped the recovery of the export trade. Side by side prices in India have fallen from 174 to 168. Some exceptional commodities, however, have risen in price enormously; sugar stands at 239; cotton manufactures at 275; tea stands at 205 and raw cotton at 272. (All these index numbers presuppose the base 100 in July 1914.)

The Report leaves very little to be desired in the matter of charts and tables, which are arranged to present the facts from as many points of view as possible. But the bare recital of trade figures should be accompanied by a scrutiny of the moral values. It is necessary to see where we are wrong, whither we are drifting and what is to be the ultimate destiny of overseas trade from the point of view of national welfare. We hope to see this lacuna filled up in the next Review.

COMPULSORY EDUCATION IN ASSAM.

THE Compulsory Education Bill, introduced by the Minister of Education, the Hon'ble Maulavi Saiyid Muhammed Saadulla, will in all likelihood be passed into law in the next session of the Assam Legislative Council. When this happens, Assam will indeed have taken a long step forward towards making primary education fairly general, if not universal within its borders. Such a measure of compulsion is more than ever necessary for a province which is so backward in education as Assam. For there the children in school bear to the children that should be in school no higher proportion than 1 to 5. The population of the province is 76,06,230; which means, roughly speaking, that there should be 9,50,000 children of school age in the province. But of these only 1,96,069 are actually in attendance. That is to say, for every child that goes to school, there are four away from it. As a matter of fact there are more absentees than these figures indicate, for 1,96,069 does not represent the scholars in actual attendance at school, but only those on school rolls, and there is a considerable difference between the number of children on school books and those who attend school. Of the 1,83,224 boys on the school register of primary schools, no more than 1,21,431 put in an appearance, however fitful, at the school. The backwardness of primary education in Assam may be further gauged from the fact that of these boys as many as 1,82,860 are in lower primary classes, and only 364 (or $\frac{1}{4}$ of 1 per cent.) in the

upper primary classes. It goes without saying that the girls' education is far more backward than the education of boys. For a female population of 36,45,121 there should be 4,55,640 girls of school age. Of these, however, only 12,000 attend school, or rather are enrolled as pupils, 7,214 alone actually attending school. The percentage of girls on the rolls to those of school age thus works out at 2.5 and the percentage of those who attend school to those who ought to attend it works out at 1.5. It is therefore very courageous of Maulavi Saadulla to introduce compulsory education in his province.

His Bill is framed generally on the lines of Dr. Paranjpye's Compulsory Education Act. It empowers local authorities to introduce compulsion in the first instance, and also gives power to the Government to require local authorities to introduce compulsion if in its opinion the latter fail to avail themselves of such power when they could well have done so. It has been amply demonstrated that an Act merely authorising local bodies to enforce school attendance at their discretion is almost wholly ineffective. We are glad, therefore, that in Assam, as in Bombay, the Government recognises the need of itself taking an initiative in introducing compulsory education. Our only regret is that the efficacy of this measure has been greatly reduced by the Select Committee having made it incumbent upon Government to secure the consent of the Legislative Council in each individual case before forcing the introduction of compulsion on any local authorities. The interposition of the Legislative Council at this stage is both unnecessary and harmful. The danger that is to be provided against in the case of such permissive Acts is not that the Act will be put in force by the Minister on too large a scale without taking account of the attendant practical difficulties. The danger rather is that, having acquired a halo of virtue by putting an Act of Compulsory Education on the statute book he will thereafter sleep over it. It will, therefore, be the task of the Legislature after enacting such a law not to arrest the mad rush of the Minister after compulsion, but to goad him to do something more than pay lip service to that abstract principle. The legislature in any case retains the final control of the education policy; it can censure and thus turn out a Minister both when he is unduly rash or utterly supine in giving effect to the policy of compulsory education. But to require the Legislature's sanction in every case before action is taken is an altogether unheard-of invasion of the Executive's sphere. It is apparent that the Bill underwent this particular change in the Select Committee against the wishes of the Minister, who appears to be really keen on doing a good stroke of work in primary education. It is to be hoped that he will successfully resist this threatened interference with his authority. The Legislature is no doubt the final court of appeal; but it must not take upon itself to decide in the first instance. It lays down the policy and, having done so, must leave its application to the Minister. If the latter goes wrong, it

can censure him, after the action is taken, but not before.

