

THE Servant of India

Editor : S. G. VAZE.—Office : Servants of India Society's Home, Poona (D. G.).

VOL. IX, No. 30. }

POONA—THURSDAY, SEPTEMBER 9, 1926.

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

CONTENTS.

	Page
TOPICS OF THE WEEK	377
ARTICLES :—	
Political Parties	379
Woman Labour in Mines	379
The Black Cargo. By R. R.	381
THE SIMLA SESSION. By Our Parliamentary Correspondent	383
REVIEWS :—	
The Aims of Education. By Professor K. B. Ramanathan	385
Reference Books to Read. By Z.	386
Short Notices	389
BOOKS RECEIVED	289
S. I. S. FIRE RELIEF FUND	289

TOPICS OF THE WEEK.

THE marked reaction, which has overtaken every department in Baroda State in recent years, seems to be reaching its climax in education. In the *Adnya Patrika* of 26th August last the Baroda Government has published a new Act giving power to the authorities to exempt any communities they like from the operation of the Compulsory Education Act. To those who are not watching the latter-day retrograde tendencies of Baroda the significance of this Act may not be quite apparent but it portends nothing less than the putting out of the pale of compulsory education more than half of the population. Already in 1919, after the ravages of the influenza epidemic, over 500 schools were closed down, which have never since been reopened. Since out of 3,000 and odd villages, some 500 have had to go not merely without compulsory education but without any facility for schooling (for these villages have not yet been provided with schools even on the voluntary basis), the extent of the resulting loss can be imagined. Then, in March last the Kaliparaj communities of Navsari district were declared to have been excepted from the Compulsory Education Act. This declaration however amounted to very little, for the poor people on whom a disability was then formally imposed were in fact actually subject to it for seven long years, as two lakhs of the aboriginal portion of the Gaekwar's subjects there have been without a school to go to since the wholesale closure of schools in 1919. The new Act merely gives legislative expression to what has already been achieved by executive action; but the law is of course capable of indefinite extension, and it is much feared that Kolis,

Thakardas and Kunbis of the Kadi district will soon share the fate of the Kaliparaj and that Vaghers of Dwarka and Kolis of Amreli too will not take long to be similarly excluded from compulsory education. When this is done, how many out of the total twenty lakhs of the population will be denied the benefits of education, whether compulsory or voluntary, we leave it to our readers to calculate. When the Act was made applicable to the whole State, we believe in 1910, there was no idea then of excluding any community from its advantages; now, however, it would appear that the Act will eventually be limited to Brahmans, Baniyas and Patidars and other advanced communities and all the backward communities who stand most in need of compulsion, will be swept clean out of it. What a tragedy that this should happen under the regime of a ruler reputed to be the stoutest living champion of the backward classes!

THE retrogression in Baroda's education is evidenced in many other directions 'Nation-Builders' as well. As one out of many instances that can be quoted, we may

point to the closure of training colleges. For all vernacular training colleges for men and women teachers in the districts have been closed recently, those only in Baroda city being retained. Was there a plethora of trained teachers in all village schools? Even when the district training colleges existed, only one year's training was available, and even this limited training is not now considered necessary. The initial pay of primary school teachers was heretofore fixed at the meagre sum of Rs. 15 per month, less than a manual labourer's wages. As if this had been found to be too luxurious, it has now been cut down to Rs. 12 and all new entrants shall start with that sum, which is considered adequate. As if these cuts were not sufficient it is suggested that fees should be levied from children attending those standards in primary schools, which are not taught in the compulsory period, i. e. in the fifth and sixth standards. These are perhaps small matters, but they fill one's heart with poignant sorrow that that they should happen during the administration of His Highness Sir Sayajirao.

WE must congratulate *The People* of the 5th on Agnes Smedley's fine article about the Indian *troupe* which is at present being exhibited at the Berlin Zoo by Hagenbeck, the well-known dealer in wild animals. At one time these shows were quite common; but we thought that the War had given them their *coup de grace*. Such obviously is not the case: and this year Berlin crowds are ga-

ping at countrymen of ours, as if they were so many wild animals. It is satisfactory to find that the occurrence has created such a stir, both in this country and in Germany. In order however that Indians may not be spared any particle of the humiliation, some (fortunately few) members of the Hindustan Society of Germany have refused to join in the protest, because the Indians exhibited are not "Aryans"! As Agnes Smedley rightly observes, if Indians had not looked upon Indians in this manner, there would be no Indians that could be exhibited in that fashion; for the amused contempt with which these wretched outcasts from Gujerat are being stared at by unthinking crowds of pleasure seekers in Berlin, is but a reflex of that amused contempt with which all "superior" castes in our own country are looking down upon all "inferior" castes: and it is but a just Nemesis which makes us, all of us, now being looked down upon by the "White Man." This does not however excuse the Government of India from having allowed these people to leave their country—a point not mentioned by Miss Smedley. They apparently are under an indenture (having to "perform" six times a day, not being allowed to leave their "compound", the Zoo, &c.): and the emigration of indentured labourers from India is altogether prohibited. Under what subterfuge were these people taken out of their country? Mussolini has prohibited Italians from going abroad as organ grinders with their traditional monkeys: surely it needs no Mussolini in India, to prevent Indians from being exported, as if they were so many monkeys themselves.

* * *

THERE have been so many changes and intractable adjustments in the statistics relating to railway collieries published from time to time in the annual report on the administration of Indian railways that it is impossible to see exactly how the collieries are faring as commercial undertakings; but nevertheless we have always had the impression that the railway collieries taken collectively are a commercial failure and the proceedings of the Railway Standing Finance Committee as published in the newspapers last month appear to justify over impression. This Committee which met on August 13 approved the Government's proposals for the centralisation of the control and administration of certain railway collieries. The Bengal Nagpur and the East Indian railway collieries remain outside the scheme. No explanation is offered for the exclusion of the Bengal Nagpur railway collieries, but as regards the East Indian railway collieries, the reason given is that the administration of these collieries has been for many years working satisfactorily. The present step is therefore evidently in the direction of placing the *unsatisfactory* collieries on a self-supporting basis and as such we welcome the step. We hope the Committee will enable the public to watch the progress of this reform from time to time. The narrative, financial and statistical statements as at present published with the annual Railway Administration Report serve no useful public purpose.

* * *

THE question of the employment of women underground in Japanese mines was considered recently by the Commission on General Problems of the Japanese Association for International Labour Legislation, which adopted the following resolution on the subject:

"This Association, prompted by humanitarian motives, having regard to the importance of protecting mothers and taking into consideration the general tendency in foreign countries on this question, recognises the necessity of prohibiting women from working underground in mines, even though this involves some sacrifice on the part of industry.

"We further recognise that the most effectual method of effecting such prohibition would be by the prompt establishment by law of the principle of prohibition. As a transitional measure, however, we believe that it is proper to allow those women who are at present working underground in mines to continue their work for three years."

It will be seen that this resolution runs very much on the same lines with the decision of the Government of India: immediate recognition of the principle of prohibition and continuance of the underground labour of women for three years. In India, however, the prohibition has not come about even after three years have passed, the question being still under the consideration of the Government of India. The "general tendency in foreign countries on this question", to which the resolution quoted above makes reference will be clearly seen from the digest, prepared for us by I. L. O. and given on next page, of the existing laws in European countries on this subject.

