

THE Servant of India

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CONTENTS.

	Page
TOPICS OF THE WEEK	185
ARTICLES :—	
" Preliminary Reconnaissance "	188
Prof. Karve's Life-Work. By Prof. V. M. Joshi, M.A.	189
Student Interchange and International Peace. By Miss M. A. Craig McGeachy	191
OUR SOUTH AFRICAN LETTER	193
OUR PARLIAMENTARY LETTER	193
OUR U. P. LETTER	194
REVIEW SECTION :—	
The World Court. By T. R. Venkatarama Sastri, C.I.E.	195
Chile's Political Development. By Miss A. B. Van Doren	196
Mainntrition in Children. By Rao Bahadur Dr. P. V. Shikhare, L.M. & S. F.C.P.S., B.M.S. (retired)	197
The Social Value of Saints. By Rev. Father H. V. Elwin, B.A.	198
The Muslim Prophet. By Madhavrao Patwardhan, M.A.	199
SHORT NOTICES	199
BOOKS RECEIVED	200

TOPICS OF THE WEEK.

INDIA possesses few patriots of the sterling worth of Lala Lajpat Rai who would be prepared to make any sacrifice for the sake of their country. His sacrifices in the national cause ever since he began to participate in public life are well-known and constitute a glorious page in the history of India's struggle for freedom. He has added one more when in connection with the recent anniversary celebration of the Servants of People Society founded by him he announced his intention to devote practically the whole of his property to the medical relief of women. His wife also deserves great praise for giving her willing consent to the devotion of her own part of the property, which comes to Rs. 45,000, to the same purpose, which with Lalaji's Rs. 55,000, makes a splendid nucleus of one lakh of rupees. To this he proposes to add Rs. 2 lakhs by public subscriptions of which Rs. 57,000 have been already realised. When the three lakhs are collected, the Trust which he has created will decide where to start a hospital for women, and probably for children as well.

THE following extract from the *Pioneer* admirably sums up the situation in India with regard to the Statutory Commission, for whose reproduction in these columns we do not think we need make any apology :—

" Politicians who are more accustomed to the working and composition of Sir John Simon's mind than the main Indian public will not be surprised at his latest utterance. The peculiar faculty of believing in the existence of a state of things, of seeing evidence for preconceived notions has always been the weakness in the Chairman of the Commission, which has prevented him taking first rank among statesmen in Great Britain. There is a strong strain of smugish rectitude about Sir John, which unfortunately blinds him to political facts as they are, and leads him into the pulpit instead of into the conciliator's chair. In Tuesday's speech there are undoubted signs of this tendency. In effect he bases a sermonette on faith and trust and goodwill in the belief that 'suspicion is melting away' and that after two months the Commission 'is not dissatisfied with the results' which have followed their original offer of Feb. 6. This is a frame of mind in which the wish is father to the thought. No possible good can result from such a purblind attitude. No one doubts that a certain amount of good has been done, but there are many who believe that on balance the situation is much as it was in February—and that is not hopeful or promising of widespread co-operation. If the Commission is to return with their hearts bursting with gratitude for their reception and their anticipations buoyantly optimistic, the future is indeed gloomy. Not on such phantasies are valid political edifices constructed "

* * *

SIR WILLIAM JOYNSON-HICKS has moved in the Commons the second reading of the Equal Franchise Bill. This measure would give the vote to every woman who had reached the age of 21 and who had resided in premises or carried on business in premises with not less than £10 annual rent; in addition a husband or a wife would have a second vote if the other had a second vote in respect of business premises. If the Bill becomes law Great Britain would have the satisfaction of being one of the most democratic countries in the world. Looking back to the history of reform, it is worth noting that Beaconsfield took a leaf out of the book of the Liberals and succeeded in passing a Reform Bill of his own, which added

nearly one million voters to the register and made the vote reach strata lower than the middle-class, thus weakening the *bourgeois* supremacy. Having regard to the phenomenal progress made by women in business and professions, it would be sheer injustice to deny to five million women, at present without a vote, any representation in the House of Commons. Of course the anti-feminists would be against such an extension of franchise because they believe that political pre-occupations may divert women from their proper sphere of work. But exercising the right of voting once every seven years cannot possibly be said to convert an average woman-voter into a politician. The Labour Party, as Mr. Snowden said, had been whole-hearted in its support of political equality of the sexes. The curious plea of Col. Applin that Indians would object to being governed by a Parliament consisting of members sent by a predominant woman vote is too humorous to be replied to seriously. But as an indication of the opinion of a certain section of the British people Col. Applin's contention ought to be regarded as important. We are sure that if Lord Curzon had been living to-day he would have voted against the Bill; but the belief of a section of Conservatives ought not to come in the way of a reform which the consensus of opinion of all thinking men regards as inevitable because it is demanded by justice. Judging from the rumours about the political sympathies of the new women voters it is very likely that the new vote would lend its weight to support the Socialists thus weakening the chances of success of both the Conservatives and the revived Liberal Party.

