

THE Servant of India

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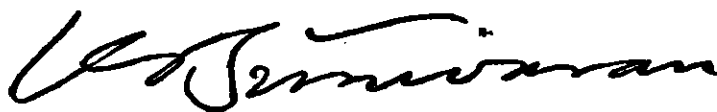
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An Appeal to the Public.

The Servants of India Society has sustained a terrible loss by the fire which brought to ruin the Arya Bhushan Press and the Dnyan Prakash Press. These had been built up with great patience and foresight by Mr. Gokhale, who knew the mutations of public support and desired to provide for the Society a constant source of income. Deprived of their mainstay, the members of the Society cannot but turn in their distress to their countrymen for that prompt and generous help in money which alone can put them back in their former position and enable them to resume their career of service to the public. I have already appealed to personal friends through private letters, and I wish by this means to reach the wider public who are interested in the Society and its work. Sympathy and help are flowing in from all sides, and our hearts have been gladdened beyond measure by the spontaneous expressions of good-will received from those who are not in habitual agreement with us on public matters. As I said on another occasion, it seems as though the essential kindness of human nature, being so often forced out of its natural current by conflict of interests, were only waiting for a pretext to come back to its own channel.

We calculate that two lakhs of rupees would be required to enable us to make a fresh start. The sum is large, and there is depression all round. Still my colleagues and I have every confidence that in a few months' time we shall get what we want. Our members will go round to various places, but they are not many and cannot be everywhere. We look to our Associates and sympathisers in all parts of the country for active help. We beg them to respond to this appeal as though it had been made to them individually and in person. No amount is so small but it will be welcome; in fact small contributions, if sufficiently numerous, will give us the pleasing reflection that we are known and appreciated by a wide circle of those whom we seek to serve.



President, S. I. S.

Servants of India Society,
Poona, June 12, 1926.

TOPICS OF THE WEEK.

WE confess to a sense of utter bewilderment at the manifestos and replies and rejoinders issued by the two factions of the Swaraj Party.

into which the Swarajya party of Bengal seems to be divided at present. Mr. Goswami and others, who started the ball rolling, either absented themselves from, or held their peace at, the meeting of the Bengal Provincial Congress Committee, against whose proceedings they have now felt it necessary to protest. They have given a long list of reasons of their silence at the meeting: we think they could have given a longer list of even more cogent reasons for their continued silence after the meeting. They now give out that the controversy at the meeting was not over any question of principle, but was purely "personal." What foundation this statement may have in truth we cannot say: the contest at any rate appears to outsiders to be one over the Bengal pact—certainly a matter of public importance. But the differences between the two groups led by Mr. Goswami and Mr. Sen-Gupta have not even the appearance of impersonality; for both profess to believe in the Pact and in the Swarajist policy of obstruction. Mr. Goswami and his co-signatories say blandly: "We do not mind Mr. Sen-Gupta's primacy." But to the public they seem to mind nothing so much as the fact that Mr. Sen-Gupta is at the centre of things in Bengal. The only point of disagreement on matters of principle which emerges in this controversy is that Mr. Sen-Gupta, in the belief of his opponents, lends his support to a number of "revolutionaries" who, though outwardly professing a policy of non-violence, are still secretly plotting violent outrages. This is much too serious an insinuation to be accepted without a positive statement and circumstantial evidence. But if Mr. Goswami and his friends are really in earnest in making this the ground of attack, they should have joined issue openly with Mr. Sen-Gupta instead of covertly attacking him in the way they have done.

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THE factiousness, bickerings, personal jealousy and "Bengal Politics", petty intrigues which in their *ensemble* constitute "Bengal politics" today show to what miserable depths politics degenerate when uprooted from the realities of the situation. The life of the people of the province, their need for sanitation and education and their economic welfare are to the party-fanciers of Bengal such minor details as deserve no particular attention. The present war of "manifestoes," however thrilling to those who issue them, must be insufferably vapid to the common people of the province, who are heartily sick of inane abstractions, distinctions without differences and pursuit of chimeras of the Swarajist politicians. A tendency is noticeable among some of the non-Swarajist Hindu leaders to exploit the communal tension in Bengal for their own ends by creating an illusion for themselves that mere denunciation of Moslem communalism is a positive proof of their own nationalism. This illusion is easy to create and believe in. But all nationalists must discourage belief in communalism—even of their own community.

* * *

WE are sincerely glad to learn from Bengal papers that Dr. Kitchlew in a recent speech at Mymensingh expressed himself in favour of a joint electorate. Sir Abdur Rahim and Mr. Ghaznavi have, of course,

promptly come out with a statement to the Press, dissociating themselves from Dr. Kitchlew's opinion, which, according to them, "is bound not only to prejudice the just cause of our community but to check the restoration of amicable relations between Moslems and Hindus." A resolution was also duly passed at a meeting of the Central National Mahomedan Association, Calcutta, Mr. Ghaznavi presiding, requesting the Secretary of the Association to warn all Moslem Associations against the 'mischievous activities' of Dr. Kitchlew. For Sir Abdur Rahim and Mr. Ghaznavi it may not quite suit just now to support joint electorates, as they have to maintain leadership of a communalist party. It should, however, be apparent to them that separate electorates no more tend to amicable relations between communities than parallel lines tend to meet each other.

* * *

FEW people realize what gulf there is fixed between Great Britain on the one hand and the Continent of Europe on the other. Certainly few people in this country do so, apt as we are to lump all of these people together as "Europeans:" but even in England, there is little realization of the mental aloofness from continental cultures, in which Anglo-Saxondom lives. For if there were any realization of the fact, steps would at once be taken to break through the walls of isolation. As long as one thinks that the foreigner has nothing new or useful to teach, one naturally does not bother about him: but once one realizes that there is a culture different from, and not merely a shoddy imitation of, Anglosaxon culture, one's curiosity is naturally aroused and equally naturally, many will not be happy until they have found out a little more about that different culture. And *tout comprendre, est tout pardonner*. One cannot help indulging in these reflections, when one reads how the British Labour Movement seems on the point of only just discovering the existence of the "Christian Trade Unions"—to-day, 35 years after Leo XIII's *Rerum Novarum* encyclical! Anyhow a beginning has been made, whereat one may well rejoice, and the British Trade Union Congress has actually sent a delegate, Major Church, to attend the 11th Congress of the Federation of Christian Trade Unions in Germany, which was held at Dortmund on Apr. 17 to 20. Major Church is generally on a study tour in Germany, to investigate the "Christian Labour Movement" there, and it looks as if his Report would contain not a few surprises for his British constituents.