* * *

WE are told that the real inward reason of the present British coalminers' strike —and others. is the economic fact, that there are half a million miners too many in Great Britain. In this connection it is interesting to see what the German collieries in the Ruhr have done.* For one thing 150,000 miners have been dismissed since 1923, so that at present no Ruhr miner is above 45 years. For another employment of machinery has increased enormously. In 1913 95% of the coal was picked manually, in 1925 51½% was picked by machinery; in April 1924, 16,781 machines of various kinds were employed for that purpose, in December 1925 76,385—and it is obvious, that the mere number of machines is not enough to describe the extent to which mechanisation has gone there. In 1913 a miner picked 1'845 tons per shift, in May 1926 2'383; or, taking the whole labour employed about a mine, the coal produced per worker rose in that period from 0'943 to 1'1 tons. We do not know what the corresponding figures for Gt. Britain are; but from the last Annual Report of the French Coal Owners' Association** we glean the following comparative table:

Out-put of Coal per man shift.	in tons.	in % of 1913 output.
in Great Britain	0.903	88%
Belgium	?	91%
Germany	1'022	109%
France	0'575	82%

We always hear what the miners ought to do: after reading these figures one would be interested to know what the mine owners in Britain have done technically.

* * *

* We quote from *Frankfurter Zeitung* of August 19.** See *Ind. and Lab. Inf.* of June 21.

POLITICAL PARTIES.

WE in India are having a crop of new political parties of late and Lala Lajpat Rai and Pandit Madan Mohan Malaviya seem to be bent upon adding their quota to the existing number. For, it has been announced that they are contemplating the formation of a new Party to be labelled the Congress Independent Party and are about to invite all and sundry to join it. It is remarkable that in issuing this general invitation to the country to become members of the new organization, the authors of it do not find it necessary even to give a broad outline of its aims and policy or to show why a new platform is deemed necessary. All that is vouchsafed to us is that the principles of the Responsive Co-operation party are sound enough but that its name is not sufficiently attractive. So it amounts to this, that these great leaders believe that the one solution of the many intricate problems with which the country is faced is to invent a name which will appeal to the largest number of people. If the remedy is so simple, the country would have been grateful to these leaders for the new name which they have now proposed when so many attempts were being made before at party formation, some of them successful and some unsuccessful. If only Pandit Malaviya had suggested this name, e. g., when the Indian National Party was launched into existence (and Pandit Malaviya assisted at its birth), both the Independents and the Responsivists and the Liberals would have adopted it in preference to the Indian National Party and Indian unity would have been an accomplished fact by now. Panditji however let the opportunity slip by and he now takes occasion of an unseemly quarrel between Lala Lajpat Rai and Pandit Motilal Nehru to present the same political principles to the country under a new-found name, which he believes will bring all groups of Indian politicians under one wing. The touching faith here displayed in the power of conversion of a mere sound is too pathetic for words. Indeed the only justification for founding the Responsivist party when the Liberal party was in the field or for establishing the Indian National Party when the Liberal and Responsivist parties were in being was that a new name would make a wider appeal and would help in unifying constitutional groups better. We too felt that the old prejudices associated with Liberal and Responsivist politics would perhaps hamper the work of unification and helped all we could in forming the Indian National Party. Politics in India have not yet developed to such an extent that constitutional groups can yet be divided into further divisions advocating different policies. Such divisions will assuredly come by and by and must come, but for the present it is the one business of all constitutionalists to defeat the opposing policy of non-co-operation, indiscriminate obstruction, or abstention. And so long as it is necessary for all lovers of constitu-

tional ways to bend their energies to this task it is neither possible nor desirable to fritter away their energies by further splitting themselves into sectional groups. If then there is an overriding necessity for men of even differing policies to stand together for some time, till all the variants of non-co-operation become utterly powerless, is it wise for men who agree in fundamentals to range themselves under different banners merely because one of such names appears to some a little more attractive than others? We have surely had enough of these parties. If the essential principles for which Constitutionalism stands cannot attract men into the Liberal, Responsivist and Indian National parties the mere change of name of the party is surely not going to attract them; and if there are any such with whom the word "Congress Independent Party" weighs more than the basic principles, it is a question which Pandit Malaviya should seriously ponder over, whether he should throw open his party to men of this type. We believe that all these parties will be of very small duration indeed; their function will be over as soon as Non-co-operation is out of the way. Then will come the time when parties will be formed on the basis of the various constructive policies to be put into effect on coming into power. The sooner it is possible to end the intervening transitional period, the better for the country. For now politics are apt to be guided solely by personal ambitions and personal prejudices irrespective of one's political convictions. The attempt of all well-wishers of the country should therefore be not to multiply the existing parties, but to reduce their number and to abolish them at the earliest possible opportunity in order that they may be replaced by parties which advocate specific policies. The besetting evil of many countries with responsible government is that there are a great number of small political groups without much reason for their existence and and with nothing at the back of them except sectional prejudices. Neither of these groups can singly come into power; they must therefore enter into corrupt alliances with other groups and make themselves responsible for policies of which they do not wholly approve, thus making the administration politically incoherent. If we encourage such sectional groupings in this country, we shall make our administration feeble and inefficient because it is unprincipled and that is the great danger against which we must guard betimes. We therefore doubly deplore the attempt to form another Party with no principles to go upon except the broad one of Constitutionalism and without the formulation, however shadowy, of any specific policy which it will make its endeavour to promote.

WOMAN LABOUR IN MINES.
LAW IN EUROPEAN COUNTRIES.
AUSTRIA.

THE Act of 28 July 1919, sec. 1, relating to the employment of women and young persons, pro-

vides that "women, irrespective of age, shall be employed only above ground in mines; women who are obviously pregnant shall be employed only on light work and no woman shall be employed during the six weeks immediately following her confinement." It is further provided (sec. 2) that "women irrespective of age, shall not be employed in connection with mining at night, i. e., between 8 p. m. and 5 a. m."

BELGIUM.

The work of women underground in mines and quarries is forbidden by article 9 of the law of 13 December 1889. For work above the surface the regulations for industry in general apply.

BULGARIA.

The Act respecting the health and safety of workers of 5/18 April 1917, sec. 15, provides that "women of any age shall not be admitted to work in mines (light work above ground only excepted)".

CZECHOSLOVAKIA.

The Act respecting the Eight-Hour Working Day, 19 December 1919, sec. II (1) provides that only male workers shall be employed in mines, including surface work.

DENMARK.

There appear to be no provisions in Danish law relating to the work of women in mines. There are practically no mines in Denmark.

ESTHONIA.

The Act relating to the employment of children, young persons and women of 20 May 1924, sec. 9, provides that "women shall not be employed in mining work underground." There are no provisions in the Act to prohibit surface work, but sec. 4 provides that "young persons of either sex shall not be employed . . . in undertakings where minerals are worked up."

FINLAND.

I. L. O. is informed that there are no coal mines and only two metal mines in Finland and that these are subject to the general law relating to the employment of labour in industry.

FRANCE.

Art. 55, Book II, of the Labour Code forbids the employment of women of any age underground in mines. Women may perform work above ground subject to certain restrictions as to rest periods and hours.

GERMANY.

Sec. 154 a, of the Industrial Code forbids the employment of women underground in mines and quarries, even if those enterprises employ less than 10 workers. (It is to be noted that enterprises employing less than 10 workers are usually exempt from the provisions of the Code.) The employment of women above ground in extraction work (except sorting, transport, washing and loading) is also forbidden.

GREAT BRITAIN.