AT the last session of the East African Indian Communal Electorates in Kenya. National Congress the acceptance, which had been accorded to the principle of communal representation in 1923, was cancelled and those Indians who had registered themselves as electors were recommended to withdraw their names from the register and a prohibition was laid on all to offer themselves for nomination as candidates. No steps seem yet to have been taken to score out Indian names from the communal roll, but no one came forward to seek nomination for the vacant seats within the prescribed period, which means that Indians will go unrepresented on the Legislative Council in the immediate future. This refusal to participate in election is of course intended as a protest against the communal register which has been in force in Kenya ever since 1924. The Indian community has never reconciled itself to it, and for the first two years Government, in order to spare its objection on the ground of principle, used to nominate members of its selection, so that these could attend the Council primarily as appointees of Government and only secondarily as the chosen representatives of the Indian community. In 1926 however the Congress abandoned its objection to the communal register, but last year it reverted again to its former position and decided to stand aside from the election altogether. If the community is at all keen, as evidently it is, on maintaining intact its adherence to the common roll, this is surely the time when it should make a striking demonstration of the fact, for the Hilton-Young Commission has just completed its inquiry and is engaged in considering what changes should be introduced in the existing constitutions of the East African countries. In the meanwhile the Imperial Government has reiterated the principle of communal election and even before this was done the Governor of Kenya went so far as to declare that the principle "is absolutely essential in East Africa." If therefore the Indian community is uncompromisingly opposed

to the principle, this is just the moment when the opposition should be broadcasted as it has now been done, even though it results in the temporary loss of the right of representation. We need hardly say that we approve cordially of the decision and are sincerely glad to see due emphasis laid on the common roll, which was in serious jeopardy as a result of the temporising policy adopted by the Congress. The only way out of the present impasse is for His Majesty's Government to discard this new departure of communal election and go back to the common register as had been decided upon in the Wood-Winterton agreement.

THE people of Mysore do not seem to be very far from freedom of the press which the Press Regulation of 1908 so long denied them. This outdid the notorious Indian Press Act in the severity of its provisions and made the State's permission a condition precedent to the publication of a newspaper, non-compliance being met, not with imprisonment or fine as under the Indian Press Act, but with deportation. With such a stringent regulation in force there was not much scope for independent journalism in the State, which greatly took away from its reputation as a progressive one. But the proceedings of the last session of the Mysore Legislative Council give ground for the hope that arbitrary restrictions on the liberty of the press there will before long be a thing of the past, for the Council has passed a motion asking the Maharaja's Government to take steps to repeal the obnoxious regulation. This by itself does not mean much; but what is far more important is that the Maharaja has promised to carry the Council's wishes into effect, which is very creditable to him. No doubt the Government have reserved to themselves the power to control the press by other means; but we shall hope that these will be modelled more or less on those obtaining in British India at the present time.

MR. AMERY'S speech in the House of Commons on the British Guiana Bill exhaustively dealt with the reasons which dictated a change in the Constitution of the Colony. According to the present constitution one body is responsible for schemes of legislation and another for finance. In the case of a loan therefore there is nothing to ensure that any undertaking with regard to the repayment of interest or capital will be carried out. Mr. Amery stressed the point that the local Commission appointed to consider the question of a new Constitution were unanimous in their recommendations. Mr. Amery's assurances that there was no intention of curtailing self-government baked no bread and Mr. Ammon said that in his opinion this was a case of Parliament going back on the policy of representative government; the present Bill he said meant that people were going to have no control over finance. Mr. Snell, one of the members of the Constitution Commission, pointed out that the crisis which had arisen in British Guiana was not unique but was such as always arises when we have to deal with a mixed population as in India, Ceylon and Kenya and the problem was how to bring the Colony "into the main stream of British development so as to train the people for ultimate self-government." In his opinion the reserve power of the Governor was necessary to prevent a financial crisis and one reason why he supported the Bill was that the concentration of power in the hands of the Colonial Secretary for a few years would prevent capitalist exploitation of the land of the Colony. In passing we may note that Mr. Snell gives a certificate to the Indian for being a

splendid colonist. Col. Wedgwood laid his finger on the weak points of the Bill, viz. the narrowness of the franchise and the smallness of the legislative body and asked for guarantees that the Colonial Office would not succumb to the concession hunters. Mr. Lansbury said that the experience in India during the last few years had shown that the business of pretending to give self-government and retaining an overriding power in finance were hardly compatible; in any case he did not believe that financial difficulties were a reason for taking away the right of self-government from a Colony which had possessed it for 150 years. Mr. Ormsby-Gore thought that the Bill would secure an advanced type of Crown Colony Constitution because the non-officials would have a majority.

He commended specially to the attention of members the feature of the new constitution which consisted in greater association between non-official elements in the work of the Executive Council. We hardly think that an Executive Council in which there are 7 nominated members—of whom 4 are officials—as against only 2 elected members of the Legislature can be regarded as a great step in advance towards democratic government. Curiously enough it is an advance upon Indian conditions which leave no room for an elected member of the Executive Council. The voting on the second reading of the Bill makes it almost certain that the Bill would soon become an Act. Owing to the narrow franchise, the struggle is really between foreign capitalists who would have the enterprise to develop the Colony and the local planters who will have to bear the burden of development. Under the new constitution the people's representatives will have no control over the Debt Policy of the Colony.

A VERY important contribution to the debate in the Assembly was made by Pandit Kunzru in his speech on the motion for reduction of the Army grant. Tracing the history of Army organization since 1858 Pandit Kunzru proved that the position of Indians had decidedly deteriorated. This deterioration was clearly due to racial considerations and it is on these grounds that Lord Roberts opposed the scheme for placing Indians on the same footing as British officers in the eighties of the last century. It is very creditable to Lord Kitchener that as early as 1904 he boldly pronounced that the dread of a mutiny was an anachronism and that the time had come to open certain doors to Indian officers and to raise their status. But as usual nothing was done in the matter till we come to the Sandhurst Committee. In the light of these things Pandit Kunzru asked whether we had not waited sufficiently long. Examining the offer of the Commander-in-Chief, Pandit Kunzru showed that the promised recruitment of 37 Indians out of a total recruitment of 160 was far short of the demand put forward by the Assembly in 1921 for a 25 p. c. Indian recruitment to begin with. He then dwelt on the consequences of the announcement recently made that the policy of the Government was to substitute for the officers holding the Viceroy's Commission officers holding the King's Commission. The object of this, he said, is to delay the time when Indians as superior officers might command mixed regiments. The Skeen Committee has expressed nothing but praise for the Military Colleges established in Canada and Australia and therefore the argument of the Commander-in-Chief that a newly established institution will be at a disadvantage in comparison with the British Sandhurst falls absolutely flat. As for the argument based on lack of material, Pandit Kunzru pointed out that the Skeen Committee admitted that the Royal Military College at Dehra