The Bill provides that one-third of the cost of providing primary education shall be defrayed by local bodies, and the remaining two thirds by Government. This is probably the first instance of a provincial Government incurring a definite statutory obligation in respect of education. The Hon'ble Minister took much credit for this and spoke as if the Government had now agreed to bear a larger share of expenditure on the schools of local bodies than before. The fact, however, is that the Assam Government is already bearing two-thirds of the expenditure. The total educational expenditure on district board and municipal schools was in 1924-25 Rs. 8,39,751, of which the Government's share was Rs. 5,77,081, i.e. a little more than two-thirds. If, therefore, any particular credit belongs to the Minister, it is only for embodying this liability in law, instead of leaving it to be settled by rules liable to variation. The Minister also claimed that in making this provision he had gone beyond the Bombay Presidency in his liberality. This claim too is not sustainable. For the Bombay Government's contribution to the expenditure on local boards schools is not 66 per cent., as the Minister imagines, but somewhere near 90 per cent. The Bombay Government has agreed to continue to pay its present share of expenditure on local board schools and in addition to bear two-thirds of the *additional* expenditure that would be incurred by local boards, in consequence of the introduction of compulsion. This works out, we think, at 90 per cent. or thereabouts, while the Assam Government's subvention to district boards is 66 per cent. It is true that the Bombay Government bears only one-half of the educational expenditure in municipal schools, while the Assam Government will bear two-thirds. Though the proportion is higher, the amount is much less. Since the number of pupils in municipal schools is one seventy-fifth of the number of pupils in district board schools, it is really a matter of small consequence.

The Act is to be applicable in theory to girls as well as to boys, but the Minister has declared his intention to apply it in the first instance only to boys. Perhaps the social conditions in Assam make it necessary to restrict the scope of the measure in practice at the start, but we hope it will be the Minister's aim to introduce compulsion in the case of girls as well in advanced localities, when the time is ripe. The Bill errs too much on the side of leniency in enforcing attendance of scholars: it provides far too many exemptions from attendance; lays down a very cumbrous and dilatory procedure in bringing home to a person his failure to send his child to school; and imposes too light a punishment on him when failure is proved. Only last week this journal showed how the so-called "Attendance Order" had reduced compulsory education to a joke in Ireland. This Bill also provides for the same "Attendance Order" and without a doubt will produce the same result in

Assam unless the Minister by his insistence sees that the procedure is abridged and tightened. First of all, the education committee to whom the administration of the Act is entrusted has to give a warning to the parent to send his child to school when a default takes place. Secondly, if, even after such a warning, the parent persists in his default, then the education committee can lay a complaint against him before a magistrate. Thirdly, if satisfied that the complaint is well founded, the magistrate shall pass an order directing the parent to cause the child to attend school. Fourthly and lastly, if the parent fails to comply with such order, the education committee shall sanction his prosecution and on conviction the parent shall be liable to a fine not exceeding Rs. 5, the fine being raised on the third or subsequent conviction to a maximum figure of Rs. 20. This procedure should be shortened by cutting out the Attendance Order clause and the penalty should be increased. With the alterations recommended above, this measure promises to be one of the most beneficent ever enacted in the afflicted province of Assam.

A. V. THAKKAR.

SIR GEORGE BUCHANAN EXPLAINS.

SIR GEORGE BUCHANAN has during the last week come out with an explanation as to his part in the Bombay Development affair. He contradicts the Bombay Government's version on important points. He blames the Bombay public for its indifference while the scheme was under consideration and all but censures them for the curiosity now exhibited by them as to the hopeless muddle in which the Development Department finds itself. He tries to make out that the public resentment at the Development muddle is only an after-thought. The scheme was before the community in one form and another for years past; but nobody cared to look at it. If by the scheme he means the vague idea of reclaiming Back Bay, he is perhaps not wrong. But if he has in mind anything like the scheme with its details and estimates fully worked out like the one now the subject of discussion, we are afraid he is not right. It is true that during Lord Sydenham's time, a scheme for the reclamation of Back Bay was submitted to the Government of India. But the Government of those days was very far from being responsible and popular representatives in the Legislative Council were in a hopeless minority. Moreover it is no use saying that because the public remained indifferent at the start, therefore it has no business hereafter to feel interested in the reclamation now in progress in Bombay. Let that pass.

Lord Sydenham in 1912 was unable to persuade the Government of India to sanction his scheme but Sir George Lloyd in 1920 had better luck and for reasons best known to himself simply rushed the scheme through the Bombay Council, unrepresentative as it was, and refused to wait until the following year when a more representative Council was expected to come into existence. Sir George Bucha-

nan's explanation lends strength to the public complaint that the manner in which the scheme was pushed forward precluded its careful examination by the public. Barring those in the know of things, the general public comes to know from Sir George Buchanan himself for the first time that there were as many as nineteen different schemes prepared and considered since 1897. He need not therefore blame the community for its desire to know more about the doings of the Development Department, especially as the money needed for it is to come out of their pockets.