The Coal Mines Act 1911, sec. 91, provides that "no woman of any age shall be employed in, or allowed to be for the purpose of employment in,

any mine below ground." The employment of women in work above the surface is allowed with certain restrictions relating to hours, &c., but women thus engaged may not be "employed in moving railway wagons, or in lifting or carrying or moving anything so heavy as to be likely to cause injury to . . . the woman." The Metalliferous Mines Act 1872, sec. 4, provides that "no woman of any age shall be employed in, or allowed to be for the purpose of employment in, any mine to which this Act applies."

GREECE.

Act 4029 of 24 January /6 February 1912, sec. 12, forbids the employment of women in underground work in mines, quarries and in underground employment generally.

HUNGARY.

There appear to be no provisions in the law to regulate this form of employment of women.

IRISH FREE STATE.

The law is as in Great Britain.

ITALY.

Art. 1 of the Royal Decree of 10 November 1907 provides that underground work in mines, quarries and the like may not be performed by women, irrespective of age.

LATVIA.

The Act respecting hours of work, 24 March 1924, sec. 12, provides that "women shall not be employed on work which is unsuitable to their physical development or unhealthy". It is further provided that "the Minister of Labour, in consultation with the Health Department, shall specify the undertakings and establishments and the occupations in which . . . women shall not be employed". So far as I. L. O. is aware, no order has yet been issued and there is no other legislation which would cover the employment under consideration, possibly because the industry, if it exists at all in Latvia, is very little developed.

LITHUANIA.

There are no mines in this country.

LUXEMBURG.

The law of 30 April 1890, art. 2, regulating work in mines and quarries, forbids the employment of women of any age in mines.

NETHERLANDS.

The Mining Regulations 1906, sec. 224, provide that "women shall not be employed in works above ground". Sec. 233 has a similar provision relating to the employment of women underground.

NORWAY.

The Act of 18 September 1915 respecting the protection of workers, sec. 19, provides that "in mines &c., no woman shall be employed in work below ground."

POLAND.

The Employment of Women and Young Persons Act, 2 July 1924, sec. 12, provides that "women shall not be employed on mining work underground." Employment above ground is not spe-

cifically forbidden but sec. 4 provides that "women shall not be employed under conditions rendering the employment particularly dangerous, or unhealthy, or in work which is particularly heavy, or imperils health."

PORTUGAL

The employment of women below the surface in mines would seem to be prohibited by the Decree of 14 April 1891 which regulates the employment of women and children.

RUMANIA.

The Mines Act, 3 July 1924, sec. 81, provides that "women shall not be employed as manual workers underground. This prohibition shall not apply to surface work."

RUSSIA.

Art. 129 of the Labour Code provides that "women and young persons shall not be employed in particularly heavy or unhealthy work, nor in work underground,"

SERB-CROAT-SLOVENE KINGDOM.

The Workers Protection Act, 28 February 1922, sec. 33, provides that the Ministry of Social Affairs shall prescribe the conditions under which women shall be employed in undertakings deemed to be unhealthy on account of the nature of the work performed therein. If the Ministry considers it advisable it may totally prohibit the employment of women in such undertakings.

SPAIN.

By Royal Decree of 25 January 1908, sec. 2, the work of women underground in mines, stone quarries and coal pits is forbidden in the following occupations: hewing and conveying materials, installation work, mining transport apparatus, cranes, lifts, inclined planes and the like, in transporting materials in shafts on the head and shoulders and in timbering work.

SWEDEN.

The Act for the protection of labour, 29 June 1912, sec. 18, provides that "no woman shall be employed on work underground in a quarry or mine."

SWITZERLAND.

Swiss mining industry is quite inconsiderable and is not regulated by any provisions in the Federal laws. In the cantons where such small mining enterprises as exist are found the necessity for regulation of this form of labour has not been felt, perhaps because it would be wholly repugnant to all traditions.

THE BLACK CARGO.

THERE is a play called "The White Cargo" which the bills declared had a great success in America, and what I saw of it made me believe that it was so. It was one of the big successes of the West End, and last winter at the Prince's Theatre, I think it was there that I noticed it, it was already in its second year. Its success in the provinces in Britain was no less remarkable. I myself saw it at the King's Theatre at Edinburgh played to a

crowded out house. Seats had to be secured well in advance, and for a time everybody was talking of the *White Cargo*. Very recently it was staged in Paris and met with the usual reception. The players were a remarkable band who made the most of a striking and provoking theme, which I think would cause as much reflection on the other side of Suez as on this.

The entire story is staged in a bungalow on the west coast of Africa. There is a doctor, a delightful fellow, human, and full of understanding not of the sort of the real aristocrats among men who can be sympathetic without being bohemian, but rather, catholic due to a brilliant failure and dealing absolutions from a final philosophy of pessimism. He is one of the permanent residents of the place who sees men coming out and men going back—always the worse for the coming—and goes on for ever. Another such chronic, Weston, has a different composition; bitter, hard and cynical, he is the anti-the-*is* of a mixture of philosophy, whimsicality, weakness and sorrowfulness. Langford is a straight clean boy out from the West with a fine character and fine intentions to be up and doing and laughs at their prognostications that a few months will see him a victim of the tropic's spell. Which is the witchery of Tondeleyo, a perfect figured half-caste of European descent on her father's side.

This Tondeleyo is "sheer unadulterated femininity from the purely animal standpoint" and animal in more ways than one; she moves not only by the sexual appeal the display of her magnificent body makes, but also by that sweet amiable dependence which one likes to watch in a pet dog or a kitten that spins around you full of frolicsomeness, and which in a woman is what sets fire to the passion in man. It is perhaps this latter quality which takes hold of young Langford who is "determined to stay white and will have none of her." The months pass on and the new recruit's drills are no longer immaculate, his chin has a full week's growth to it, and he falls into line with Weston and the old doctor, the permanent residents, as regards his personal habits. And the outside only reflects the translation of the inner attitude: "If Tondeleyo interests me sufficiently to break the monotony for an hour, why shouldn't I see her?"—it's come to that.

But is not purity the prerogative of youth? and Langford is young. There is contrariety also in it and the prognostications of the old doctor and the rude and ruthless Weston specially, that a few months will see him a victim to the tropics' spell, have to be belied. "Shall we make women harlots instead of wives?" he argues making up his mind to marry Tondeleyo, and the decision, which is savagely attacked by Weston, is received with amazement by the doctor, and is reproved even by the missionary with as much outspokenness as his inverted collar will permit.

Nevertheless the marriage takes place, but it would seem that Tondeleyo is not of the marrying sort. The old doctor sets himself to explain to her the meaning of the formula "Till death us do part" put into her mouth by the presiding padre, which baffles her understanding and impresses her as nothing more than a diabolical trap. Five months are enough to bring repentance to both, and fully impressed of the seriousness of the matrimonial ideal as expounded her by the old doctor, she sets out to poison her husband who is ill with fever so that she may be parted and free.

And Weston discovers her at it, forces the fatal mixture down her throat and kicks her into the

bush. Langford is carried on board the trading ship which has just arrived on the annual visit instead of the usual cargo—"white cargo for home", and the boat leaves in haste.

* * * * *

I hasten to add that the press in Britain at any rate, did not take this play seriously as embodying truth, not even that much of it and that kind of it that one would expect in a work of art. What do you want in a play? Truth? I don't think this is truth—is a characteristic comment. The princess Mary Louise in her "Letters from the Gold Coast", a much noticed and obviously sprightly book of travel, announced in the latest list of London publications (the last week of July), declares that the play is a perfect libel on life in the Gold Coast. Nevertheless, as I said, the play kept everyone who saw it thinking and talking, probably because of its holding fascinating quality. And probably also because, however inaccurate and however disfiguring in the concrete, its basic idea is big and dramatic and compelling—the lure of the crude clash between races of different colour. All meetings are a clash and a crude one at that, where the basis is the unadorned untranslated primitive instinct. It is *a propos* of this that I want to speak here.