Dun was turning out excellent material which can pass with credit into Sandhurst. On the financial side too, he showed that the adoption of the Inchoape Committee's recommendation that the peace establishment of a battalion should be fixed at 20 p. c. below the war establishment would lead to great economy. In our opinion the most important point made out by him was that the present system is maintained in order to have a reserve for the British Army. It is only fair that a part of the expense of training the British recruits should be borne by the British Exchequer. Because of the recruitment of a portion of the British Army from England, India has to pay about Rs. 2-35 crores, not to mention the heavy burden which the payment of higher salaries to the British personnel means to it. As for the contention that the military policy in regard to British officers is guided solely by considerations of efficiency, Pandit Kunzru said that there is incontrovertible evidence to show that it was a pure myth. And who are to be the judges of efficiency? Of course the honourable members on the Government benches.

* * *

NEARLY two years ago the Maharaja of Bharatpur publicly expressed a desire to see compulsory primary education made compulsory throughout his State. We are glad that the desire has since been translated into action with the result that

a law to enforce compulsory education was enacted last year and is now in force. But it is much to be regretted that it does not apply to girls. Another drawback of the measure is that it does not allow much liberty of action to local authorities who are to administer it, but will be required to seek the Dewan's sanction at each and every step. Under this law a local authority can ask for the application of the Act if three-fourths of its members present at the special meeting where the question will be considered are in favour of such application. The next step is the inviting of any objections the local people may have against the proposal which then goes to the Dewan with full information as regards accommodation, equipment, staff and financial provision. The Dewan, it need hardly be added, has the power to accept, modify, reject or return for further particulars all such schemes submitted to him. Boys between 6 and 11, or 7 and 12 in some localities subject to the Dewan's approval, must under the Act attend school, and parents failing to send them to school make themselves liable to a fine of Rs. 5 unless they are able to show reasonable excuse for their non-attendance. Provision is also made for exemption on "religious grounds". We have yet to learn that there is any religion which prohibits its followers from educating their sons; but perhaps all that this means is that if during some religious ceremonies or festivals a boy finds himself unable to attend school he should be excused. If so, it is difficult to see why even when such ceremonies are in progress he should find it difficult to satisfy the obligations under the Act. Education under this law will of course be free; so also the supply of books and other materials in school. Penalty for the employment of a boy who ought to be at school has been prescribed in the Act at Rs. 15, but of course no prosecutions will lie against parents or employers of boys of school age except after due warning. But the one great flaw of this law is the total absence of any statutory liability on the State revenues for schemes of compulsory education. In its absence we are afraid there will not be much inducement for local authorities with their very meagre resources to try to make the scheme of compulsory primary education a success.

" PRELIMINARY RECONNAISSANCE. "

THE Simon Commission's preliminary visit to India has ended with what the Commission itself considers to be thoroughly satisfactory results. The visit was undertaken, we are told, for the twofold purpose of appreciating on the spot the principal problems which the Commission will be called upon to deal with in its next and longer visit and of inviting the co-operation of the people of India in the inquiry it will then take in hand. A successful issue to the present visit can then only mean that the Royal Commissioners have gained a correct idea of the nature and magnitude of their task and that they are sure that the Indian politicians, with whom the Commissioners are primarily concerned, will give them the co-operation sought by them. On the Commission's achievement on the first head we should hesitate to give an opinion, but one would hardly think that the tours made by the Commission of a handful of places in this continent and the manner in which they were made were such as to afford much instruction. Maybe the Commission is blessed with such a remarkable insight as to be able to penetrate through the few people that went to meet it into the minds of the many that shunned it, but if even in such unpropitious circumstances it could inform itself of the nature of its work, we should think that they need not have left England at all in order to understand the Indian problem. On the second head, however, the Commission's achievement can be definitely measured, for we all know or can easily find out how many politically-minded Indians approached the Commission with a view to co-operation and how many refused to do so. The unqualified satisfaction which the Commission expresses in this respect will occasion widespread disappointment in India.

To us this is the only point in connexion with which the Commission causes disappointment and bitter disappointment, for in no other respects had we for our part entertained any expectations of this body. We had no illusions as to the possibility of the Commission enlarging the sphere of the Indian Committees' functions and enhancing their powers so as to raise them to a status of equality with itself and therefore the possibility of the boycott being called off. But we certainly did expect the Commission to make a clean breast of it if it found that, in spite of its earnest endeavours to enlist the co-operation of the people, it had failed to do so. But the Commission has been throughout its stay in India a great propagandist in favour of co-operation misrepresenting the real situation as much as the low-class Anglo-Indian press. The way Sir John Simon belittled the vote of the Legislative Assembly at an interview in Calcutta and again later on the eve of the Commission's departure was entirely unworthy of the high office which he holds on the Commission. He says now: "We have established personal contact with all communities and classes in the various parts of the country we have visited, north and south, in town and in country." This is palpably and demonstrably untrue, the fact

being that he and his colleagues met with ignominious failure at every place they visited in establishing contact with the persons who at all count in politics. Indians may be quite wrong-headed in boycotting the Commission; but the fact is beyond dispute that the boycott is widespread and partaken in by almost the whole influential section among them. It was the clear duty of the Commission to warn His Majesty's Government who had appointed it of the futility of persevering with an inquiry from which the people as a whole had determined to stand apart. The final decision would of course lie in any case with Government, the Commissioners being under an obligation to go on with the inquiry, however infructuous, if such was the Government's decision. But the Commission is deliberately misleading Government by making it appear that the opposition to boycott is breaking down. For the plain fact is that the Commission's communiqués or the Viceroy's exhortations have not made the slightest impression on the country, the boycott being all but universal in so far as the politically-minded section of the people is concerned.