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FOR one thing, this movement, which is still almost unknown in England, in German many was presided over at Dortmund by one who had been Prussian Prime Minister in his time and it was apparently deemed sufficiently important for the Federal Minister of Labour to attend it officially as a guest on behalf of the *Reich*, the President of the Province on behalf of Westphalia, the Bishop of Paderborn on behalf of the Church, besides representatives of other Christian bodies, the University &c. For another thing, Major Church acknowledged in his "fraternal delegate" speech there that "Socialism" in England meant something quite different from what "Socialism" meant on the Continent, viz. Trade Unionism and not Marxism; and that the British Trade Union Movement, though lacking the Christian label, was in fact altogether based on Christian principles; he

also much regretted that his constituents had so far not shown greater interest in this Christian Labour Movement, which in Germany alone to-day counts 14 million members. From amongst the many Resolutions passed at the Congress, we single out the following as defining the attitude of the movement to some fundamental questions :

Christian Workers' Attitude Towards the Republic.

This resolution is directed mainly against illegal attempts to alter the present constitution of Germany, and requires all Christian trade unionists who are members of Parliament to protect the interests of the working classes.

Eight Hours Day. The Congress demanded the ratification of the Washington Hours Convention and expressed the hope that the promised Government Bill would provide for the regulation of hours of work on the basis of an Eight Hours' Day.

Employers and Workers. While repudiating the idea of class conflict, the Congress claims the recognition of equality of workers' rights with those of the employers, the recognition by the employers of worker's trade unions and their autonomy, the regulations of conditions of labour by collective agreements, the recognition of the workers' right to joint control of enterprises, the payment of a decent living wage, annual paid holidays, fair treatment for the worker, and the settlement of labour disputes by committees and courts of conciliation and arbitration; strengthening of law in regard to the "Works Councils," and protection of workers against unjustified dismissal.

WHEN, a few weeks later, the International Federation of Christian Trade Unions and the British met at Cologne (on May 9th), the

great strike was raging in England and it is very interesting to see, what this Congress had to say on the subject. "Whilst regretting," says the relevant Resolution. "the general extension of the conflict in England, we hold that all countries are morally bound to safeguard decent and humane working conditions for the workers, and that the British miners are in a state of legitimate defence against the attempt of reducing their pay and lengthening their hours. Incidentally, we would call attention to the harm which is inflicted upon the cause of labour itself by the uncalled for interference for its own ends in such industrial conflicts on the part of Revolutionary Communists." Three days later (May 12), the executive of the "Christian Miners' Internationale" met at Saarbrücken and expressed "its profound sympathy with the British miners in their legitimate struggle against a lengthening of the working day and reduction of their pay." They considered "that the result of this British strike would have most serious consequences in all other mining countries and approved of the measures taken to support their British comrades, especially of the embargo on export of coal to Britain." In conclusion they express their conviction, "that the present international crisis in the coal industry must not be solved through the expedient of pauperizing the miners; that the only possible solution consists in an international regulation of the whole coal industry; and that, wherever unemployment amongst coal miners exists, the working day should be shortened."

AT the recent lecture by Dr. R. P. Paranjpye on Death Duties in Russia. Lectures Series under the chairmanship of Mr. Sastri, everybody spoke as if there were no death duties in Russia. This was so prior to March 1 last; but on that date the new law concerning death duties, which

was passed by the Council of People's Commissaries on Jan. 29, came into force. According to the *Soviet Union Monthly* for April 1926, "While under the old system no person could leave after his death or give away during his life-time property to the value of more than 10,000 roubles, the new law does not limit individual savings. The duty on inheritances not exceeding 2,000 roubles is 1 per cent. with a progressive increase to 60 per cent. on 500,000 roubles. All gifts, that is to say, the legal transfer of property from one person to another during the former's life-time, are subject to the same regulations as inheritance, with the difference that the duty chargeable on gifts is only half that of the inheritance duty. The progressive duties can hardly be regarded as excessive, if we bear in mind the prevailing rates in other European countries and in America, where the death duties in some instances (in the case of distant relatives and persons unconnected with the deceased) are very high indeed. By the new regulations relating to death and gift duties, the Soviet Government hopes to give a further impetus to saving among the population."

LAST week we published a cablegram which informed us laconically of the Colonial Secretary's sanction to the

proposal from Kenya to inflict the extreme penalty on men guilty of crimes of violence against women. The cablegram spoke as if the penalty was to be imposed on persons of all races indifferently, but we could give a sure guess that the death penalty was reserved only for black men committing outrages on white women! Any lingering doubts on this head are now dispelled by the manifesto issued by the Governor of Kenya in early June by which he "ordered all leaders of native tribes to be informed of the deep indignation and anxiety with which he has learnt of recent crimes against European women by African men." This manifesto goes on to say that "the law as it stands is not a sufficient deterrent, its severity will be increased." Since then His Excellency's wish is gratified and the law is made as severe as it possibly can be. The manifesto was caused to be read by all official headmen, elders and chiefs; and also in native schools where black children were sought to be impressed with the enormity of such crimes. All right-minded persons will of course reprobate these crimes, but few will approve of the idea of little children being indoctrinated in things which they are yet too young to understand and form a judgment upon. Kenya is certainly not a stranger to crimes against black women by white men. What effort has the Government made to inform "Europeans of the Government's indignation and horror" at such crimes? What would the European community have done if the Government had hurled similar warnings and threats at innocent children in European schools? The whole colony would then have been up in arms and rightly. The vigorous campaign Sir E. Grigg is carrying on against native assaults on white women is very necessary, but native children must be left out of it and the campaign should not be so entirely one-sided. Crimes against women are certainly most detestable; but so are all crimes against women; not particularly those committed by black men against white women! Perhaps those committed by white men against black women are even more reprehensible and deserve more condign punishment because of the higher standard of education of the offenders.

A LESSON FROM MYSORE.

"I feel that anyone amongst us, including myself, who sought to use this Assembly for purposes narrower than the universal service of the State would thus dishonour his office. If we, as a State, are to achieve real progress and to win the regard and approbation of the outside world, it is necessary that we should always look at things from the national standpoint....." On this admirable note the new Dewan of Mysore, Amin-ul-Mulk Mirza M. Ismail, C. I. E., O. B. E., concluded his first address to the Representative Assembly. While the peoples, parties and governments in British India are drifting fast into narrow communalism, it is highly gratifying to find the Muslim Dewan of the somewhat orthodox Hindu Prince of this Indian State, where communal antagonisms are not unknown, sounding the call of integral nationalism. Would that the call was heard in British India! The Dewan has followed up this solemn and inspiring adjuration to the people by administrative action. In reply to an interpellation in the Legislative Council regarding the award of foreign scholarships on a communal basis, the Dewan laid down "as an accepted principle, that all communities whether Brahman or non-Brahman, sail in the same boat regarding unemployment, and that for purposes of recruitment merit alone would count." It required rare courage and a very robust sense of nationalism in the Dewan to take up this stand and act upon it. It would make him unpopular with large sections of the communalists, especially Muslims, both in and out of Mysore. But the best mind of India is with him. And with the Government pulling its full weight on the side of nationalism, communalism will very soon weaken and even cease to be a force in politics.