* * * * *

We were a small party of Indians all students of the University of Edinburgh, and had booked our seats in a row for the White Cargo. At the significant moments in the performance we looked at each other and discovered that we had all the same thought in our minds "how like a Black Cargo! How true of the Indian student coming out to the West!"

The first years, perhaps not months as in Africa for the cold climate makes for slower rotting I think, pass on uneventfully, and there is enough to feed the imagination in the change of life and of routine that comes with it in the working out and fostering of ambitions, in dreaming gilt-edged dreams and all that sort of thing. But the grey leaden sky which alternates between snow, rain, sleet, fog and frost, gets hold of you as damagingly as the African sun portrayed in this play, for the aching of the fearful monotony is the same whether it arrives *via* body or mind. Its symptoms are unmistakable. The second bests get to be as good as *the* bests as regards class work, and a bare pass is all that you look for where nothing but honours would have done. You shirk.

And you snatch at anything that comes in the way to break the wretched monotony. At first it is nothing more serious than a stolen game of billiards when you ought to be at the lectures and a deputy to put in the card of attendance. Or, if you are a vegetarian you just take a bite of meat, hoping that it would somehow alter the world for you. Some at this stage proceed further and attain a cosmopolitanism in meat-eating which does not stop short of certain ancient prejudices and which would amaze both parties who indulge in breaking each other's heads in Calcutta and give them the common ground of disapproval of their respective young hopefuls. Then you peep into the little group of veterans who assemble together in their favourite corner with the consequence of certain intimacies being formed which draw you on to the "digs" of one of these.

A mysterious principle of brotherhood makes all "chronics" resort to winding alleys rather removed from the usual students' quarters in the city and you carefully watch your way for future guidance. And when you arrive right there, the

withered painting on the door which gives it the apparent dignity of some ancient mouldering brass-work such as you find in Florence or in Venice, the stained curtains with conspicuous rents in them which disfigure rather than adorn the windows inside, and the unmade bed strewn with odd pyjamas and odd slippers may all be forbidding at first sight, but here if anywhere first impressions are shallow. If you are naturally reflective you may pause for a moment only to hear the still small voice within you impatiently cry "Be a sport", which is an expression which covers a multitude of sins, but usually there is no need for conscientious goading, for expectant hilarity behaves like expectant attention and you already enjoy the spiciness of the whole transaction. Presently there is a knock, then another, and then, still another—old "chronics" one and all. And there is tea and cakes and laughter and merriment and the mist of endless smoking of cigarettes like a veil of some exquisite material. Balm to the soul grappling with monotony!

These meetings grow from more to more and momentous decisions come to be made. You are faced with the alternatives of investing the month's last guinea on the examination for which you are altogether unprepared and of risking it on racing which, luck willing, will bring you a recompense altogether like a windfall. The exam. will come again and after all it is only the first chance, and with an emphatic gesture you hand over the pound note to your friend with the old ragged coat who displays the name of the horse in a recent telegram, always private, always reliable. Meanwhile there is another breaking off in the tension of the situation: some one enters with a face all wreathed in smiles announcing "home mail" and money. A voice shouts "drink, man, drink," echoes roll from soul to soul, and drink it has to be. Sage and serious, you hesitate before the glass of inky black crowned with brownish froth. "It is only barley, man" says your neighbour encouragingly, "Be a sport," and metaphysics demolishes all the difference between beer and barley swift as thought.

From beer to more elevating stuff and frequent repetitions of it is often a surprisingly small jump. And what William James says somewhere of a "religious" genius wholly applies to a healthy young toper. They both must *do* something to realise themselves in action. Nor is the motive of such realisation long in coming. There are enough Tondeleyos in Britain and in Europe for every Indian Langford. It may be that you begin by a vigorous walk to the illuminated thoroughfare of the city and once there, linger by the shop windows you catch the reflection of a smile as you peer into one and after rehearsing a response through the same contrivance assure yourself that you are really the objective by turning round. Or, it may come about in another way. Your friend has a friend who has a friend and your friend's friend comes to your friend when you are there with her friend. In the "digs" in sequestered alleys an extra half crown to the landlady will keep her mouth shut as regards these comings and goings. It must be a nuisance to your friend and his friend, and to the friend's friend if you sit there in philosophic detachment or beat a hasty retreat in the face of such providence. And when that fiery stuff you have gulped down is clamouring for a motive for realisation in action it is difficult to flee from it. You must be a sport. Everybody calls her Maggy and why not you?; the question assails you with all the force of the last line of Shelley's little lyric, Love's Philosophy.

You see Maggy home that evening and Maggy meets you not long after at the entrance of a picture-house. The gravitational pull of things completes the story suitably to individual destiny.

* * * * *

All this is no more and no less true than the White Cargo. It is not the whole truth and certainly not nothing but the truth. What is untrue about the White Cargo is that it seeks to represent that every Langford who comes to the Gold Coast comes to the same inevitable destiny, but very probably there is an occasional white cargo comparable to the case of Langford though perhaps not identical with it in its acuteness. And it is certain that there are black cargoes for home, uncommon enough though, among the Indian students who come to Britain for education. I have in mind two cases which came in my view: a boy of excellent disposition and considerable natural abilities belonging to a notable family in one of the Northern Indian States had to leave after three years having done nothing. He used to take the Moral Philosophy Classes which met at 10 o'clock in the morning, and I noticed that all the days he attended them without a single exception he went and had a booze before he came in. To sit beside him was often a real trial due to the stench and he had to let everything go because he had become a perfect imbecile. Another who never managed to enter the university had slightly different tastes, but that road also led to Rome. Let not this however persuade any parent who intends to send his son over here to Europe next winter to give himself another year to consider the matter. Every one knows that every summer sees scores of Indians, successful and distinguished graduates and workers from the British and other universities of Europe leaving for home having fully benefited by their sojourn in the West, and more likely than not, to be the active centres of creative upward effort in their own country. All things point to its being more and more so in the future. Nevertheless the broad fact remains that loneliness often reduces the Indian student in Europe to turn to his primitive instincts for the spice of life, as it may sometimes reduce the settler from the West in the African continent.

And this is in particular true of Britain. I wish to seize this opportunity to say something which I have so much wanted to say during my two years as a student in that country. It is useless to pretend that young people and students in any country will restrain themselves from what "G. B. S." would call "sexual meals" and "sexual adventures" and youth will always shed a sentiment on these repasts and curiosities. No diarchy can succeed in always diverting sex and love in different channels running mechanically parallel without intersecting at any point. And there are even men who question the force of an insistent code of prohibitions in the making of character and transfer the traditional glamour attached to puritanism and asceticism to what they call "experience." If the experience of the foreign student in Britain involves the clash of races of different colour it is wholly a circumstantial affair, and all will take it as such except those who deliberately seek to make political or racial capital out of it, I think. But youth does not turn to the primary biological instincts alone for its sustenance. The age when these are strong is proverbially the period of life also when the higher psychological instincts are powerful and seek expression. It is here that Britain bars her doors to the Indian and, in fairness I must add, to foreigners in general and

the Eastern races in particular. Which makes loneliness peculiar and gives it a direction very undesirable. It is not so elsewhere in Europe, and most if not all Indians who have lived in Britain and on the Continent for some time will I think testify to this. We cannot change a national temperament—other forces must bring it about—but some at least of the students who come to Europe for their education may make the continent their objective, and others may, like Wordsworth's Skylarks give their allegiance to two points, instead of one, out here.