Obviously the original intention of Government and the Commission was that the latter should in this first visit come into personal contact with the Indian Committees which were by then to be brought into being and settle preliminary details. But the Assembly has balked them of this, with the result that the Commission was left very much in the air, having nothing to do except receiving addresses from meetings of municipal committees held under police guard. The Commission is perhaps waiting for something favourable to turn up before it is time to set up central and local Committees, but it will soon find how gravely mistaken it was in cherishing such a hope. What we are however immediately concerned with is the reprehensible manner in which it has been perverting facts, thus proving its utter unfitness to deliver an impartial verdict on the momentous issues remitted to it for inquiry. That the Commission's self-complaisance is not at all justified by the events that happened during the last two months, but that the boycott is effective and bound to prove fatal to the future inquiry is proved by an outspoken article in the *Pioneer*, which is no friend of the boycotters and certainly no enemy of Government.

It is too late in the day to prove that the Indian Committees occupy a status of glaring inequality *vis a vis* the British Commission. The Commission's own statements have not made a tittle of difference to the position as laid down in Parliament in November last. If the Commission is still eager to find out wherein real equality consists, let it turn to a leading article in the *Statesman* (surely a respectable enough newspaper for the Commission to consult) as early as December 4, 1927. The idea there developed is in essence the same as the one enunciated by the *Pioneer* in the article above referred to. It is briefly this: that the British Parliament will appoint a Committee and the Indian Parliament will appoint another. They will confer together at

all stages on a footing of equality, on the distinct understanding that their report will go forward only when both sections agree in its recommendations. The requirement of the consent of two parties instead of one at once makes both sections co-equal members investing them with equal authority, and the *Statesman* writes, criticising Lord Birkenhead for his intransigent attitude, "until some Secretary of State realizes that the consent of the people who will be required to work the constitution is not only important but essential we shall never get moderation in India, although it is a land full of conservative people." It is too much to hope that the Government will now retrace its steps and assign to the Indian committees a position not of nominal but of actual equality, and it is no use speculating what in the end will happen to the Commission's report and to the future of constitutional government in India.

But we for our part are not perturbed by the course events are taking, for we have far greater faith in the various groups and parties in India sitting down together to hammer out an agreed Constitution than any Commission, however well intentioned, recommending one acceptable to the people. The process of reaching mutual agreement among the various groups is not hindered but much facilitated by the boycott, which brings home to the people the responsibility that is cast on them of producing a concrete scheme of self-government, and this we regard as the most important aspect of boycott. Those countries that have attained self-government, not by co-operating with a Parliamentary Commission in a subsidiary capacity as India is invited to do, but by framing a scheme independently of the rulers and then by the mere pressure of the united will of a people forcing it on them, take an entirely different view of the boycott from the one current in England. The following quotation from the *Irish Statesman* of February 4 is typical of this other view: "There seems little hope that the Simon Commission will be able to do much in face of the almost universal boycott with which it is threatened, but it may, nevertheless, serve a good purpose if, as is now stated, Indian parties by way of a counter-stroke seriously address themselves to the job of framing a Constitution on their own account. An agreement based on principles acceptable to Hindus, Moslems and the depressed classes alike would be so infinitely superior to anything an all-British Commission could hope to evolve that whatever attitude Mr. Baldwin and Lord Birkenhead might adopt towards it, in the long run it must hold the field." The refusal of the British Government to modify the scheme of the Commission does not therefore cause us any concern at all, but a failure on our part to bring about a reasonable agreement between the conflicting interests would, we strongly feel, redound to our disgrace and enure to our lasting injury.

PROF. KARVE'S LIFE-WORK.

THE 18th of April is to be a gala-day at Hingne where the 70th birth-day of Prof. D. K. Karve, is going to be celebrated with great joy and solemnity by his pupils, co-workers, friends and admirers, under the presidentship of the Hon'ble Mr. G. B. Pradhan, the Minister of Excise and Forests to the Government of Bombay. Prophets are rarely honoured in their own country and more rarely still during their life-time. But society in some of its lucid moments, after subjecting the prophets to prolonged and severe tests, does sometimes, as in this case, recognise its heroes and honours them without waiting for their death. Prof. Karve, like other prophets, had his share of misunderstandings, misrepresentations and vilifications, but fortunately he has long since outlived all these and won a corner in the hearts of his countrymen who (or at any rate the cultured portion among whom) now see in him one of their greatest servants in the best and noblest sense of the word. It may not be inopportune if one avails oneself of this occasion to review the achievements and gauge the potentialities of this remarkable personality. The book of his life has not had its *finis* yet and judging from his health, enthusiasm and previous record it has possibly several unwritten chapters recording developments full of interest and edification to future generations. But enough material is already with us to make its study profitable. For reasons of space (and time too) the present writer proposes in this article barely to indicate the incidents of his life and the main current of his activities and then to dwell at some length on what perhaps are the most interesting questions in regard to his life, namely,

- (1) In what sense and to what extent is it true that he repeatedly transferred his love from one philanthropic activity to another, and
- (2) Was or was not such transfer of love justifiable?

MAIN INCIDENTS.