As for the inaccurate estimates, Sir George Buchanan disclaims all responsibility. He was called upon merely "to report on a particular scheme the details of which had already been prepared and all the data already to hand were placed at my disposal." He was unable to take fresh surveys and make his own investigations which would have occupied him for nearly a year; and his opinion being urgently required, contented himself by accepting the conclusions arrived at by the Bombay Government. Under these circumstances he says he cannot be held answerable for the omission to consult the authorities of the Bombay Port Trust with regard to the dredging of the harbour. This should have really been done by the Bombay Government before finally launching on the work of reclamation. That in their mad hurry to go ahead with the scheme the matter was not examined by them in all its aspects is clear from the fact that they seem to have been unaware of "certain vested rights connected with 'fishing' in Back Bay" until they actually found that dredging work could not start before that matter was satisfactorily settled!

Assuming an air of injured innocence, Sir George Buchanan complains that he was not even told by the Bombay Government that the affairs of the Development Department were under inquiry at the hands of a Committee. We do not know and cannot say why this knowledge was withheld from him. But does he seriously want the world to believe that he was quite as ignorant of what was going on in Bombay as he tries to make out? He admits he was in Bombay from October 24, 1924,—the day on which Mr. Nariman's motion for inquiry into the working of the Development Department was carried against the Bombay Government in the Bombay Council—till January 7, 1925. We daresay the proceedings of the debate in question were reported in the Bombay Press the next day and must have come under Sir George Buchanan's notice unless of course he chooses to say that he does not read newspapers and was not bound to take notice of any criticism of the scheme for the supervision and execution of which his firm had undertaken the responsibility, unless it reached him through the proper official channel. He would be technically right if he took up that position. But the man in the street will find it difficult to believe that his ignorance of the trend of events in Bombay was as complete as he would have us believe.

His attitude towards the Sub-Committee ap-

pointed by the Advisory Committee appears to us to be somewhat unintelligible. According to him, it "was not free from the charge of being biassed and prejudiced, as its Chairman was the Director of Development who is a responsible administrative head of the Back Bay Scheme in Bombay and Chairman of the Advisory Committee, while one of the members was the Financial Adviser to the Director." If the sub-committee was biassed, the bias was all in favour of the scheme and not against it and Sir George Buchanan could not have secured a more favourable tribunal to assess his portion of responsibility for the failure of the scheme. Of course, he questions the accuracy of the sub-committee's figures and challenges the correctness of all calculations based upon them.

By doing only 25 p. c. of their guaranteed output, the dredgers are generally believed to have dug the grave of the scheme. Sir George Buchanan, however, holds a different view. That they did not yield their guaranteed output is admitted even by him; but he contends that the difference between their guaranteed capacity and their actual output was not 75 p. c., but only 49 p. c. The fact that his firm were responsible for the sale to the Bombay Development Department of one of them explains his anxiety to cover up their failure! He thinks it was terribly mishandled, but curiously enough, holds no one in particular responsible for it.

While he virtually admits there has been some extravagance in the working of the Development Department, he makes it clear that the estimate of Rs. 770 lakhs approved by the Bombay Government was not passed by him. He even protested that "it was excessive and would lead to extravagance." Similarly, he is of the opinion that the total expenditure to the end of 1925, which amounted to Rs. 390'17 lakhs, "could have been materially lessened had efficiency and economy been exercised." Another serious charge he makes against the Bombay Government is that they failed to keep cost accounts, in whose absence "it was impossible to exercise economy." Even here he merely confirms the fear all along entertained by the public that the Department was being extravagantly run and that every rupee was not made to go as far as it could. These are serious charges and we think the Government owe an explanation to the public.

All this makes a thorough and impartial inquiry into the working of the Development scheme since its inception a matter of urgent necessity. In its absence Sir George Buchanan will be able to draw public sympathy to himself on the ground that he was condemned unheard. We hope this is not intended. Such demand has been already made by public bodies and the Indian press in this presidency. Sir George Buchanan also does not wish to shirk it and his firm are also keen upon it with a view to clear their professional reputation and wrote to Lord Birkenhead in that sense. The matter has been known to be under the consideration of the Government of India since the publication of

the sub-committee's report. May we hope that a decision on the subject will be arrived at without undue delay and the personnel of the proposed committee announced soon?

D. V. AMBEKAR.

REVIEWS.

VILLAGE SCHOOLS IN INDIA.

VILLAGE SCHOOLS IN INDIA: AN INVESTIGATION WITH SUGGESTIONS. By MASON OLCOTT, Ph.D. (Association Press, Calcutta.) 1926. 7x5. pp.13+235 with 29 illustrations. Paper Re. 1/8, cloth Rs. 2.

HERE is a book we can recommend without hesitation. The price is low, the *format* convenient, the subject of first importance. Certainly all who care for progress in India should buy it and read it.

The author is an American missionary in South India, and we suppose this is the thesis he has composed for a University degree. If so, we wish that Indian colleges would stimulate their students to undertake work like this. For the author would doubtless be the first to admit that Indian village schools will not be fully reformed until we have books written about them from those who have not merely taught in them, but also sat as pupils on their earthen floors.