The Dewan was not exaggerating the importance of Mysore when he observed that "a large and eager world is watching our work here, looking for encouragement or warning, according as we do well or ill. Far wider interests than those of Mysore are involved in the sort of reputation that we succeed in winning here." In saying this he was conscious that he was not merely a Mysorean, but also an Indian. The Indian States are to a very large extent the handiwork of Indian talent for administration and government. But while the constitutions and administrations of most of these States are a standing apology for Indian incompetence to appreciate and work up to modern ideals of government, the constitution and administration of Mysore tend to counter this reproach. Amongst the Indian States, Mysore is undoubtedly the most modern and progressive, and it is no small compliment to Indian talent. But even the best product of Indian genius is still behind the stage of political evolution reached in British India. Should it always be so? Should Mysore, which has not hesitated to go ahead of British India in certain respects, always follow the lead of British India at

a respectful distance in matters of political advance? The Dewan cherishes a far more inspiring vision. "Mysore affords an unrivalled opportunity for developing a form of Government which may serve as a type for study, and perhaps adaptation, by other parts of India." It is an ambition worthy of the consecration of the best minds in Mysore and in India. The Dewan has not however indicated in definite terms the lines of advance. We trust the fact that the current constitution was inaugurated as recently as 1923 will not stand in the way of immediate further advance. In such cases time is not the essence of the matter. It also happens that the author of a constitution is its best nurse. The lamentable change in the spirit of the Montagu reforms in British India after the fall of Mr. Montagu is an instance in point. But the most important criterion is the preparedness of the people. The proceedings of the Representative Assembly indicate the sound and practical commonsense of the people. In summing up the proceedings, the Dewan noticed that the grievances pressed on the Government were in the following order of importance, public works, particularly irrigation tank repairs, roads, and bridges, Education, public health and general administration services.

The debate on the proposal to prohibit, by legislation, the slaughter of cows is a tribute to the sanity and good sense of the Assembly. The proposal was made by a Brahman, who based it on economic grounds. A Muhammadan member opposed it on the ground of his religion. A Hindu also opposed it on the ground of its tendency to communal strife and riots. Another Brahman was willing to permit Muslims to sacrifice cows on days demanded by their religion. Another Mahomedan pointed out that it was the low caste Hindus that slaughtered the cows, and this charge was admitted by a representative of the Panchamas, and so on. The whole debate, although it was an animated one, could, in the present communal atmosphere, have easily taken an ugly turn. But it did not, and that is no small tribute to the capacity of the Representative Assembly to take a responsible view of things.

It is true that public spirit has not been very conspicuous in Mysore, and is less in evidence than in British India. But public spirit is often stimulated by grievances or rewards for public service. The people of Mysore have no great grievances against their Government. And the Government have not held out great rewards to non-official public workers. "For, what is there at present, besides some vague moral satisfaction, to induce a non-official citizen of education and social position to devote himself seriously to public work?" asks the *Karnataka*, and rightly suggests that "the bestowal of Cabinet honours on a non-official is bound to work as an impetus to our public life." It is a reform long overdue in Mysore and may well be carried out almost immediately. But we do hope that the Government and the people of Mysore will soon

evolve a political constitution, "which may serve as a type for study, and perhaps adaptation, by other parts of India," and prove beyond doubt that Indians not only appreciate and desire democracy, but are also capable of evolving it, if given a free hand.

THE IDEAL OF SOCIAL SERVICE*

THE awakening of the social conscience which we witness all round in recent times has resulted in the organisation of associations for the promotion of the civic and economic interests of the community. The efforts of these organisations have been mainly directed towards the uplift of backward and depressed classes. But the point for consideration in dealing with the efforts of these social service organisations is to examine how far they are helpful in rousing the civic conscience of the people whom they seek to serve and make them fit at least in course of time to undertake and carry out successfully measures calculated to promote their interests. Judged by this standard, we are happy to note the attempts that are being made by the Devadhar Malabar Reconstruction Trust and the Depressed Classes Mission, Mangalore.

The Trust maintains night schools, organises people's clubs for the benefit of the community, starts co-operative societies, and carries on propaganda in regard to matters that affect intimately the life of the rural areas. But the ideal the Trust is aiming at is to awaken the civic conscience of the people in order to fit them to undertake the responsibility of running these institutions themselves. The task is by no means easy; but the results will be enduring and so every effort made towards that end is praiseworthy. The Trust has recently undertaken the organisation of a colony for the Pulayas, a section of the Depressed Classes, and we have no doubt that in organising this useful institution the ideal the Trust has in view will be borne in mind.

The Depressed Classes Mission, Mangalore, the oldest indigenous Mission in the Madras Presidency, now managed by the Servants of India Society, is another institution with a similar object in view. The School and the Boarding House, where special attention is paid to the inculcation in the boys of the Depressed Classes of a "sense of self-respect, love of service and capacity to organise and conduct organisations for the good of the community," are the institutions on the development of which the Mission is rightly concentrating its attention. Besides the agricultural settlements, in which the members of the Depressed Classes have been enabled to settle, form an important item of work of the Mission. The Mission, by giving them only such facilities as are

* (1) The Third Annual Report of the Devadhar Malabar Reconstruction Trust, Calicut.

(2) The Report of the Depressed Classes Mission, Mangalore, for 1925.

absolutely necessary to meet their real needs and no more, makes them rely on themselves as much as possible for their economic uplift. A scheme mentioned in the report, by which the settlers will be enabled to become owners of the houses by paying their value in instalments, deserves encouragement. The extent of land in which this new scheme is proposed to be worked out is considerable and large sums of money will have to be invested. We have no doubt everyone concerned in the uplift of the Depressed Classes will feel interested in the work of the Mission and come forward with his contribution and assist the Mission in carrying out its objects.

We await with interest the growth of these institutions, for we believe that in the achievement of the ideals they have in view, we shall have realised in fact the principle on which social service work should be based. We hope these institutions will carry on their work persistently, undaunted by failures, for in all such efforts failures are but stepping-stones to success as long as the ideal is not lost sight of. We commend the work of these two institutions to the support of the generous public.

INDIAN RAILWAYS, 1924-25.

(Concluded from last issue.)