Born in 1858 in a very poor family (which, by the bye, was in the time of the Peshwas rich enough to have thousands of rupees owing to it from the then Government of Baroda), Prof. Karve passed his matriculation in 1881 and his B. A. in 1884, notwithstanding obstacles and difficulties which poverty entailed. Taking up service as a teacher of mathematics in the Cathedral School at Bombay, he eked out the meagre pay with private tuitions which hardly left him any time or energy for the study of the Master of Arts degree. Without the hall-mark of that degree, he could however shew abilities which led the late Hon'ble Mr. G. K. Gokhale to invite him in the year 1891 to work as Professor of Mathematics in the Fergusson College. The invitation was accepted and Prof. Karve joined that College in November of that year. In April 1892 he was admitted to the life-membership of the Deccan Education Society which he served till 1914, when he retired, and devoted himself to the work of the Hindu Widows' Home, which he had already founded in

1896 and for which he had been spending all his leisure hours. Before proceeding further we must here stop a while to note how his attention was drawn to the question of the education of widows. Prof. Karve, who was married at 15, lost his wife in the year 1891, leaving a son behind her. Being too good and too wise to marry a virgin of 13 or 14 at the age of thirty-three he remained a widower until 1893, when, by a happy chance, he came across a father who thought of having his widowed daughter remarried and who persuaded her to marry Prof. Karve, whose consent he had no difficulty in securing. The significance of the step cannot be fully appreciated, unless one remembers that widow-remarriage was considered by the high-caste Hindus even in the last quarter of the 19th century as more or less a sin. The first widow-remarriage in Poona occurred in 1874* and for the next one which was Prof. Karve's we had to wait for as many as 19 years! After his remarriage with a widow, he became an active member of the Society for the Encouragement of Remarriage among Widows, which he soon founded. In 1895 he got the name of the institution changed into "The Society for Removal of the Ban against Remarriage of Widows" with a view to placate the orthodox section of the people and also to leave no ground to have the motives of its members misunderstood, for as a matter of fact none really desired that all widows, irrespective of age, inclination or circumstance, should remarry, although all desired that there should be no artificial obstacle or restriction against remarriage.

An apparent transfer of love from one philanthropic endeavour to another followed three years after, when he founded the Widows' Home Association. Providing facilities for the education of widows rather than encouragement of widow-remarriage or removal of the ban against the remarriage of widows henceforth absorbed almost all his energies and his attention, to the inevitable detriment of direct work in the cause of widow-remarriage. But Prof. Karve felt that the latter problem had better be tackled with indirectly and that success was surer, more complete and more radical by means of a flank attack than by a frontal one. The Widows' Home at Hingne, progressing from day to day and year to year, could however maintain and educate not more than 40 widows after an existence of eight years, and Prof. Karve thought that if he could open the doors of the school at Hingne to virgins, he would be indirectly helping the cause of widows by broadening the minds and enlarging the outlook of the future women of India, without in the least adding to the expenses of the institution. Maidens were indeed being admitted to the institution but that was by way of exception and grace and only on sufferance, for strict adherence to the original intentions of the Widows' Home did not allow such admission. Prof. Karve, believing as he did that the education of girls would facilitate

* Research workers in such matters assume that the widow-marriage here referred to did not take place in Poona and that the first widow remarriage occurred as late as 1893 and that it was Mrs. Anandibai Karve's with Prof. Karve, —V. M. J.

and hasten the solution of the problem of the widows started another institution—his new love—at Hingne, for the education of virgins. Two co-wives could more easily and smoothly work together than two such institutions, having similar aims and situated at a distance of a few yards only. Jealousies and petty bickerings followed and they were not certainly mitigated by the straitened economic condition of both. Prof. Karve had indeed a band of workers who had pledged themselves to do selfless work but after all they too were human, and with all their sincerity and zeal (for none could deny them the credit for these) they had to admit the force of the logic of facts and consent to have their school—the Vidyalaya as it was called—amalgamated with the Widows' Home, which, too, had the wisdom to recognise the same logic of facts. The association of the band of selfless workers who proposed to work like Jesuits under a vow of self-renunciation, simplicity, poverty, equal status and treatment for all members irrespective of difference in sex, age education and so forth, ceased to function soon after this amalgamation (and if it exists now, it does so only in name and in a condition of suspended animation).

THE INDIAN WOMEN'S UNIVERSITY.

The educational institutions at Hingne showed gradual progress from year to year in regard to efficiency as well as finances until we come to the year 1916, when indeed, there was no falling off in regard to these, but when the whole outlook and the centre of gravity of the institution were changed by the starting of the Indian Women's University under its auspices. The University, the latest of his philanthropic loves, now claims most of his time, energies and solicitous attentions, but Prof. Karve felt as if he had an irresistible call from the dumb millions of girls born and yet to be born in India, who wanted an education suited to them and to their environments, an education which was not to be an exact replica of what was meant for boys, but one which would take into account their peculiar physical and mental characteristics, and make for the fullest development of all that was best in them, without being carried off the right track by the unnecessary and unnatural emphasis on the teaching of English as a language and on its use as a medium of instruction. English, to take the last point first, was to be made a compulsory subject in the high schools and colleges affiliated to the new University, but overstressing it was to be avoided and as regards its use as a medium of instruction, it was to be discarded in favour of the use of the vernaculars, not chiefly with a view to their development but with the view of providing the most natural and the most effective means of learning the various subjects. The idea was taken from the Japan Women's University, a report of whose work had reached him in 1915 and had served to solidify and to give a definite form and colour to his more or less vague and indefinite views on the matter. The University had the good fortune in 1920 to secure the princely donation of Rs. 15 lakhs under certain conditions. Its finances are gradually improving, its unmulated fund now amounts to n. ri