Mr Olcott has tried to compress into a short space all the relevant facts that help or hinder village education. But what is there in Indian life that does not somehow affect our educational policy? And as India cannot be compressed into a hundred volumes, we felt a little regret that he had attempted so much. Further thought, however, convinced us of the advantages of this comprehensive approach to the subject, even though it has left him too little opportunity for detailed study and examples. It makes us realise that village education is a complicated problem, not to be handled with careless optimism. Yet some people write as if one stroke of the Viceroy's pen, and one twirl of the Finance Minister's key could speedily bring the blessings of compulsory education to ten oroes of children. If we could make this little book a compulsory reader for all legislators and politicians, we should have less shallow talk in the future.

This book contains many useful statistical tables collected from various sources, and also a short bibliography. Alas, that many of the books are out of reach for Indian students! But the most valuable feature is the large number of definite suggestions for improvement scattered through the chapters, and conveniently brought together at the end. Some have been tried in India, others in America, some are our author's own, they all need further discussion and experiment, and to be brought continually before those concerned with education. We cannot hope to deal with such a wealth of ideas in this short article, not even with the summary of guiding principles which follows; but we hope to return to the subject in future issues.

We need to think out more deeply the motives which underlie our educational policy, and not accept second hand ideals from other countries. After all why should we trouble to start village schools at all, seeing so few villagers desire them? Is it because schooling is compulsory in the West? Those who know, tell us that English rural conditions are an awful warning rather than an example.

for us to imitate. Is it that reading and writing are essential to voters in a modern state? The present type of school does not and cannot teach a man how to vote, and the teachers do not always have votes themselves. What use is it teaching men to read unless they have worthy books to read and worthy thoughts to communicate by writing? In Europe, village schools were set up in order to enable men to read their religious books for themselves. It was believed that reading those books would make men of greater worth both in this world and the next. The old time schools of India were doubtless also connected with the study of religion. The deep springs from which educational movements flow, have generally been religious. When one remembers the great mass of ignorance and inertia which blocks educational progress in India, one wonders if anything short of a deep spiritual movement can make us move forward.

"The country's problems can only be solved if the village child is accorded the respect, growth, and education which is his due. To develop his potentialities and make them socially fruitful are the main concerns of democratic education," says Mr. Olcott. Do we really believe in the infinite God-given possibilities of the kiddies we see herding cattle or gathering *gobar* around our villages? Do we believe that by their aid we can build up a better society, nobler in aims, and more efficient in expression of those aims, in which their children and ours will have a better chance of harmonious development. If we do not believe in this perfectibility of humanity, let us leave the villagers alone. Who knows but by the grace of God they may develop something for themselves?

But if the educational movement is to be truly religious, then the teachers must be its priests, not mere hirelings. Imagine the poor down-trodden vernacular teachers of to-day, under-nourished, without books, or newspapers, or intellectual society, bowing and scraping before the Inspector's camp-olerk, secretly longing to be money-lenders or even railway porters; can these men become priests of the religion of humanity? It seems impossible, but it must be done. They must learn to respect themselves and respect each other, and so doing become worthy of respect. They must organise for mutual help against local tyrants, or jacks in office, and having thereby learned the meaning of co-operation, they must teach it to their neighbours. They must strive for the economic improvement of the villagers and so doing, improve their own position. Finally as they are called *gurus*, they must become spiritual preceptors, leaders in all that pertains to a higher conception of life. And in those days the Deputy Inspectors will be their friends and helpers, and the Inspector will be the guru of the gurus;—well, it sounds a far-off dream, and we shall not see it fulfilled in our generation, but let us at least put the ideal before our teacher friends. It is through them that the progress of India can and must be accomplished.

J. M. DOUGLAS.

CIVILISATION, EASTERN AND WESTERN.
THE GROWTH OF CIVILISATION. By B. RAJA-GOPALAN. (Theosophical Publishing House, Adyar.) 1925. 7½ × 5. pp. 117. Re. 1-12 cloth.

THIS little book is based on lectures delivered in the Brahmavidya Ashrama, Adyar, Madras, which is "a school for the synthetical study of universal knowledge and culture on the principle that these, in their racial, religious, national and individual aspects, are essentially related and mutually

illuminating expressions of the one Cosmic Life".

The first part of the book consists of an examination of the nature of Civilisation and the conditions of its growth. Due emphasis is laid upon the necessity for Freedom: and upon the cyclic element—new life creating new organisation, and then being choked by it—which marks so much of history. It is insisted that civilisations should be judged by their highest products.