THE working expenses during the year 1924-25 amounted to Rs. 62.91 crores showing a rise of only Rs. 1.86 crores over the figure for the previous year of Rs. 61.50 against a betterment in gross earnings of no less than Rs. 6.67 crores. This is a remarkable result. Paragraph 30 of the report makes this result appear still more remarkable. It shows that in order to make the results of working expenses comparable with the results for 1923-24, the figure for 1924-25 should be taken at Rs. 61.81 which means that an increase of Rs. 667 lakhs in gross earnings was obtained at an extra expense of only Rs. 76 lakhs. No attempt is made in the report to explain how far this phenomenon was due to permanent and how far to impermanent factors, such as the rise in exchange, the fall in the prices of coal; the adjustment, if any, during the year 1923-24 of foreign line freight on coal; the postponement of renewals justified by age and unserviceability but not by traffic, etc., etc. Nor is any explanation offered for the glaring absurdity of the Bombay, Baroda & Central India and the South Indian Railways obtaining, as compared with 1923-24, considerably increased earnings with not only no extra expenditure but with an actually reduced expenditure. Nothing would give us greater satisfaction than to be convinced that these remarkable results were actually and entirely the fruits of the "campaign in economy and reduction." Paragraph 39 purports to be what by courtesy alone can be called an 'analysis' of working expenses. It begins and ends with a mere summary showing the distribution of working expenses between the various departments and leaves the reader no wiser than be-

fore. It is thus a mere travesty of the word 'analysis'. A very much fuller analysis was given in the report for 1921-22—a year when the loss in working rose to as high a figure as 9'27 crores; but each subsequent report has curtailed the extent of this analysis in proportion to the comparative improvement in the result of working. Mr. A. Loveday in the preface to his book "The History and Economics of Indian Famines" says:—

"Placed as it is between the paramount necessity of winning such sympathy as it can on the one side, and of defending itself against the attacks of its critics on the other, it is inevitable that the Government of India should mingle something of the spirit of a party pamphlet in certain of its official publications. To bear in mind when reading its reports that, in some instances, it has attempted to prove a case as well as to state facts is no reflection on the sterling honesty of that Government."

These remarks indicate the border line which a bureaucracy cannot infringe without rousing suspicion about its honesty and from this point of view economy in stating full facts is to be strongly deprecated.

The stores balance shows a satisfactory reduction of about Rs. 4½ crores during the year, but it would be interesting to know how much of the reduction was obtained by the actual use of stores, how much by mere changes in the methods of accounts adjustment and how much by the sale of surplus stores and how much by writing off of un-serviceable stores. The total amount paid in settlement of claims for goods lost or damaged also shows a satisfactory reduction of Rs. 12½ crores; but here also it would have added to the usefulness of information on the subject; if the report had stated the amount of the claims preferred and discharged during the year and the amount of those awaiting settlement at the end of the year.

It is difficult to feel happy at the increasing activity observable in regard to the construction of new lines of railway. When the original programme to spend Rs. 150 crores during the quinquennium ending March 31st, 1927, was passed by the Legislative Assembly on the recommendation of the Railway Finance Committee of 1921, that amount was stated to be the minimum required exclusively for the rehabilitation of lines already open, but that estimate has been falsified to such an extent that, despite all the preliminary noise about the inadequate supply of funds in the past, barely a third of the total amount of Rs. 150 crores could be spent on the legitimate work of the rehabilitation of the lines already open. Finding that it was impossible, both physically and economically, to spend on real open line requirements at the rate of Rs. 30 crores per annum, but anxious all the same to spend out of the Rs. 150 crores as much money as possible on capital expenditure, the Railway Board turned their attention to the construction of new lines and have been allowed to drift into an ambitious programme, towards the exe-

cuttion of which no less than Rs. 30 crores will have been spent by March, 1927, with a commitment of possibly Rs. 50 crores or more. Railways collectively are perhaps the largest purchasers in India of imported materials, their annual purchases averaging not less than Rs. 20 crores. This process of passive purchases of foreign materials has been going on for the last 75 years and not a muscle has been usefully moved by our trustees—the Government of India—to lessen this dependence on the foreign markets for our railway requirements. Indeed so far from reducing this dependence, they are actually rapidly expanding the Indian market for such materials by their policy of adding new railways, since every mile of railway added means a perpetual increased demand for materials which are required for the maintenance, working and repairs of the railway property. It is indeed high time the Railway Board framed a programme for the manufacture in India of such materials as are now imported from abroad. We fully realise that there are difficulties in the way of manufacturing these articles on an economic basis, but these difficulties vary in magnitude and nature with the different classes of materials and those articles in connection with which the difficulties are the least might be taken up first, those the manufacture of which offers greater difficulties following later. If the use of the grant of Rs. 150 crores had, as originally contemplated, been restricted to the rehabilitation of the existing railways, the Railway Board could have had about Rs. 100 crores of capital funds, out of which to lay the foundation for the manufacture of the materials which are now imported from abroad. Private enterprise will never be able to make us independent of the foreign sources of supply within a measurable distance of time. Our huge railway transport industry itself has been built up by the State, although the country has lost crores of rupees in the process during the first fifty years. The State is also acquiring collieries in order that the railways may be rendered as independent as possible of the private coal companies in the matter of getting their own supplies of coal. The railway collieries not only constitute an encroachment on the sphere of private enterprise, but are collectively uneconomic. While there is, and can be, no justification for this uneconomic interference with long-established private enterprise in your own country, there is from the national point of view every justification for the State taking measures to render the railway independent of foreign markets in the matter of railway materials by undertaking their manufacture. Every day we delay the starting of these railway industries in the wild hope of private enterprise coming forth to take them up serves only to accentuate the difficulties which now surround us. But will the Government and their instrument—the Railway Board as at present constituted—make even a beginning? Even in the comparatively simple, but nationally important, matter of purchases of indigenous mate-

rials, where it is a case of merely instructing their own subordinates, *i. e.*, the Agents of State-worked railways, the utmost the Railway Board have felt themselves able to do is to *request* them—and that too in language remarkable for its elastic definiteness—"to make the fullest use of the Indian Stores Department as a purchasing agency in all cases in which it is considered that their service can advantageously be utilised." It must be noted that these Agents are in charge of a route mileage of only 10,155 miles out of a total of 27,159 miles owned by the State. No less than 17,000 miles of this State-owned mileage are worked by the agency of companies on behalf of the State, and yet not a word is addressed to the companies in the matter of using the Indian Stores Department! With this evidence of the measure of sympathy on the part of the Railway Board towards a department specially created and charged by the Government of India with the duty of giving effect to the policy of encouraging the industries of the country by the use of indigenous stores, it is hardly necessary to scrutinize what is being done by the Railway Board with regard to the employment of indigenous men in the railway service. If these two important matters are to receive the attention they deserve, it is absolutely necessary that there should be at least one Indian on the Railway Board. One such opportunity offered itself recently to the Government of India when the appointment of the Financial Commissioner for Railways fell vacant; but this opportunity was allowed to be lost, on the ground that the best man for the post is not an Indian. It may be that Mr. A. A. L. Parsons, who succeeds Mr. Sim as Financial Commissioner, is the very best man; but what has got to be plainly recognised and emphasized is that where the best man for the appointment in question is a European and, as has probably happened in the present case, the second best man is an Indian, the latter must necessarily be preferred to the former. As brought out in the article on Separate Railway Finance which appeared in the issue of this paper of August 21, 1924, the presence of an Indian on the Railway Board is required not only in the interest of the important matter of Indianisation, but also in the interest of the still more important matter of nationalisation of our railway policy.

ECONOMY.

THE ETHICAL BASIS OF THE STATE.