R. R.

THE SIMLA SESSION.

(BY OUR PARLIAMENTARY CORRESPONDENT.)

Simla, 4th September.

"WE cannot enjoy our home life happily, nor do our festivals bring any joy to us." In these words, eloquent in their pathos and anguish, Maulvi Muhammad Yakub summed up the present communal situation. With heads bowed in shame and humiliation, leader after leader among the non-officials, except the fatally optimistic Lalaji, whose motion for adjourning the debate *sine die* was negated, confessed that their efforts to compose communal differences had failed in spite of heroic fasts and penances and recurrent Unity Conferences, and appealed to Government to take a hand in ending the desperate situation by calling a Round Table Conference of popular leaders and experienced officials. Dr. Datta in an impressive speech maintained that the differences were not religious; that they were political, and economic; only these differences found a religious expression among the masses, who were being exploited by the leaders. Almost every non-official speaker repeated this charge that the leaders were sustaining their leadership at the cost of the millions, as Mr. Kabiruddin Ahmed put it. The settlement of these political differences required the co-operation of the third party, the Government, who could not, therefore, escape responsibility for the ugly situation. The appeal for Government intervention was not a matter for them to gloat over; the conclusion was irresistible that the Government have lost the moral leadership of the people of India, as Dr. Datta courageously yet sorrowfully pointed out, using the very words which Mr. Srinivasa Sastri had used on a former occasion when speaking to Lord Reading and his Government in 1922. Dr. Datta gratefully acknowledged that Lord Irwin had, in his Chelmsford Club speech, made a hopeful attempt to regain for the Government the moral leadership of India and it was full of promise. Which sentiments found an echo from all quarters of the House.

At an early stage in the debate Sir Denys Bray made one of his best and characteristic speeches and as it were set the tone to the debate. He rarely speaks in the Assembly. His sole duty seems to be to rise to a point of order the moment even a most casual reference is made to the administra-

tion of Indian or Foreign States. For instance, Mr. K. Rama Iyengar referred to the vast number of pilgrims that visit Rameswaram "from Kashmir, Nepal, Bhutan and from all other parts of India." Instantly Sir Denys was on his legs on a point of order "to point out that Nepal is not a part of India, and it is most improper to talk of it as such." He indulges in a hobby. While enjoying with others, only more so, the "unprincipled humour" as he aptly termed it, of the irrepressible Mr. Kabiruddin Ahmed, he attempts to check it by a deprecatory waving of his hand. When Sir Denys doffs this rôle of keeping others out of speeches and makes one himself, one wishes he spoke oftener. Sir Malcolm Hailey has bequeathed his mantle of eloquence to Sir Denys along with the habit of gently tilting his head as he released the words and phrases which he had paused carefully to weigh and nicely to balance. More in sorrow than in derision, he regretted the absence of the Swarajists in the Assembly when a grave subject touching the moral and spiritual well-being of the people was under solemn consideration, in striking contrast to their presence when a sordid and materialistic subject such as the Currency Bill was under discussion. In solemn and sympathetic tones, he said, that he saw a glimmer of hope in the confession of failure of the non-official leaders and their faith that Government alone could effectively help. The appeal was heard and the Viceroy's Chelmsford Club speech was the ready response to it. The power of the Government to reconcile the differences now depended on the response of the people to the Viceroy's appeal.

Sir Alexander Muddiman outlined the policy of the Government. It was, firstly, to preserve law and order; and, secondly, to promote conciliation. Government was not content with merely preserving law and order; right through they lost no opportunity to promote conciliation. Both in 1915 and 1924 the Government of India called the attention of Local Governments to the problem. Two things emerged from their replies: every effort was made to enlist non-official co-operation whenever trouble was apprehended and all experience showed that there were small local leaders, mostly unknown to official and non-official leaders of the first rank, whose influence was most effective for good or evil, and these had to be controlled or influenced. Formerly disputes were local; now a tiny dispute in one place became a general dispute between the two communities all over. It was impossible for Government to anticipate the trouble that arose, for instance, in Delhi last week. In his final speech Sir Alexander, while welcoming the debate, regretted that few practical suggestions were made as to how Government could help. He could not accept the proposal for a Round Table Conference as defined in the main resolution or the amendments. Government do not propose to shut the door but would gladly assist in any effort at reconcilia-

tion that had any prospect of success. On this assurance the resolution and the amendments were withdrawn.

Sir Alexander's observation that practical suggestions were not plentiful was quite correct. It is true that many spoke, but few would come to grips with the question and talk without reservation. Raja Ghaznafar Ali was fed up with communal bickerings, ashamed of sacrilege and waste of human life and was willing to come to a settlement, but would not let the question of communal electorates, the sheet anchor of Muslim policy, be touched! Col. Crawford said that the European community was equally concerned with others about these communal quarrels and assured the House that his community was willing and anxious to give a helping hand to settle the trouble. He did not say that his community would drop their communal electorates. Mr. K. C. Roy based his plea for a Round Table Conference on the Government of India Act, which laid on the Government of India the primary responsibility for law and order and also charged them with preparing India for full responsible government. The discharge of these high responsibilities was incompatible with communal discord and rioting. Sir Hari Singh Gour opposed the Conference idea and preferred the communal question being referred to a Royal Commission. Lala Lajpat Rai and Pandit Malaviya both opposed the Conference and made what may be termed Congress speeches of the mass meeting type. Lalaji is a confirmed optimist and he found consolation in the fact that India was not alone in undergoing these trials and tribulations. Unrest was world-wide; only India must pass through that inevitable stage as early and as lightly as possible. He thought that communal representation was at the bottom of the mischief; he would either abide by the Lucknow pact or reconsider the question *de novo* but would not agree to the extension of the pact. Pandit Malaviya was convinced that full responsible government was the only radical and sure solution to communal jealousies, and an incredulous smile went round the official benches and even the non-officials shook their heads in scepticism. He appealed to the non-officials to go to the masses and lead them on right lines, with which appeal the Home Member heartily associated himself.

Thus ended a historic debate on a very delicate and dangerous subject and it was very gratifying that it was free from acrimony. But the strain on the nerves was great, so great that on the happy though inconclusive termination of the debate members fled to the lobbies to relax themselves. It was certainly no discourtesy to the next resolution on the agenda paper, to wit, Mr. Dumasia's resolution to permit women to sit in the Assembly. Mr. Dumasia's "manuscript" speech was long and learned; but it was discovered that there was no quorum! The bell signalled S. O. S.

and a few members tore themselves away from the congenial lobbies and dragged themselves into the Chamber. Mr. Dumasia triumphantly finished his speech, whereupon up rose Maulvi Muhammad Yakub and drew largely on Persian poetry, Muhammadan theology and grandmothers' stories to oppose the resolution. And a'l this while facing him sat in the Visitors' Gallery no other than Srimati Sarojini Devi, the second woman President of the Indian National Congress! He raised his eyes, met her accusing glance, and shamefacedly subsided into acquiescence in the passing of the resolution. Mr. Joshi needed no effort to brush aside the old cobwebs of the gallant Maulvi; he based his support on the more fundamental plea that the liberty of the electorate to choose whomsoever it liked, man or woman, should not be restricted, nor should women be denied the civic rights enjoyed by men. Government left the resolution to the free vote of the House and it was carried unanimously. It was a pleasant surprise to find the North-West Frontier stalwart, Nawab Sir Abdul Quayum, who on the communal resolution took a leaf from the book of Sir Umar Hayat Khan of the Council of State and advised that Government should be given a *carte blanche* to "shoot down like dogs" all those who interfered with processions along public roads, argued in favour of the removal of sex disqualification though he coupled it with the advice that women would be consulting their own interest if they stayed away from politics and the Assembly!