There follows a capable account of the development of Western civilisation, in which, however, there are one or two matters which need correction. The statement (p. 38) that nationalism was not introduced till the nineteenth century, is wildly inaccurate, and is indeed refuted by the author himself on p. 54, where he speaks of the beginnings of nationalism in the fifteenth century. The assertion that 'Institutions are the gift of Greece to Europe' is open to serious question: probably the word 'Ideas' should be substituted for Institutions. The author also says that 'only one institution in Greece is removed in Western Civilisation—that of slavery': but what of the City State, for instance, or of direct democracy? On page 44 the statement is made that 'there is no place in Europe which has not had the benefit of the Roman Civilisation'. What of Lapland, or Donegal, or Moscow? On the whole, however, this analysis of Western civilisation is very well done.

The corresponding analysis of Indian civilisation, which concludes the book, contains matter of much interest, though as regards its accuracy the present reviewer is not qualified to judge. There are various striking judgments, for instance the following: "Before recorded history began, the Indian had learnt to assure himself of the comparative unreality of physical existence." "Whereas the West has developed its strength by practising the virtue of self-reliance, asserting the rights of man and struggling for existence, India has proceeded by the division of the people into classes and castes and the assignment of the duties of each to each. Thus has arisen an individualism of *Dharma* which is one of the main characteristics of Indian Civilisation: every man working in his own sphere, but each for all, has been the rule of India's culture." "It is not difficult to imagine where lay the possibilities of degeneration in such a scheme. As elsewhere, the privileged class, liberated from a struggle for existence, must in course of time become a parasitical class": "Possibilities of decay are always present when Civilisation comes to the stage where the conditions of life become static. The danger from this in the Indian Civilisation was particularly great, because, to all outer appearances, the static condition had been reached at the earliest date of our exact knowledge of the people".

These sentences, chosen at random from various parts of the latter portion of the book, will serve to show that a broad and sane view has been taken of the subject of Indian civilisation as a whole.

J. S. HOYLAND.

WEALTH, BEAUTY AND YOUTH.
WEALTH, BEAUTY AND YOUTH FOR ALL. By J. T. SUNDERLAND. (Ganesh and Co., Madras.) 9 × 5½. pp. 95. Re. ½.

THIS is an illuminating little volume which deals with the fundamental aspects of human life. The book lacks either introduction or preface, but their purpose is served by a poem quoted by the author, giving us the gist of the whole book, viz. the greatness and divinity of the human soul:—

In the nine heavens are eight Paradises :
Where is the ninth one ? In the human breast.

Rather, O man ! Want those eight Paradises.
Than be without the ninth one in thy breast.

The book is divided into three sections, in accordance with the three aspects of life dealt with, viz. wealth, beauty and youth.

The first section begins with an admission that the material wealth of the world is distributed quite unequally, and that hunger and want, which are the effects of this injustice, are a great reproach to our age. But the poverty of the soul is far worse than the poverty of the body, and our first duty must be to remove the former. Again, if we look more closely, we find that the so-called 'property' which we legally possess is almost infinitesimal as compared to the immense wealth which we enjoy free of any cost. We possess an amount of wealth in the form of the beauty of Nature and the thoughts and achievements of the past stored up for us—what Ruskin calls the 'invisible gold' which does not diminish with the spending. Can we legally own sunshine or air, and can we buy and sell the clouds ? Such a kind of ownership by knowledge, love and appreciation of the beauty of Nature is far superior to the so-called legal ownership. The latter, however, has its own value, and is essential to civilization ; if it were not guarded it would mean a state of anarchy. But legal ownership is external and temporary, and is also a source of selfishness. It narrows down our outlook. Moreover, we are not the masters, but only the stewards of our material possessions, which we have to leave behind ; so that, at the end of life one can say, 'What you had, you lost ; what you gave, you have.' A rich man is one who enjoys the gifts of this universe, and not one who simply owns them but never appreciates them ; not the owner of a garden who never looks at it, but the gardener who loves and appreciates every flower in it. It would seem, therefore, that real wealth is not external but internal, for, as Jesus said, 'What shall it profit a man if he gain the whole world and lose himself ?' In accordance with these ideas, the writer defines wealth as 'whatsoever deepens, enlarges, enriches or ennobles human life.' (p. 20) By means of this internal wealth we can rise above our circumstances, howsoever difficult they may be. On the other hand, one who lacks this wealth will be unhappy even though he has all the luxuries of life at his command ; he complains of the sun that it has spots, of the rose that it is not a lily, and of the lily that it is not a rose ; of the summer that it is not winter, and of the winter that it is not summer. Again, if the above definition of wealth is correct, it follows that it is wrong to calculate the worth of any man in terms of his lands or bank accounts, but that we must measure it in terms of his intellectual, moral and spiritual achievements.