IT is perhaps no exaggeration to say that to-day—at least in English speaking countries—out of ten people, who concern themselves about politics, nine are altogether unconcerned about such fundamental principles as those regarding the nature of the State, its origin and its purpose. No doubt the reason is largely due to that contempt for logical thought, so prevalent in countries of English culture: it no less is due to the unexpressed presumption that there are no principles to consider and that politics are a game in which you make your rules, as you play it. But whilst in the past there has been much British smug self-complacency

about this manner of improvising and muddling, signs of impatience are not wanting to-day that the muddle seems endless and, instead of getting better, is getting worse. The lightly tossed aside commonplace of a former age, that politics are merely a sub-section of ethics, is being rediscovered and painfully, reluctantly, gropingly, recovered. Even when people write a popular handbook on "The Ethical Basis of the State,"* as does Prof. Norman Wilde in a recently published book; even when they realize that "to understand the basis of political obligation is to have the key to the problems of the nature and sphere of the State" (p. 20); they yet seem with curious perversity to shut their eyes to the old highroad leading to the goal they themselves seem to be aiming at and they actually seem to prefer trudging towards it through ploughed fields and sandy wastes.

I have used the term perversity: but no doubt the strange behaviour of such persons, of whom Prof. Wilde is typical, only seems perverse to those of us who serenely travel along our familiar road and have difficulty in understanding the prejudice against, not to say invincible ignorance about, the said highway, of those brought up in an atmosphere of Anti-Catholicism, Indifferentism and Materialism. Yet what shall one say to such a text book as this, which for two chapters discusses "Theories of the State" and finds room to refer to Plato, Hobbes, Locke, Rousseau, Bosanquet, Duguit and Laski, without even as much as once referring to the political philosophy which, beginning with Aristotle, enriched by St. Augustine, systematized by St. Thomas Aquinas, has come down, ever renewed, adapted and developed, the stream of two millenia's thought, to our own days to find striking and fruitful expression in the great encyclicals of Pope Leo XIII? Such however is the case. On p. 43 this Princeton professor, having devoted nine pages to the utopia of Plato's *Republic*, with a cool "Turning from Plato, we come to Hobbes" brushes aside the very mention of Aristotle's name, condescendingly remarking that "the two thousand years between are by no means barren of significant political thought, but it is rather reminiscent of the past than expressive of the future." "Not barren"—Aristotle's *Politics*, Augustine's *City of God*! But evidently not worth mentioning by name. The matter would hardly be worth pursuing, were ignorance on these points not so woefully prevalent and were the obscurantism of the Catholic Church and the utter scientific and practical worthlessness of any doctrine endorsed by her not still so much and so fanatically taken for granted as something altogether self-evident. That being so, I may perhaps be permitted to compare, for those who would like to form their *own* judgment, the political philosophy of the Church with the alternatives which "the spirit that always negates" has put forward. The task is made easy by the recent publication of an extremely valuable book by Dr. Peter Tischleder on the "Doctrine of the State according to Leo XIII"†—a work which not only makes most interesting reading, but will serve as an admirable text book to all students of the subject and provide them with a thoroughly reliable and exhaustive reference book to boot.

* Princeton University Press, 1924. 8 x 5. pp. 236. \$ 2.50.

† Die Staatslehre Leos XIII. 9 x 5½. pp. 538 M. Gladbach, 1925. Volkswirtschafts Verlag. Mk. 8.—A somewhat similar book is Dr. Otto Schilling's "Die Staats und Sozial Lehre des Papstes Leo XIII." Köln. 1925. G. P. Bachem. 8¼. pp. 188. Mk. 7.—But it is very much smaller and consists merely of quotations with hardly any comment; whilst Dr. Tischleder's book is a critical interpretation of the whole subject.

Whilst Plato in his *Republic* ("the greatest contribution to political philosophy" according to Prof. Wilde—p. 215) puts forward the ideal of an omnipotent State which can tolerate neither family nor private property and for which the individual is as nothing, Aristotle, in sharp contrast to all such unrealities, starts with the commonsense and yet profound and never yet bettered explanation that the State exists to enable the individual, not merely to live, but to live "well", to be civilized; which latter word itself quite naturally is derived from *civis*, the Latin for "citizen," though few of us realize it perhaps. The fact is, as that greatest Aristotelian, Thomas Aquinas, expresses it (Cont. Gent. 3,128) that "man is by nature a social being, since he requires many things which could never be procured by the efforts of the individual alone." Man, unlike many animals and longer than any of them, is dependent for his very life on his parents; but even when grown up, yearns after constant exchange of things and ideas, for mutual help and comfort, between himself and other members of the human race. The State therefore is "the perfect society which has attained the goal of being self-contained, which has come into being for the sake of life and continues to exist for the sake of the good life" (Aristotle, Pol. I, 2, 1252). For us therefore who follow the *philosophia perennis*, the State is neither an accident of history and the product of chance, nor the artificial device of human beings. Marx is a well-known exponent of the first, Rousseau of the latter theory—poised between both of which extremes lies the Catholic one, that the State is not created by man, but that the form it takes is controlled by him. The State is something God-given, in the nature of things as designed by the Creator of this world of ours: at the same time man is a rational being *i. e.* endowed with free-will and therefore capable of acting as a secondary cause by exercising choice, yet within the limits set by the First Cause of all.

Hobbes had thought of the State as a sort of truce entered upon by people whose egoism told them that each individual would be better off, if there was a State restraining the internecine egoisms of the individuals. Rousseau similarly considered the State to be the result of a free consent of the individuals composing it and the idea of duty and moral obligation to be but the result of man having entered upon this *contrat social*. In other words, man is not created for social relationships, but by them; man does not discover the moral law, he invents it; a thing is just, because the majority declare it to be so. N. Wilde does not put it quite so bluntly; under the evident influence of Miss M. P. Follet's book*, he tries to make out that both majority and minority have a "common programme" and that it is an appeal to that, which constitutes what one now calls an appeal to Justice. As if e. g. Ireland's claim to independence was not rather based on the fact that England and Ireland were believed to have no programme in common. Yet, when one looks further into this laboured argument, one finds that what Prof. Wilde really means is "men's membership in a common order, in which each has his part to play and, in virtue of which he is entitled to the conditions necessary for playing it" (p. 117)—which is not at all a "common programme" freely agreed upon, but an order into which the men concerned were born, an order not of their making, an order to be complied with, because to act otherwise would be to act against

the nature of a man. This of course is exactly the Aristotelian explanation and it is as interesting to see how hard a writer like Prof. Wilde tries to obviate it, as it is amusing to observe how impossible he finds it to do so. To the Scholastic, there is no such difficulty, of course, and everything follows logically from the fact that man's nature is that of a rational social being, that God gave him that nature and that therefore man must comply with that nature, not because he chooses to agree on that point with other people, but because otherwise he would altogether frustrate himself: just as men have not agreed upon breathing air, but are made to breathe air, and, if they cease to breathe air, soon cease to be men and become corpses.