The 2nd of September was the last day of the Second Assembly and Deputy President Rangaohari spoke in praise of Mr. Patel's Presidentship of the Assembly and the leaders of all the groups in the House offered bouquet after bouquet of appreciation and admiration of Mr. Patel's conduct in the chair. President Patel was very different from, if not quite a contradiction to, the Swarajist Patel, wherefrom Sir Sivaswamy Aiyer drew the sage and significant lesson that the conferment of responsibility creates a sense of responsibility. He specially emphasised that the Parliamentary tradition of the Speaker being re-elected to the Assembly and the chair uncontested should be established and followed in India also, which suggestion was emphatically endorsed by Sir Walter Willson and other speakers. Mr. Patel acknowledged the generous tributes and said that the moment he was elected to the chair, he shed all his previous political predilections and strove to discharge his new duties as impartially as possible. His object in accepting the place was to show that there is no place of responsibility but an Indian could occupy with distinction. He then shook hands with each and every one of the members present and bade them all goodbye; meaning *Au Revoir*. Following which good example let me, dear Editor, bid you not good-bye, but rather *Au Revoir*.

REVIEWS.

AIMS OF EDUCATION.

ON EDUCATION. By BERTRAND RUSSELL. (George Allen & Unwin, Ltd., London.) 1926. 7½ x 5. pp. 254. 6s.

OUR PUBLIC ELEMENTARY SCHOOLS. By SIR MICHAEL SADLER. (Thornton Butterworth Ltd., London.) 1926. 7 x 4¼. pp. 90. 1s. 6d.

WHEN a few years back Mr. Bertrand Russell discussed the principles of Social Reconstruction he castigated childless theorists who wrote on education as not having any actual children present to their minds while they wrote. His present book on Education is by a parent and is mainly for the benefit of parents that bestow serious thought on the education of their children. The great emphasis the writer lays on the health and the character formation of the children is not misplaced. As according to him, by the time the child is six years old, moral education is nearly complete and anything further in the way of character building is to be done by the boy or the girl as the perfecting of good habits already existing and ambitions already stimulated, the responsibility of the parents in the matter of character formation and the influence of the home in the formative years of childhood are properly brought out, as against the airy theorists who talk of the neglect of character formation in day schools devoted to intellectual education. Intellectual education has no doubt its share in the formation of the student's character and schoolmasters and even Indian schoolmasters contribute their share towards the building up of the character of the young men entrusted to their care. But it must not be forgotten that schools are only part of a child's education. As Sir Michael Sadler reminds us (p. 53), in a public elementary school a teacher has responsibility for less than a quarter of a child's waking hours. If there are nursery schools, if there are hostels, students' homes, remember these are easing the parental burdens and to that extent developing in the parent cuckoo-like characteristics. Perhaps in the Platonic republic of the future communal State, the parent might feel quite free as cuckoos feel in the bird world free from the burden that poor Mill thought would be so educative to the parent himself.

Part II on *Education of Character* in Mr. Russell's book makes available for the reader all that psychology has to teach in the matter of child education: it is a good half of the book and will repay careful study. The chapters on Fear and Truthfulness we would recommend particularly to the Indian parent.

Part I is on *Educational Ideals*. Here is an illuminating paragraph bringing out neatly the distinction between the old discipline that worked through punishment and the new discipline that works through interest in the work: "The old idea of discipline was simple. A child or boy was ordered to do something he disliked or abstain from something he liked. When he disobeyed he suffered physical chastisement, or, in extreme cases, solitary confinement on bread and water. Read, for example, the chapter in *The Fair-child Family*, about how Little Henry was taught Latin. He was told he could never hope to become a clergyman unless he learnt that language, but in spite of this argument the little boy did not apply himself to his book as earnestly as his father desired. So he was shut up in an attic, given only bread and

water, and forbidden to speak to his sisters, who were told that he was in disgrace, and they must have nothing to do with him. Nevertheless, one of them brought him some food. The footman told on her and she got into trouble too. After a certain period in prison, the boy, we are told, began to love Latin, and worked assiduously ever after. Contrast with this Tchehov's story about his uncle who tried to teach a kitten to catch mice. He brought a mouse into the room where the kitten was, but the kitten's hunting instinct was not yet developed, and it paid no attention to the mouse. So he beat it. The next day the same process was repeated, and the next, and the next. As last the Professor became persuaded that it was a stupid kitten, and quite unteachable. In later life, though otherwise normal, it could never see a mouse without sweating in terror and running away. 'Like the kitten,' Tchehov concludes, 'I had the the honour of being taught Latin by my uncle.'

In a chapter on 'Punishment' (p. 138.) Mr. Russell says praise should not be given for anything that should be a matter of course. If this truth be sensibly brought home to our public bodies—what an immense saving of time and money and fuss there would be by the dropping of otiose addresses and demonstrations!

From the limitations of the book, there is not much on the higher courses of education relating to the Secondary and the University Education. However much our sympathies might be for 'equality' we have to recognise that some boys and girls are cleverer than others, and can derive more benefit from higher education. Hence only a minority, those that can intellectually benefit by the prolonged studies, can get the instruction afforded by the Universities. Compulsory education up to 14, education up to 18 to be followed by vocational education after 18 for most, and further education for the intellectual *elite* and not for the brainless rich: this is the rational plan. (234, 235 pp.)

As regards technical skill in teaching, the best teachers must be employed in the earlier years: technical skill avails less in later years and what is important is knowledge of one's subject and keenness about what is being done in it. This keenness is impossible for a man who is overworked and exhausted by teaching. "His subject is likely to become distasteful to him, and his knowledge is almost sure to be confined to what he learnt in his youth." "Every University teacher ought to have a sabbatical year (one in every seven) to be spent in foreign universities or in otherwise acquiring knowledge of what is being done abroad". Hear this, O hear, ye managers of Colleges!

As there is much said, and often unintelligently, on universities and research the following extract from Mr. Russell's book will be useful:

"There is in universities a certain opposition between those who care most for teaching and those who care most for research. This is almost entirely due to a wrong conception of teaching, and to the presence of a number of students whose industry and capacity are below the level which ought to be exacted as a condition of residence. The idea of the old-fashioned school master persists to some extent at universities. There is a desire to have a good moral effect on students, and a wish to drill them in old fashioned, worthless information, largely known to be false, but supposed to be morally elevating. Students ought not to [have to] be exhorted to work, but they should not be allowed to remain if they are found to be wasting

their time whether from idleness or from lack of ability. The only morality which can be profitably exacted is that of work... A teacher should not be expected to work long hours at teaching, and should have abundant leisure for research; but he should be expected to employ this leisure wisely.'

How best to educate our masters is the aim of the public Elementary Schools. The Elementary Educational Code of 1924 says: "The purpose of the Public Elementary School is to form and strengthen the character and to develop the intelligence of the children entrusted to it, and to make the best use of the school years available." Sir Michael Sadler shows how the curriculum in schools is adapted to the requirement, and gives the two model ones, one for boys and one for girls, that secured the £ 500 prize offered by the *Daily Mail*.

K. B. RAMANATHAN.

REFERENCE BOOKS TO READ.

THE EUROPA YEAR BOOK. 1926. London. (Routledge.) 8×5, pp. xxvii and 626.