The second section deals with the infinite beauty of nature. The whole universe is full of beautiful things, and 'a thing of beauty is a joy for ever.' But the whole world, with its exquisite beauty, has not been created for nothing : it has not been a mistake on the part of God. God loves beauty in order that we should also love it. Beauty takes its highest form in the human figure. Like wealth, beauty also is of two kinds, external and internal, and each has its due place. But, as mind rises above matter, internal beauty is superior to external beauty ; it is more permanent than external beauty which is momentary, and requires constant renewal and therefore expense. About the physical beauty of men, and especially women, our ideas have changed. Formerly we liked pale, weak and

fashionable women. But the modern apostle of beauty cares more for natural beauty, and hence looks more to open air, swimming and all sorts of natural life as contributing to it, rather than superficial and outward fashions. Human beauty must also have an intellectual basis, lest it should simply be the beauty of a fine wax figure. Dullness of mind gives an ugliness to the face, and intelligence a sort of bright colour. Finally, moral qualities too leave a halo round the face—handsome is that handsome does. Wrinkles begin inside ; they have their roots in the brain. But even pain and sorrow, if borne patiently and ungrudgingly, give a divine beauty to the face. Love, hope and faith are excellent beautifiers ; hence, loveliness is only the outside of love. We are the sculptors of our own face.

Speaking of youth in the third section, the author says that old age belongs, not to the soul, but to the body ; it is only the evening of life, a part of the wise order of nature. And if we love to have afternoons and evenings in our days, and autumns in our seasons, asks the writer, why should we not like old age ? Now this seems to us to carry the metaphor too far, and reminds us of Plato when he tried to prove the immortality of the soul by comparing virtue and vice to the health and disease of the soul respectively. That old age is a necessary and natural consequence of youth may be admitted, but it is difficult to regard it as positively good. Old age, says the writer, has its own charms ; there is a charm of the fruit as well as of the blossom. Here, again, we must confess that we do not see the force of the analogy ; for the fruit is the consummation of the blossom in a sense in which the same cannot be said of old age and youth. Whatever a man soweth, the writer remarks elsewhere, that shall he also reap. But we can be said to 'sow' our old age no more than we can be said to sow our youth or even childhood !

The charm of old age, once more, is not of the body, but of the soul. The beauty of youth is evanescent, that of old age eternal. The consciousness of old age need not be sad, unless it is a record of an unfaithful and idle life. If we do a work successfully, says the writer, we are not sorry for its completion. Once more, we think that the analogy proves too much. The argument is cogent if it only means that we should willingly submit to the decrees of age ; but we are unable to regard old age as a completion of life's mission, just as we may regard the completion of a book that we may be reading. On the other hand, we think the task of life so unending—the infinite ought, as Kant put it—and the length of life so short, that it is only in the belief in immortality that we seek for a consolation against the perplexing mystery of old age and death. As one of the advantages of old age, the author points out that in old age the struggle of life becomes less keen and strenuous. This is far from being true ; especially, for those who have been poor and infirm in their youth and hence have no provision for the evening of their lives the struggle increases a hundredfold. It is true, however, that in old age our attention is diverted from superficial and worldly things to things deeper and more spiritual. As an eminent writer has put it, a man looks outward before he looks inward, and he looks inward before he looks outward. We become more introspective and hence less liable to commit the errors of our youth—perhaps also because it is no longer possible to commit them—and more charitable in our judgment of others. But when we thus become wiser and in a way fitter to perform the duties of life, we are carried away by the hand of death, a hand which we are naturally inclined to call cruel.

Pessimism, says the writer, is the real sign of old age. As soon as a man ceases to appreciate the tender green of the grass and the gold of the dandelions, so soon is he old; as soon as he loses faith in truth and justice, he becomes old. To quote a homely illustration from the book, the man who thinks that, when his bread and butter falls on the floor it always falls butter side down, is old. That is why we find that many young men are old and many old men young. The soul is forever young because it is immortal.—

Death is only a covered way
Which opens into light.

This appears to us to be a truer way of accepting old age and even death; for those who believe in immortality it would surely serve at least as a consolation, if not as a positive inspiration, and it would also bring about the 'new psychology,' which the writer wants us to do, which would regard old age merely as a relative term and not a term which definitely points out any particular point in life simply by custom.

On the whole the writer has done excellent service by bringing out the essential elements which make life worth living and pointing out their true meaning. The book is more of a popular than of a philosophical character, and the very simple, lucid and beautiful style which the writer has maintained throughout the book makes it intelligible to the average reader not initiated into the technique of philosophy. We therefore recommend it to all, even as the things dealt with therein are meant for all.

V. S. GOGATE.

THE FUTURE OF ART.

EUTERPE OR THE FUTURE OF ART. By LIONEL R. McCOLVIN. (Kegan Paul.) 1925. 6½ × 4½. pp. 95. 2s. 6d.