Only therefore if the "order" is a natural, God-given one, can there be any question of duty, of obligation. For only if there is such an eternal law expressing the Creator's design, can there be any duty to obey this natural order and any appeal to it against those who would disturb it. *Hence, as Aquinas (S. Th. 1,2,91, 2 ad 1) puts it, "the natural law is nothing else, but the rational creature's participation in the eternal law." The whole idea of duty and responsibility collapses, once one eliminates the idea of God. If my ancestors agreed with other people's ancestors not to steal, what is that to me? What binding force can such an agreement of other people have on me in my conscience, if I choose to believe that "all property is theft"? Who is to decide between the one and the other opinion? In any case, it is no use in such event talking to me about "categorical imperatives"—as little use as it is, if the starting point is the deterministic one of Marx, according to which men are but the helpless sport of economic factors. But of course, duty being of the very essence of man's nature, it is even for our most clever modern professors quite impossible to do without it. And the moment one accepts the idea of *duty* and its correlative *right*, one is driven to agree that "rights are not rights because they are enforced, but are enforced because they are rights" (Wilde, p. 123), and even to the further conclusion that "a law presupposes a standard other than itself and cannot, in its own might, be the constitutive principle of a right." That standard, Prof. Wilde rightly feels, is the fundamental fact on which alone a true doctrine of the State can be based: a doctrine which, because of that, must be ethical; and our author has really written his whole treatise, in order to lead up to "The Final Loyalty", of which his last chapter treats. Granting, as he must do, that "a perfect common will does not exist," he tests one after another the criteria of "the Government, the People, an International" (p. 217), only to find that "the final loyalty" is due to none of these, but must be "to something more and higher than all these." He considers conflict between a sovereign or a ruling class and the great body of the people; conflict between the latter and a few conscientious objectors—and everywhere the problem is that of individual reason pitted against individual reason with no umpire to decide between them. In the end he postulates "a nation's better self" and would its spokesman to be that Umpire (p. 222), concluding that "we must find the object of our final loyalty beyond the limits of the actual in the ideal of the perfect community." (p. 225). Were the whole thing not so pathetic, it would be ludicrous indeed. In order not to make any refer-

* "The New State: Group Organisation the solution of popular government." New York (Longmans), 1918. 8 x 5 1/2. pp. 373.

* As St. Augustine (*Contra Faustianum*, 22, 27) says: "The Eternal Law is nothing but the divine Reason or divine Will, commanding the observance of the natural order, and prohibiting its disturbance."

ence to God, the great *tabu* of such modern writers, our author talks of a nation's "better self" and a "perfect community," as if such standards could have any universal, objective validity and any inner moral force, if they are mere human ideals. What guarantee, that they are not self-deceptions, pleasing illusions? And why choose them rather than the materialist's "might is right", unless the instinct tending human nature in the direction of a community perceived to be the ideally right one, unless recognition of justice (the giving to each his due) as something obligatory in conscience and of charity (the love of man for man on account of their common origin and common end) as something even higher than Justice, had been implanted in man as part of his very nature by a cause superior to himself? Yet Prof. Wilde manages to write 227 pages on the ethical basis of the State, without once mentioning God: which is indeed an even greater *tour de force* than that of playing "Hamlet" without the Danish Prince.

"Our ultimate loyalty", says Prof. Wilde, "is to the ideal community." Poor man, poor misguided readers. If there is such a thing as an ethical basis of the State—and every other basis is an outrage of reason—man's final loyalty must be, can only be, to God, who made him a social being, a being incapable of attaining without life in a State the "good life" for which God designed him. Here is an adequate reason, a perfectly simple, reasonable explanation. It is rejected, or rather ignored, not because any better explanation is available, but because any explanation apparently is tolerated in this age of "Tolerance," except the true one—that God exists.

H. C. E. ZACHARIAS.

REVIEW.

JINGOISM AND EDUCATION.

THE MENACE OF NATIONALISM IN EDUCATION. By JONATHAN FRENCH SCOTT. (George Allen & Unwin, Ltd.) 1926. 7½ x 5. pp. 223. 6s. 6d.

PROF. HOLLAND ROSE refers to a writer in a Paris paper thus defining in Feb. 1871 the work of Bismarck: "Bismarck has probably done better service to France than to Germany. He has worked for a false unity in his country, but very effectually for a regeneration of ours. He has freed us from the Empire. He has restored to us our energy, our hatred for the foreigner, our love for our country, our contempt for life, our readiness for self-sacrifice, in short all the virtues which Napoleon III had killed in us." Notice the juxtaposition of "our hatred for the foreigner" and of "our love for our country" we have italicised in the above quotation. Is the first invariably the accompaniment of the second? Must one hate a foreigner if one should be a lover of his country? If you love Dutchland over all, must the hymn of hate express your attitude towards those outside it? If you are a lucky self-satisfied Britisher, cannot you live satisfied unless you rouse fear and envy in your less fortunate neighbours?

The truth is that in nations and in individuals there is a healthy egoism and a diseased egoism, love of self compatible with due regard to others and an overgrown self-love which can tolerate the rest of the world only when made duly subservient to itself and ministering to its satisfaction. The healthy assertion of self, of peoples declaring clearly and emphatically their will to be distinct entities

is the principle of nationality which the overweening megalomania of Napoleon evoked against himself. It is a spiritual principle, a union of hearts, an evocation of the soul politic, that has formed the modern nations. It is the principle of nationality that asserted itself in France at the end of the 18th century as against the king's earlier claim to be himself the State; and later on in other nations it has asserted itself. It has been a beneficently working principle.

Nationalism is a narrow, fussy, aggressive instinct that heads for war. It is the *vastād* that inflates its chest, slaps and displays its biceps and challenges rivals to submit to its superior prowess acknowledging, Great is Monseigneur! It is this diseased egoism among peoples that is the despair of organisations that seek to banish war like the League of Nations.

Mr. Jonathan F. Scott's study is concerned with the influence of nationalism in education. The book is the outcome of several months' travel and research in France, Germany and England. It is based on the study of text-books in the collections of the Musée Pédagogique of Paris, the Deutsche Bücherei of Leipzig and the London County Council.

Leaving the opening chapter, the book consists of three parts. The first part, chapters II to V, treats of French education under the heads of "Patriotic purpose in French Education", "England interpreted in the French text-books", "Germany and the Great War in the French text-books" and "Towards International Peace". The second part is a short one consisting of two chapters, the first dealing with "Nationalism versus Internationalism in German decrees and programmes", and the second with "German Text-books". The last part deals with education in Britain, under the headings "Nationalism and Internationalism in British education", "France in the British text-books," "Germany and the Great War in the British text-books," "The United States in the British text-books".