Rs. 125,000 in $3\frac{1}{2}$ Government paper, and its current income comes to Rs. 15,000 to Rs. 20,000 per year in addition to Rs. 52,500, which comes by way of interest on the late Sir Vithaldas Thackersey's gift. It maintains a college of its own and gives grants-in-aid to another college conducted and maintained by an independent body. It finances and conducts two high schools for girls, one at Bombay and the other at Poona, and gives grants-in-aid to girls' schools conducted on its lines at Hingne, Satara, Belgaum, Malwan, Ratnagiri, Sangli, Surat, Baroda, Ahmedabad, Bhavanagar and Bombay. It has sent out 47 graduates, one of whom has written a highly commended thesis on Indian dramaturgy and has taken her P. A. degree, which corresponds to the M. A. of the other Universities. With a view to supplying the need of trained lady-teachers for primary schools, it gives substantial help to the Training College for Ladies at Hingne. The certificates were for some years not officially recognised by the Department of Education, which, however, has now consented to recognise them on certain conditions which the Senate of the University will in all probability accept. The entrance examination of the University (corresponding to the S. L. C. examination of the Bombay University) has been officially recognised so far as admission to the medical schools is concerned, on one condition, which is perfectly reasonable, namely, that the girl seeking admission must have Mathematics and Science for her voluntaries. Out of the 47 graduates sent out from the University, about half a dozen are conducting, or are responsibly concerned in conducting girls' schools, and more than 25 are working as teachers in girls' schools, many of them aided by Government.

Having sketched the main developments of his philanthropic activities, we shall attempt in the next article to arrive at a right judgment in regard to them and to estimate the amount of truth contained in some of the adverse comments concerning them.

V. M. JOSHI,

STUDENT INTERCHANGE AND INTERNATIONAL PEACE.

The following article has been written specially for The Servant of India by Miss M. A. Craig McGeachy, the editor of the Vox Studentium run by the International Student Service at Geneva. Miss McGeachy who is Canadian by nationality, has considerable experience of student work both in her own country and in the United States of America.

THERE is no doubt that the appearance of large numbers of foreign students in all of the important university centres to-day offers a unique opportunity for the realisation of internationalism. The travelling scholars of the Middle Ages when they met, offered less variety to each other than do a group of students from different countries now. They spoke a common language, they lived in the midst of a common interest, not sufficiently close to the every day life of different communities to present great distinctions and the challenge of differences. Students of different countries who meet in a common centre nowadays present to each other great differences, and

the problem of meeting these and finding common ground of interest within them, is part of their experience of the fact of internationalism.

More and more students are becoming the unconscious interpreters of their country to others, and on the other hand, when they return they may present the foreign country of their sojourn to their fellows. The presence, then, of foreign students in a centre is a phenomenon to be taken advantage of by those who wish to further realisation of this dominant fact in world society to-day. They may devote themselves to helping the visiting students gain a fair and complete idea of the life which they find. The superficialities must be explained by the deeply seated influences which are too subtle for interpretation through the cinema or popular press, or even through the personalities of the public people whom the students may meet. Students may study the art, literature and scientific development of a country, but unless they are supplied with intimate ways of entering into the experience of its citizens, they will lack the largest body of evidence which might help them to understand the people who have produced the phenomena they study. This is why many student hostels and clubs now devote their attention to the homes of the country in which they are situated, and their secretaries make a real effort to get their visiting students in touch with people who lead quiet and ordinary lives in the natural environment of their homes.

Why do students go abroad? The fact of internationalism, while perhaps most pressing to-day in the economic field, has been obvious in the intellectual sphere for a longer time. Moreover it is in this field of culture that nations have the greatest opportunity for free interchange, uninhibited by artificial barriers, and unspoiled by competition and rivalry. It is therefore important that the flow of students of a certain mature grade from country to country be encouraged. The benefits that accrue to a student who, after reaching a reasonably advanced grade in his own country, continues his studies abroad have been recognized in days when defensive tariffs and frontier guards prevented the free interchange of materials between countries. Its learning, the results of its academic research, one country has been willing to share with another.

The quest of the visiting student goes further. A large body of knowledge is common to all nations, and when language difficulties have been overcome may be made accessible to places quite remote from the sources of it. But what can be gained only through personal contact is the local interpretation of this common body of knowledge with what such interpretation reveals of the tradition, psychology and aspiration of its people. It is this understanding of diverse personality that offers most enrichment to the visiting student. Facts he may disinter from any library, but interpretation, outlook, and the whole body of distinction of personality he must experience.

The problem then of those interested in foreign students is two-fold. In the first place much may be done to place them in circumstances most favourable to study. Each year the International Commission on Intellectual Co-operation of the League of Nations calls a meeting of the representatives of international student organisations to make arrangements to facilitate the student's quest in a strange country. The standardization of university entrance requirement, the recognition of foreign degree certificates, and especially reduced rates for student travel, international scholarships and the problem of unemployment among university graduates are questions which occupy the discussions of these meetings. For these and other material arrangements the best

organs are probably those which are now co-operating under the auspices of the League of Nations to serve them. These are the representative student organisations:

- International Confederation of Students.
- Federation of Students of the League of Nations.
- World's Student Christian Federation.
- Pax Romana (International Organization of Catholic Students).
- World Union of Jewish Students.
- Federation of University Women

and service organisations like International Student Service. By pooling their resources these bodies may quite adequately meet the needs that exist for more complete organisation for the material welfare of students. The most complete machinery for research and for working is naturally possessed by the service organisations. The representative bodies offer valuable contributions of student opinion on particular situations.