ALL art is after all a means to an end, whether considered from the standpoint of the artist or from the side of the public who appreciate it. The relationship between art and its audience, their mutual reactions are but seldom considered in detail and it is to this side of the problem that Mr. McColvin addresses himself in his brief and closely argued thesis. He is at some pains in explaining the causes of the comparatively low standard of the people in judging works of art, whether literary, graphic, sculptural, architectural or musical. He is right in saying that the existence of an imaginary barrier between the educated *élite* and the common masses, which is more felt than real, is responsible to a certain extent in conserving the popular prejudice against works which are said to be serious and of permanent aesthetic value. The question of art education is deftly handled and incidentally the writer offers some original remarks as to the influences of mechanical reproduction on the creative activities of artists. Mr. McColvin offers some consolation to art critics by saying that the time spent by them in learning the rudiments of execution, whether in the field of music or of painting, is really wasted and that such training more often than not dulls the edge of the critical and appreciative faculty. The progress of physical and mechanical sciences, while it helps larger quantitative appreciation of art, relatively reduces its quality so long as the production of art remains principally a commercial problem and is dealt by businessmen. This state of affairs can only be remedied co-operatively through the agency of a kind of consumers' society. This is particularly true of music, drama and architecture. The

subject of art is too often envisaged from the point of view of the artist alone; though the existence of an appreciative audience or public is absolutely essential for its fruitful, healthy and continuous development.

N. C. MEHTA.

SHORT NOTICE.

LEARNING TO READ A FOREIGN LANGUAGE: AN EXPERIMENTAL STUDY. By MICHAEL WEST. (Longmans, Green and Co., Ltd.) 1926. 7 × 5. pp. 56.

THIS little book of 56 pages contains a good deal of practical value to a teacher. The experiments here described are made with Bengali students. From the results of these experiments the author has been able to expose certain defects in the existing text books. The last Chapter contains valuable hints on the construction of new reading books.

The first Chapter makes out a case for the so-called bi-lingual child, the need of learning English being justified on the altogether uncontroversial basis that 'International good understanding can best be promoted by teaching the children of the world to read each other's languages.' Having exhibited some of the difficulties of beginning with the conversational method, the author arrives at the convincing conclusion that 'reading is not only the most interesting but also the easiest aspect of the language to acquire'. The author further analyses what constitutes the reading ability and discusses effective methods to develop it. The most interesting part is the one pertaining to the experiments conducted by the author. Here is an intelligent opportunity for teachers to supplement the experiences of the author by their own. The child ought to be studied from a psychological point of view. Thus the suitability of the available study material may critically be tested with the inevitable result that an immense waste in the nation's time and brain energy may be saved. The author has some unpleasant things to say regarding the 'specially prepared for Indians' variety of texts. The book deserves to be welcomed as the first experimental study in the Indian educational field.

D. V. KALE.

BOOKS RECEIVED.

- THE MUSIC OF INDIA.** By ATIYA BEGUM FYZEE-RAHAMIN. (Luzac & Co., London.) 1925. 10 × 7. pp. 95. 12s. 6d.
- CHILD LABOUR.** Compiled by JULIA E. JOHNSON. (The H. W. Wilson Co., New York.) 1925. 7½ × 5. pp. 109. 90c.
- BIHAR PEASANT LIFE.** (Supdt., Government Printing, Bihar and Orissa, Patna.) 1926. 10 × 6½. pp. 433. Rs. 10.
- LAWLESS LAWS OR REGULATION III AND BENGAL ORDINANCE.** Edited by HEM CHANDRA NAG. (The Forward Publishing Ltd., Calcutta.) 8½ × 6. pp. 192. Re. 1-8.
- THE STORY OF THE WOMEN'S INSTITUTE MOVEMENT IN ENGLAND & WALES & SCOTLAND.** By F. W. ROBERTSON SCOTT. (The Village Press, Idbury.) 1925. 7½ × 5. pp. 299. 6s. 6d.
- CASSANDRA OR THE FUTURE OF THE BRITISH EMPIRE.** By F. C. S. SCHILLER. (Kegan Paul, Trench, Trübner & Co., Ltd., London.) 1925. 6½ × 4½. pp. 2s. 6d.
- EUTERPE OR THE FUTURE OF ART.** By LIONEL R. McCOLVIN. (Kegan Paul, Trench, Trübner & Co., Ltd., London.) 1925. 6½ × 4½. pp. 75. 2s. 6d.
- PEGASUS: PROBLEMS OF TRANSPORTATION.** By COLONEL J. F. C. FULLER. (Kegan Paul, Trench, Trübner & Co., Ltd., London.) 1925. 6½ × 5½. pp. 95. 2s. 6d.

Books For Higher Thought.