DAS GEISTIGE EUROPA. 1925. Paderborn. (Schöningh.) 9×6, pp. vii and 210. Mk. 4.

ON dipping into these volumes one is reminded of the gentleman, who maintained that the Encyclopaedia Britannica is not so much a reference book, as a book to be read through from cover to cover, like any other book. Whatever heroism may be required in face of the serried ranks of the Encyclopaedia Britannica, the two books brought to the notice of our readers above certainly make one feel anxious to imitate the gentleman quoted. These books I dare say must be classed as Reference Books: but to treat them as nothing more, would indeed be to do them a great injustice. The *Europa Year Book* is described by its editors (Messrs. Farman, Ramsay Muir and H. F. Spender) in the subtitle as "An Annual Survey of European Politics, Art and Literature; a European Who's Who and Directory and a Statistical Review of Europe:" a pretty handful to dispose of in 600 odd pages! An amazing idea, you may say: quite. But what is more amazing still, is the success with which the Editors have achieved their aim. The first 200 pages (the "Survey") in fact are nothing so much as a collection of 49 leading articles, written by the cream of Europe's intelligentsia and a person must be extraordinarily strong-minded or dull, to be able to resist the temptation of reading them right through, one after another. There is H. G. Wells; A. J. Toynbee; Fridtjof Nansen on the Refugee Problem, Benes on Central Europe, Redlich on Austria, Stephen Gwynn on the Irish Boundary, C. R. Buxton on the Balkans, J. B. S. Haldane on Chemical Warfare, Sir Arthur Salter on Financial Reconstruction, H. J. Laski on Constitutionalism, Loucheur on Economic Situation, A. Zimmern on International Education: whose month does not water at such a bill of fare? But if by less obvious stars, yet the remaining articles contain often some extraordinarily good things: for myself I would single out Dr. Geyl's "Flemish Question", Mario Borsa's "Italy and the League" and W. Kromhout's "The New Architecture in Holland" as particularly stimulating.

In the Second and Third Parts, the narrative proceeds, through under the guise of a *Who's Who* and a *Statesman's Yearbook*. The matter is arranged according to the 28 European countries treated (of whom Ireland is one)—but perhaps a con-

crete example will show best the procedure adopted. Let us take Belgium. First we get the Cabinet (with biographical notes), then the Parties succinctly characterised and with a Who's Who in the Party. Follows the Press, similarly treated; Finance, Commerce, Industry (including Labour organizations); World of Learning (with Universities), Arts, Literature, Publishers, Churches. In the Third Part (why this separation, by the way?) we get a page of statistical tables, an outline map (!) of the Kingdom, a page article explaining the constitution, one ditto on "The Recovery from the War," and a final one giving a "Diary of Events in 1925." If anybody takes any interest at all say, in Belgium, I defy him, to be able to pass by all this—and if he never has so far taken any: why, this is the very thing which will force him to get interested.

The Fourth Part gives comparative statistics for Europe as a whole and the last four pages of the book (misleadingly called "a European Bibliography") gives the titles of books and periodicals on international subjects. The one thing not attempted, is to view the books of the year: and it is here that Fr. Muckermann and Dr. van de Mark with their "Europe of the Mind" (*Das geistige Europa*) come in. These two authors indeed had assembled 3000 reviews of all the important current books of Europe published in 1925: unfortunately (though understandably) the Publishers jibbed at that and as a result the book before us gives us only some general articles about each of the 14 countries treated, followed by a bibliography of the more important books published on all subjects— theological, philosophical, historical, economical, natural history, art, fiction. (As somewhat of a curiosity one might notice under *England, Geographical Books*, Fr. Gille's "Christianity at Home" published in Calcutta in 1924!)

A combination of the two books would certainly give all the materials needed by anyone but the specialist; and I particularly think that no newspaper office in India should be without them; and no publicist either. And wait—did I say, that both books are profusely illustrated with the portraits of everybody who is anybody at all in Europe? Yet such is the case, and honestly, a better £1 or Mk. 4 worth I have not often come across.

Z.

SOCIALISMUS UND WELTGEMEINSCHAFT.

By H. STROBEL, BERLIN. (Firn Verlag).

THIS book was published about a couple of years ago by a prominent German Socialist, hard put to it to reconcile the Marxist theoretical basis of his party with its practical new orientation after the war. Accustomed as one used to be to the clichés of Socialist "class war," it is somewhat startling now to be told that "the moral ideal must be re-established in matters of social development" and that "Socialism will only become scientific, when it ceases to underrate the ideological factor and will take into due consideration morality as a creative influence in history—an urgently required correction of Socialist theory and practice, which does not imply any underrating of the economic element" (p. 135). Similarly, as regards the Internationale Dr. Ströbel truly says: "If rational collaboration is to take the place of present day corruption and war of all against all, relative morality must be superseded by absolute morality. Not what is, what was yesterday and the day before, is of purposive moment, but what ought to be!" (p. 146).

No wonder, there is an increasing tendency on the Continent, for "Reformist" Socialists to ally themselves with the Catholic parties!

Z.

HANDBOOK OF BRITISH MALAYA. By Capt. R. L. GERMAN. London. 1926. 8 x 6 1/4. pp. 183. (Malay States Information Agency, 2s. 6d.)

THIS is a little handbook compiled and published by authority, mainly with a view of giving stay-at-home investors in Malayan concerns some authoritative information regarding the country. To an Asiatic, the chapter "Life in Malaya" may perhaps be the most interesting on account of the self-revelation, all unconscious, of the British Mind. Many illustrations adorn the little volume and a fair map of British Malaya is given in a pocket at the end.

Z.

BOOK RECEIVED.

THE EUROPEAN POWERS AND THE NEAR EAST, 1875-1908. By M. W. TYLER. (The University of Minnesota, Minneapolis.) 1925. 10 x 6 3/4. \$2.

A DANGER SPOT IN EUROPE. By ROBERT DONALD. (Leonard Parsons, Ltd., London.) 1926. 7 1/4 x 4 3/4. pp. 166. 2s. 6d.

LA LIBERTE EN ITALIE. By DON LUIGI STURZO. Paris 1926. 9 x 6. pp. 47. "La Democratie." Frs. 2.50.

The Servants of India Society's Fire Relief Fund.

(23rd August to 5th September)

I.—GENERAL

The Tanjore Central Flood Relief Committee...	Rs. 1000
The Council of the National Liberal Federation of India...	500
The National Council, Y.M.C.A., Calcutta...	447-1
The United Provinces Liberal Association, Allahabad...	250
Srimant Rajesahab of Jawhar	200
Mr. Saohchidananda Sinha, Patna	200
Nawab Shah Rukh Yar Jung Bahadur, Poona	150
Dr. R. K. Naidu, President, Poona Municipality	101
Sir Onkar Mull Jatia, Calcutta	100
Rao Bahadur Hanmantram Ramnath, Poona	100
Mr. Shinappa Naik Anikhiadi, Jamkhandi	51
Mr. K. T. Gupte, Poona	50
Mr. Ramkisangir Dadgir, Inamadri, Yerrowda	50
Mr. Sultan Ahmed, Vice-Chancellor, Patna University, Patna	50
Mr. H. L. Nand Keolyer, Bar-at-Law, Patna	50
Mr. B. C. Ghose, Bar-at-Law, Calcutta	50
Through Mr. V. G. Sundaram, Quilon	35
Mr. Vasonji Morarji, Bombay	25
The Gokhale Education Society, Bombay	25
Mr. D. Vaidyanatha Dikshatar, Mayavaram	25
Rao Bahadur Moro Chintaman Joshi, Satara	25
Mr. B. K. Ghosh, Bar-at-Law, Calcutta	25
Mr. A. K. Roy, Bar-at-Law, Calcutta	25
The Associated Trading Co., Bombay	25
Mr. K. R. Satha, Poona	25
Dr. S. V. Kirtane, Poona	25
Dr. Mrs. Sundrabai Kirtane, Poona	25
Mr. S. N. Moos, I.E.S., Poona	25
Mr. Pandurang V. Lad, Poona	25
A Friend, Poona	25
Mr. R. L. Nand Keolyer, Gaya	25
Mr. V. G. Gadgil, Poona	25
Mr. Rajeshwari Prasad, Gaya	20