For the other and infinitely more subtle need, that of gaining the *experience* of other countries, students are almost entirely dependent upon informal contacts with non-professional people: people who as hosts in a country are glad to receive guests of another country and know them, and let take place that interchange of personality and outlook which adds to one's experience of life. This contact between indigenous and foreign students, between citizen hosts and visiting students, may not arise spontaneously, and to foster it international student clubs and hostels have been begun by service organisations interested in the welfare of students. A noteworthy example of this activity has arisen in connection with the student restaurant which the International Student Service opened in the historic Quartier Latin of Paris last September. The purpose of the restaurant was simply to supply nourishing food to French and foreign students at a moderate rate. However, the undertaking had not been running for two months when students began to use the building, not only as a dining place, but as a place for meeting each other. Conversations among students of many races and creeds became discussions and their participants finally asked the I. S. S. secretary if meetings could not be held in the evenings and speakers secured to illumine involved questions. From Montpellier, an important centre for foreign students in France, has come a request for funds to establish an international student club which will provide a centre for the interchange of life reflecting widely diverse cultures and conditions.

Another interchange has been prepared for by the work of International Student Service—that across bars, not only of nations, but of classes. M. Dufour-Feronce, Under-Secretary to the League of Nations, says that the work of International Student Service has radically changed the University ideal of Germany. As a result of its emphasis upon student responsibility, it has developed among the students with whom it has come into contact a new sense of their position, not only with reference to the well-being of their own group, but also in their relation to other social groups about them. Shortly after the war when the economic distress of students in Central Europe was appealing to student groups in other countries more strongly than the vestiges of war hostility, International Student Service collected funds from late enemies to supply food and clothing to Austrian and German students. As soon as it was possible, attempts were made to put this relief on a permanent and self-supporting basis by founding self-help and co-operative enterprises: student kitchens, laundries, shops, banks and even loan and scholarship funds. These have to a large extent put the European student bodies on a self-supporting

basis. The German Students' Co-operative Association, which was founded by I. S. S., is now self-supporting with a yearly budget of \$1,000,000, which is operated through 52 local branches.

These self-help methods adopted as relief measures in periods of emergency have wielded a noticeable social influence on the university centres of Europe. Members of the poorer classes are finding it possible to attend universities, and are contributing to the student life an element which had hitherto found little expression within it. I. S. S. has thus made a notable connection between the intellectual and the working classes, which had been separated more widely in Europe than anywhere else in the world. Students who had been taught to feel nothing but contempt for workers have now worked side by side with them in factories, mines and fields. The effect of this experience upon their thinking cannot but be wholesome. Academic thinking they find must be linked with social realities. On the other hand, this connection between the academic and the active life of the country has made it possible for the idealism of university youth to be applied to the situations of all classes of society. One has only to recall the social hostilities which existed to the point of creating serious threats to social peace, to realise the value of some activity such as I. S. S. has provided to unite different social groups in common enterprises.

Whether or not this activity is one which would ameliorate the condition of Indian students, and help them to realise a more full life within their own communities has yet to be proved. It is probable that a firsthand study of the possibilities of self-help schemes for Indian students will be made by an I. S. S. secretary in the autumn of 1928. Meanwhile great numbers of Indian students, who are at present studying in Europe, have had the opportunity of seeing, and of participating in such enterprises in company with their foreign fellows. Whether or not they have associated with people of other than academic classes in their own countries, they will have had the means of learning the point of view of industrial and agricultural workers and employers, and can never again consider as complete the opinion expressed by any one group in society without reference to the life and needs of other groups.

It is this intimate contact with the daily life of people of different ranks in other countries that contributes so richly to the experience of internationalism which foreign students now have the chance to undergo. Many means are at their disposal to indicate the full possibilities of their contacts for them.

The labour which organisations such as the International Student Service have expended, indicates the importance which they place upon the student contribution to opinion in his own country when he returns. They see the visiting student in a strategic position in which he is in contact with the most intrinsic elements of a foreign culture. If he is aided in his search into the life which he finds and shown the aspects of the country of his sojourn which are most capable of co-operation with his own, he will think of the two in terms, not of natural opposition or contradistinction, but of possible co-operation. His later work in his own country in a profession, in the press, in politics, or even as a private citizen will be coloured by his early impression that internationalism is a reality, and that elements exist in the life of different countries that are capable of intensifying this reality. "Foreign student work" is actuated by no lesser motive than the fostering of international understanding and the strengthening of peaceful bonds.

M. A. CRAIG McGEACHY.

STUDENT STATISTICS FOR INDIA (1924).

Men students	65,336		
Women "	1,529		
		66,865 i.e. 2.1 per 10,000 population.	
<i>Largest centres :</i>		<i>Indians Abroad :</i>	
Bengal	23,044	Great Britain	1,301
Madras	12,653	France	26
Bombay	8,493	Germany	67
Punjab	7,372	Switzerland	202
U. P.	6,445	Ireland	22
<i>Classified by religions :</i>			
Hindus	46,810		
Mohamedans	6,968		
Christians	2,243		
Parsis	844		
Buddhists	319		
Others	1,184		

OUR SOUTH AFRICAN LETTER.

(From Our Own Correspondent.)

PRETORIA, March 10.

EXIT SEC. 104.

THE curtain dropped finally on Sec. 104 of the Liquor Bill on the 7th inst. when the Minister formally moved its deletion. There was but a single dissident to an otherwise unanimous support to the motion. That was Mr. Kentridge, the Labour man, who fought in the last ditch. He argued that Indians (and Natives) would not suffer by being deprived of their jobs in the liquor trade, for there was demand for Indian labour in the Natal sugar estates and for Native labour on the Transvaal mines and the displaced Indians and Natives would soon be absorbed.

INDIAN EDUCATION COMMISSION.