- | | RS. A. |
|---|--------|
| 1. Thoughts Day by Day —Wit and Wisdom for every day of the year. Compiled by J. A. Craig ... | 0 13 |
| 2. The Philosophy of Righteousness —Some considerations for parents and other teachers of Religion By Lilian Daly, B. A. ... | 1 10 |
| 3. How to Understand Philosophy. By A. E. Baker, M. A. (From Socrates to Bergson. ... | 2 1 |
| 4. 1825-1925: A Century of Stupendous Progress By Joseph McCabe. ... | 4 1 |
| 5. The Sayings of Confucius. Translated by Leonard A. Lyall ... | 6 2 |

BOOKS FOR THINKERS.

- | | |
|--|------|
| 1. Modern Thinkers and Present Problems. By A Singer. An approach to modern philosophy through its history. Cloth and Gold. ... | 1 |
| 2. St. Francis of Assisi. By E. M. Wilmot-Buxton, F. R. Hist. S. with nine illustrations. ... | 1 10 |
| 3. Rational Memory Training. By B. F. Austin, A. M., B. D., A series of articles on memory, its practical value, its phenomenal powers, its physiological basis, the laws which govern it, the methods of improving it, attention &c. &c. ... | 2 14 |
| 4. Personality. —By Dr. Paul Carus. With special reference to superpersonalities and the interpersonal character of ideas. ... | 2 10 |
| 5. The Secret of Happiness. A compilation "The Rosemary booklets" Series. ... | 0 7 |

THEOSOPHICAL
PUBLISHING HOUSE
Adyar Madras 8.

THE INDIAN BOOKSHOPS
MADRAS : *New India* Office G.T.
BENARES CITY : T.S. Kamucha

Prof. V. G. Kale's Books.

- | | RS. A. |
|--|---------|
| 1. Indian Economics —5th Edition revised and enlarged. In two volumes Demi 8 vo. pp. 1000 ... | 10- 0-0 |
| 2. Gokhale and Economic Reforms ... | 2- 0-0 |
| 3. Indian Administration (5th Edition revised and enlarged) ... | 4- 0-0 |
| 4. Indian Industrial and Economic Problems. ... | 2- 0-0 |
| 5. India's War Finance and Post-War Problems. ... | 2- 0-0 |
| 6. Currency Reforms in India ... | 1- 0-0 |
| 7. The Reforms Explained ... | 1- 0-0 |
| 8. Dawn of Modern Finance in India ... | 2- 0-0 |
- (N. B.—The above prices do not include postage, which will be extra.)

For copies apply to:—

The Manager, Aryabhushan Press,
BUDHWAR PETH, POONA CITY.

The Servants of India Society Pamphlets.

- | | RS. A. |
|---|--------|
| 1. Self-Government for India under the British Flag. —By the Rt. Hon'ble V. S. Srinivasa Sastri ... | 0- 8-0 |
| 2. The Public Services in India. —By Mr. H. N. Kunzru, Senior Member, U. I. Branch, S. I. Society ... | 0-10-0 |
| 3. The Congress-League Scheme: an exposition. —By the Rt. Hon'ble V. S. Srinivasa Sastri ... | 0- 6-0 |
| 4. The Co-operative Movement. —By Mr. V. Venkatsubbaia, Member S. I. Society and Mr. V. L. Mehta, Manager, Bombay Provincial Co-operative Bank Ltd. Bombay ... | 1- 0-0 |
| 5. Medical Services in India. —By an I. M. S. Officer ... | 0- 8-0 |
| 6. Trade Union Legislation. —By a Labour Advocate ... | 0- 4-0 |
| 7. Conscience Clause—For Indians in Indian Education Codes with a reply to certain criticism. —By the Rt. Hon'ble V. S. Srinivasa Sastri ... | 0- 8-0 |
| 8. Railways and the Budget. —By Economy, with an introduction by Prof. V. G. Kale, M. A. ... | 0- 8-0 |
| 9. Hindu Law in the New Era By Mr. K. K. Gokhale ... | 0-10-0 |
| 10. The Kenya Problem. By the Right Hon. V. S. Srinivas Sastri ... | 0-12-0 |
| 11. Malabar Tenancy Problem —By Mr. P. Kodand Rao M. A. ... | 0- 8-0 |
| 12. Railway Problems By Economy ... | 0-12-0 |
- (N. B.—The above prices do not include postage, which will be extra.)

For copies apply to:—

The Manager, Aryabhushan Press,
BUDHWAR PETH, POONA CITY.

WANTED.

Candidates for Telegraph and Station-Master's Classes. Particulars and Railway fare certificate on 2 annas stamp. Imperial Telegraph School, DELHI.

THE KENYA PROBLEM.

A Selection from the Speeches and Writings of
The Rt. Hon. V. S. Srinivasa Sastri, P. C.

A vigorous and lucid exposition of the
Indian point of view. Contains also
the full text of the Cabinet decision.

Pages 147. Price Rs. 12.

Apply to:

The Aryabhushan Press,
Budhwar Peth, POONA CITY.