English nationality having been the earliest established and its predominance in the world politic being unquestioned, there is not that offensive self-assertion in Britain which the *homo novus* type of nations finds fit to indulge in. "Our books and our methods do not cultivate any disdain of other nations," says Mr. F. S. Marvin, in his preface to Miss Stawell's *Patriotism and the Fellowship of Nations*, "and in our habitual frame of mind we certainly do not wish them ill; but as a rule we ignore them." Mr. Scott's study supports Mr. Marvin. "There is less tendency than there is in France or Germany to foster prejudice against other nations or to harbour old grudges; there is a disposition to write of other countries in a spirit of generous sympathy; there is a disposition to welcome the idea of international accord; and, above all, there is no State-encouraged or State-enforced cult of nationalism in England." An independent study of *Nationalism and Education* published in 1923 by Mr. E. H. Reischer of Columbia University sums up the examination of the question in these words: "The system of administration which has been in vogue in England has made it difficult for any national programme of patriotic instruction to be instituted by the central authorities and it is doubtful if those authorities would have instituted such a programme in case it had lain within their power. The entire tradition of English education and even the very traits of English character seem to oppose the notion of patriotic propaganda through the schools. Like demonstra-

tions of personal affection, expressions of love for country seem to be regarded as contrary to good form. The public school boy would probably regard fervid expressions of love of country as 'swank'; but he would nevertheless go out to die in the mud and slime of "Flanders' fields" as a matter of course."

Education is avowedly nationalistic in France and Germany. As between French nationalism and German nationalism, Mr. J. F. Scott finds it difficult to decide which is more inimical to international goodwill. "French nationalism seems to be the more vehement and vituperative. The material in the Enquête of the Dotation Carnegie... gives evidence of greater vituperation of the Germans in the French text books than it does of the French in German text-books... Prejudice against England in the French school books is of a milder type, yet there is more of it than there is of prejudice against France in the British school books. Patriotism the French Government expects and requires to be taught in the schools, and it has been shown that this patriotism shades off, all too easily into a narrow nationalism." p. 207.

The writer thinks that "German nationalism is more deeply rooted than that of the French. If there is less vituperation in the German than in the French text-books, there is more glorification of the national past."

There are hopeful signs of reaction against a too narrow nationalism. "The French Government is making fruitful efforts to foster belief in the League of Nations and loyalty to it; writers of books of moral and civic instruction are teaching the difference between true and false patriotism, between a boastful Chauvinism and a quiet, self-sacrificing love of country."

But for a brief glimpse of a better frame of mind, which incorporates the Article 148 into the German Constitution, Germany is under the baneful shadow of Bismarckian traditions. The school books present the garbled evidence and propaganda of war time rather than the findings of impartial history. Mr. Scott is inclined to think it will be harder for the Germans to learn to think internationally than for the French.

Peace is, according to the Vulgate, to men of good will. The school is eminently the place where good will can be cultivated. He is a traitor to humanity who would make school the sowing ground of the dragon's teeth of international ill will, whence would spring up the appropriate crop of wars of the kind that has devastated the world.

To us in India peace is of priceless worth. We have had dumped together peoples that exhibit international differences and that have histories which might inculcate secular hatreds. What should men of good will do in India? They must sedulously promote whatever would emphasise the common humanity of us all, the brotherhood of the peoples, minimise the separatist tendencies that would result from narrow sectional cultures, encourage a broad outlook by the study of modern literatures that have an international importance and turn back deliberately from those fissiparous tendencies that make for national disharmony, whatever the immediate sectional advantage be in promoting them.

To such men, to all long-sighted lovers of their country, to all educationists, Mr. Scott's book will be helpful.

K. B. RAMANATHAN.

SHORT NOTICES.

THE PLANTERS' ASSOCIATION OF MALAYA
(Inc.): Annual Report and Year Book, 1925-26.
Kuala Lumpur. 1926. 8½ × 5½. pp. 193.

THIS Annual, as usual, is well written and interesting. Whilst much of it is of a purely technical nature (e.g. Diseases of Rubber, Gambier cultivation, wood distillation &c.), there remains very much of general interest; not least to us in India. "Indian Labour" naturally looms large in such a publication and we were specially interested in a Sub-Committee, which it seems had been deputed to report upon (1) the possibilities of a colonization scheme for Indians; (2) the establishment of a Tamil orphanage to be financed by profits derived from the sale of toddy; (3) Estate Schools—suitable curriculum and shortage of teachers. Unfortunately no report had been issued at the time of publication. As regards minimum wages, the important Coast districts have now agreed to a "standard wage" of 40 cents per diem for male and 30 cents for female labourers (10as. and 8 as. approx). If this amount hardly seems attractive, the fact remains that Malaya attracted in 1925 90,708 emigrants from India: a fact which seems to show that even such prospects are wealth compared with the prospect of the South Indian labourer in his own country.

One step in the right direction has anyhow been taken by amending the Labour Code (enactment 19 of 1925), section 56 of which nowadays obliges an employer to provide 2½ days' work in each month for each labourer, should the latter offer himself for it accordingly. In the past slump times employers apparently often have so much under-employed their labour force, that even 40 cts. per day nominal wage in the concrete has come to very much less through the fact that it could only be earned during few days of the month. The curious thing about a human being, even of a "coolie," being that, unlike a "Tin Lizzie," it has got to eat and incur other expenses, even when not at work!

As regards the employer's point of view, the *Annual* quotes a correspondent commenting on the 40-45 cents of a Tamil compared with the \$ 1-50 contract earning of a Chinese: "You appear to overlook that a Chinese coolie's pay is his first and last cost to the estate. Your Tamil has his recruiting charges, his more expensive lines, his hospital and dressers, maternity allowance, mid-wives, line ayahs and so forth—all of them costly, all of them for the benefit of the Tamil, and all of them forgotten in these bald comparisons of Tamil and Chinese basic earnings. Add to this the usual estate grants for Divali, Thaipusam and other festivals, grants for temples and swamis for births, deaths and funerals, compassionate passages—in short, a generous response to every demand—and it may dawn upon the non-planting public that the Tamil coolie gets more from the planting industry, than his 40 cts. a day."

A *propos* of these wages, a delightful tit-bit from Hansard is quoted. Mr. Amery had given the rates prevalent in 1924, whereupon Colonel Wedgwood asked: "Are we to understand, the wages are less than 1 s./-a day English money?"

"Mr. Amery: I am not quite sure exactly how many cents go to the shilling.

Mr. Hardie: Is it not the custom for Ministers to give the equivalent in English currency?"

Mr. Speaker: I fancy the exchange alters from time to time.

Mr. Hardie: For that very reason I would press this as making the answers more intelligible.

Mr. Wardlaw-Milne: May I suggest that only members who understand the currency should ask these questions?

Mr. Maclean: May I suggest that only Ministers who understand the currency should reply?"

Whereupon, we presume, there was a collapse of that particular debate.

Z.

THE PEOPLES OF ASIA. By L. H. DUDLEY BUXTON. (History of Civilization series.) (Kegan Paul.) 1925. 9½ x 6. pp. 271. 12s. 6d.