Mr. D. C. Gupta, Director of Industries, Patna	20	Mr. A. Hron ...	100
Mr. H. P. Cowar, Calcutta	20	Lala Mahadeo Prasad ...	100
Mr. S. N. Banerjee, Bar-at-Law, Calcutta	20	Pt. Bishwa Nath Tholal	100
Mr. Nalini R. Sarkar, M.L.C. Calcutta	20	Mr. Ganesh Prasad Dalal	100
Students, Bulsara's Business College, Karachi	16	Mr. Kachar ...	100
Rev. Dr. J. W. Pickett, Lucknow	15	Mr. Raghu Nath Rai Srinivas	100
Sundry collections at Tinnevely	14	Dr. Trivedi ...	51
Mr. L. D. Venkatarama Iyer, Madras	10	B. Brij Narayan Mehrotra	51
Mr. B. Nagalingam Pillay, Mayavaram	10	Lala Budhu Lal	51
Sundry collections at Mayavaram	10	Dr. S. N. Sen.	50
Mr. K. S. Madhava Iyer, Tinnevely	10	Mr. Munna Lal, Vakil	50
Mr. K. S. Ponnuswamy Pillay, Tinnevely	10	Pt. Rameshwar Nath Dar	50
Dr. D. N. Ray, Calcutta	10	Staff and Students of Christ Church College	42-7-3
Dr. S. K. Apte, Sholapur	10	Mr. Khare ...	36
Mr. Motiram M. Gidwani, Pinyeri (Sind)	10	Mr. Mukudi Lal Gangu	25
Mr. S. R. Yeravadekar, Poona	10	Mr. Patel ...	25
Mr. V. K. Bhonsle, Poona	10	Mr. B. N. Chopra	20
Mr. Babu Hari Hande, Poona	10		
The Poona Seva Sadan Society's Boarding House	8-4		
Miss Durgabai Gandhi, Poona	5		
Mrs. Sagunabai Agashe, Poona	5		
Mr. Lakshmi Narayan, Bez Barua...	5		
Gujarati Seva Samiti, Karachi	5		
Mr. S. C. Naskar, Calcutta	5		
Mr. B. B. Sarkar, Calcutta	5		
Mr. Surendra Nath Roy, M.L.C., Calcutta	5		
Mr. Kishen Dayal Jalan, Calcutta...	5		
Mr. Anant Vasudeo Sabade, Jamkhandi	5		
Mr. V. N. Sathe, Poona	5		
Mr. S. K. Phatak, Nagpur	5		
Mr. I. Senapati, Cuttack	5		
Babu Giriya Bhushan Dutta, Angul	3		
Mr. H. K. Madakikar, Akalkot	3		
Mr. M. V. Varma, Pleader, Sambalpur	3		
Mr. J. L. De Souza, Akalkot	2		
Mr. Gokulananda Mahaphtre, Sambalpur	2		
Mr. Bharmappa Padmappa Patil, Hosur	2		
Mr. K. V. Phatak, Jalgaon	1		
Total ...	Rs. 4,098-5-0		
II.—COLLECTION IN CAWNPORE. (2nd Instalment.)		III.—COLLECTION IN SAHARANPUR.	
Messrs. Tej Pal Jamna Das	Rs. 500	Babu Mela Ram, Vakil	100
B. Chundi Lal Gerg	351	Rai Bahadur Seth Kbirb Chand	50
Messrs. Sri Ram Mahadeo	261	Lala Narain Parshad	50
L. Kamapat	251	Lala Girdhar Lal, Vakil	50
Shazada Babu's Nephew	251	Pandit Brij Bhukan Lal	50
Messrs. Manji Bhimji	251	Pandit Mohan Lal	25
Pt. Ganga Prasad Bajpai	251	Lal Madho Ram	25
B. Vikramajit Singh	250	Lala Nemi Das, Banker	25
Messrs. Manohar Das Ram Prasad	201	Lala Sumer Chand	25
Messrs. Moti Ram Kam Kumar	201	Lala Manohar Lal	25
B. Salig Ram (Messrs. Ram Lal Bulaki Das)	201	Pandit Moti Lal Bhargava	25
Messrs. Bal Krishna Hoheshwari	201	A friend	21
Messrs. Tulsi Ram Jia Lal	200	Lala Devi Chand	20
Lala Rup Chand Jain	151	Seth Nemi Sukhdas	20
Rai Bahadur Behari Lal	151	Lala Beni Parshad	11
Messrs. Behari Lal Ram Charan	151	Mr. Giraj Bahadur	10
B. Ram Senahi Seth	125	A Sympathiser	10
B. Manghi Prasad	125	Dr. S. C. Banerjee	10
Lala Shadi Ram (Ganges Flour Mill)	125	Smaller amounts	43
Messrs. Jagannath Manni Lal	101		
Mr. Lallumal, Broker	101		
P. Bishambhar Nath Sheekumar	101		
Mr. Jugalkishore Baldeo Sahai	101		
Mr. Behari Lal Manni Lal	101		
Messrs. Moonal Lal & Sons	101		
Mr. Ram Kumar Newabi	101		
B. Sita Ram mehrotra	101		
Mr. Din Nath Hemraj (Oil Mill Co.)	100		
		Total ...	Rs. 595
		IV.—COLLECTION IN SIMLA.	
		The hon'ble Sir Maneckji B. Dadabhoy,	
		K.C.I.E. ...	200
		Sir Walter Willson, M.L.A.	150
		Sir Darcy Lindsay, C.B.E., M.L.A.	150
		Sardar Bomanji A. Dalal, M.L.A.	101
		Diwan Bahadur C. V. Viswanatha	
		Sastri, M.L.A.	100
		Khan Bahadur S. Muhamud Ismail, M.L.A.	100
		The Hon'ble V. Ramadoss	100
		Mr. N. M. Dumasia, M.L.A.	50
		Mr. E. F. Sykes, M.L.A.	50
		Mr. E. S. Roffey, M.L.A.	50
		Sardar N. N. Mutalik, M.L.A.	50
		Col. H. A. J. Gidney, M.L.A.	25
		Col. J. D. Crawford, D.S.O., M.C., M.L.A.	25
		Capt. Suraj Singh Bahadur, I.O.M.	20
		Dr. Haji Syed Abdul Kadar Saheb	
		Jeelani, M.L.A.	20
		Collection in the Central Board of	
		Revenue	17-12-0
		Raja Ghazanfar Ali Khan, M.L.A.	15
		The Hon'ble P.C.D. Chari	10
		Capt. Aajib Khan Sardar Bahadur, O.B.E., I.O.M.	10
		Dr. Dhanpatrai Mehta	5
			1248-12-0
		Total for two weeks	Rs. 12,099-8-3
		The total amount realised to date	Rs. 95,778-15-0