THIS book is interesting as being the first work of any note to embody the theories and findings of the Biometrical School of Scientists. Hitherto anthropologists have been content on the whole to find an average of the various indices that are regarded as important in denoting Race based on as many subjects as possible; but there is a difference between an average measurement and a typical measurement. Suppose that the cephalic index of ten thousand subjects was taken, all of one people and living in the same area; it might so happen that five hundred of them were accordingly long-headed, owing to some alien strain; this would show a larger cephalic index for the people as a whole; and might be very misleading. The Biometrical School lays great stress on deviations from the mean (or average). A figure called the "measure of dispersion" is obtained by taking the square root of the mean square deviation from the mean; and thus we are able to check our averages by seeing how far they can be regarded as typical. We also get a strong indication of the racial purity or otherwise of peoples.

By this technique Mr. Buxton demonstrates that in India while Risley's conclusions may be accepted in the main, considerably more mixing has taken place than he believed, especially among the Dravidians and Turko-Iranians (the people of Baluchistan and the N. W. Frontier). "These results... suggest that on the whole the less variable groups are those which are long-headed and those which are of short stature, but the evidence from our tables is stronger in the former case than in the latter. This being consistently true, it seems reasonable to suppose that the earliest inhabitants who have left traces were short and long-headed, but that their shortness was not so marked a feature as their long-headedness."

Discovery is proceeding at such a pace, that the Racial History of India is a subject on which no one will care to speak dogmatically.

This book raises many interesting problems, for instance, the origin and the place of the broad-headed elements in the population of India. We may look to the spade to indicate the characters of the early inhabitants of North India. In the meantime the more we know of the existing population, the more easily and the more certainly can we fit in our pre-historic data when we get it. Therefore, though we may anticipate another book soon being necessary, certainly as regards India, and probably for Central Asia and the Near East too, the arrangement of the evidence and the critical examination of the former work found in this book is invaluable.

WALTER O. FITCH.

PEGASUS: Problems of Transportation. By Col. J. F. C. FULLER. (Kegan Paul, Trench Trübner & Co., London) 1926. 6 x 4½. pp. 95. 2s. 6d.

IN this little book, the author places before the public the great possibilities of roadless Tractors, which were found of such immense use in the war. He explains that "power" is of no use without "movement", and how in his opinion the problem of unemployment can only be solved by "moving on the employed" from the mother country to colonies, and enabling them to establish themselves there without costly railways. There are many undeveloped tracts in India and his suggestions deserve consideration, but we cannot help wishing that the author had given some data, on which to go.

The first half of this book is devoted to an account of the early development of Railways in England, and how people were then afraid that the smoke from locomotives would poison the air and kill all birds or how the noise of the trains would prevent hens from laying. It is very amusing reading and incidentally gives us a hope that "conservative" India may not after all be much worse than "liberal" England. He mentions how George Stephenson, the father of Railways, was dubbed a lunatic in 1825 and how, by dint of strenuous work, he lived to be called "the chief of our practical philosophers" in 1847. The author is anxious to take Stephenson's place in the matter of the Roadless Tractor, but we are afraid he is likely to be disappointed from the outset. His book is certainly very poetic, but poetry has never aroused any opposition. If he really believes in the economic possibilities of such vehicles, we would invite him to our roadless Sindh with a couple of his tractors, and then, perhaps in 1947, we may hail him as the Stephenson of this century.

G. N. GOKHALE.

BOOKS RECEIVED.

- THE EDUCATION OF INDIA. By ARTHUR MAYHEW. (Faber and Gwyer, London.) 1926. 9 x 5½. pp. 306. 10s. 6d.
- THE FINANCIAL SYSTEM OF INDIA. With a Foreword by the Rt. Hon. HILTON YOUNG. By GYAN CHAND. (Kegan Paul, Trench Trübner & Co., Ltd., London.) 1926. 8 x 5½. pp. 444. 10s.
- THE INDIA OFFICE. By SIR MALCOLM SETON. (G. P. Putnam's Sons, Ltd., London.) 1926. 7¼ x 5. pp. 299.
- INDIAN CURRENCY PROBLEM IN 1925. By D. P. KHAITAN. (Star Printing Works, Calcutta.) 1925. 7 x 5. pp. 179.
- INFORMATION ON THE REDUCTION OF ARMAMENTS. By J. W. WHEELER-BENNETT. (George Allen & Unwin Ltd., London.) 1925. 9 x 6. pp. 216. 10s.

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Mr. R. N. Mandlik, Pen	10	
Mr. Reeff, I. C. S., (Name not legible), Fyzabad	5	
Mr. V. Guruswami, Tirukatupalli, (1st instalment)	5	
Mr. V. L. Kolhatkar, Bombay	...	5
Mr. S. G. Devadhar, Bombay	...	5
Tilak Vachanalaya, Benares	...	2
Mr. G. N. Gokarn, Bombay	...	2
Mr. K. A. Nair, Bombay	...	2
Mr. G. N. Phansalkar, Bombay	...	2
Mr. Vaman Dhondo Kelkar, Bombay	..	2
Mr. Gunvant D. Desai, Bombay	...	2
Mr. P. N. Mehta, Bombay	...	1
Mr. B. R. Vartak, Bombay	...	1
Mr. K. V. Natarajan Mhow	...	1
Total ...	Rs. 848,2	

Collection made by Messrs. P. D. Asher & Co., at Tirupur.			
Messrs P. D. Asher & Co.	...	Rs.	101
Mr. E. J. Tare & Messrs. Japan Cotton			
Trading Co., Ltd, Staff	...	"	51
" K. N. Mogree	...	"	25
" V. A. K. Palaniappa Chettiar	...	"	15
" K. A. Subramania Chettiar	...	"	15
" K. R. Easwaramoorthy Goundar	...	"	15
" S. Arthanari Chettiar	...	"	15
" Hiralal Maganmal,	...	"	15
" Kavasjee Nawarjee, Engineer...	...	"	11
" Manu Jeevandas	...	"	11
" Chunilal Premchand,	...	"	11
" Parshottam Chumanlal	...	"	11
" Chunilal Bhagubhai	...	"	11
" Hiralal Jivanlal	...	"	11
" X. Y. Z.	...	"	7
" Ambalal Shanabhai	...	"	5
Total...	Rs. 330-		

Collection made by Mr. S. D. Nadkarni at Karwar.			
Mr. S. D. Nadkarni	...	"	10
" M. P. Kulkarni	...	"	10
Messrs. Haldipurkar Brothers	...	"	10
Dr. M. R. Telang	...	"	5
Messrs. Muzumdar & Kasbekar Brothers	..	"	5
Mr. R. M. Mahishi	...	"	4
" L. S. Coutinho	...	"	2
" M. V. Kaikini	...	"	2
" G. S. Muzumdar	...	"	2
" J. P. Saokar	...	"	2
" B. Silva	...	"	1
Total.....	Rs. 53		

Previously acknowledged ... Rs. 40,567-12-0

Grand Total ...Rs. 49,432-12-0

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