The Natal Executive, who returned from Cape Town after interviewing the Union Government Ministers on Indian education policy in Natal, have decided to meet for business on the 2nd April and break off for Easter and then take up work again during the third week of April. The Administrator is not presiding over the Commission, but Mr. Dyson, the senior member of the Executive. In the place of the Administrator, another member of the Provincial Council is likely to be appointed and the name of Mr. Wadley, some time Mayor of Durban and anti-Asiatic in sympathies, is mentioned in that connection. The impression is forced on one that nothing is being left undone to make the Commission as anti-Indian as possible, and it would be nothing short of a miracle if Indians derive some substantial good from it. However let us hope for the best.

TRAMWAY SEGREGATION IN JOHANNESBURG.

No sooner had the Indians in the Transvaal time to heave a sigh of relief that the enforcement of the Gold Laws was not imminent, than another trouble arose. The Ordinance which sanctioned segregation of the non-Europeans on Johannesburg trams has been brought into effect. Hitherto by a tacit understanding Indians confined themselves to the upper deck in the trams, but now by law they are confined to the front balcony on the upper deck of the car, exposed to the inclemencies of the weather. The Ordinance has been disobeyed by some Indians and the matter has been taken to the court. It is hoped that the court would declare this Ordinance invalid as it did another Ordinance which forbade Native motor drivers from driving cars containing white passengers and vice versa. It will be remembered that in Pretoria, the administrative capital of the Union of South Africa, no non-European can even board a tram.

MISS MAYO'S "MOTHER INDIA."

South Africa was never overflowing with sympathy for, and understanding of, India and Miss Mayo's book has not tended to improve the situation. Her book seems to have a great vogue in this country. A number of its reviews and notices have appeared in all kinds of papers. Among the latest are the *Die Burger* of Cape Town and the *Churchman* of Durban. Both take a critical view of the book and refuse to be led by the nose. The very extravagances of that book have discredited it in the opinion of careful readers. But to those who are out to down the Indian at any cost the book is a veritable Godsend. The *Natal Mercury* for instance has beseeched all the Natal Provincial Councillors to read the book closely and particularly the paragraph in which Miss Mayo quoted some "detached observer" to say that two generations of primary schools should precede the first grammar school and that no single university should be started till the seventh or eighth generation and so forth. The *Mercury* has warned Natal against repeating the mistakes made in India regarding Indian education and observed that the objective of the Cape Town Agreement was to "uplift the mass of the Indian population, not to create facilities for a self-assertive minority." The *Mercury* winds up on the following warning: "There has been a very definite suggestion by more than one Indian speaker in Natal that higher education is the first step towards gaining political power. Those speeches have been deprecated by Indians in authority. But the idea remains. And it is, we believe, the fundamental purpose of the 'uplift' campaign. The Union Government have made certain promises to India which will be honoured, although so far it has not indicated to Natal how it will provide the means to enable them to be honoured. But that promise does not mean that Natal must be forced to build up a top-heavy system such as exists in India, which will bring with it, as it has in India, a grim aftermath of political trouble and unrest. Any attempt to insist that the Agreement can be so interpreted will recoil most effectively upon those from whom the demand comes."

The paragraph is ominous. Though the *Mercury* itself has several times said that Natal has accepted the Agreement, it still seeks to distinguish between the Union Government and the Natal Administration. It was the Union Government, not Natal, that, according to the *Mercury*, made promises to India, and hence the duty of finding means to keep the promises rests on the Union Government and not Natal. As if in dealing with another country Natal has a separate identity from that of the Union.

SIMON COMMISSION AND SOUTH AFRICA.

The South African Press has adversely criticised India for the boycott of the Simon Commission. It takes its cue from the English Press, and the Indian side is hardly known here. India cannot have too much of the goodwill and sympathy of the Dominions in her struggle for dominion status, but in South Africa opinion is hardening against India, which in its turn reacts adversely on the Indian situation here.

OUR PARLIAMENTARY LETTER.

(From Our Own Correspondent.)

DELHI, March 29.

MR. KELKAR'S BILL.

OF the two non-official Bills discussed on Monday, Mr. Kelkar's Bill to repeal the Caste Disabilities Removal Act of 1850 was thrown out, the motion for circulation for opinion being defeated. Mr. Kelkar's contention was that if a man wanted to claim

credit for independence of religious opinions, he must be prepared to pay the penalty by foregoing the advantages he would get from orthodoxy. Sir Hari Singh Gour characterised it as a menace to freedom and thought it exposed a man to victimisation, on account of his religious feelings. Mr. Kelkar denied any victimisation but wanted an apostate to realise his responsibility and the consequences of his action. Government did not oppose the motion for circulation, although they looked upon it as a retrograde measure.

MR. SARDA'S CHILD MARRIAGE BILL.

Mr. Sarada's Child Marriage Bill was again circulated for eliciting public opinion, as the Select Committee had made vital changes in the Bill. The Bill had been well received by advanced opinion in the country, but it was also desirable that it should be passed in a form that would secure for it the approval of reasonable orthodox opinion. Mr. Acharya, who deprecated any attempt at social reform by penal legislation, got little support in his attempt to smother the Bill. Government supported the Bill as they thought it was on sound lines.

CHITTAGONG PORT TRUST ACT.

Government business on Tuesday was carried on without a hitch, as all non-official attempts failed for want of sufficient strength. Mr. Amarnath Dutt protested against a non-Indian majority in the body of Commissioners provided in the Chittagong Port Trust Act, when it was taken up for discussion. He suggested some changes in clause four, by which an Indian majority could be secured, retaining at the same time a due share for the principal commercial interests. The propriety of appointing two members of the Assembly on the body was questioned by the Government, as it was to be a merely business body. But how an apparently purely business body develops strong political bias was made plain by Mr. Haji, who cited the case of the Calcutta Port Trust, and showed how Indian interests were being utterly neglected. Government would accept no modification in the Bill as passed by the Upper House and they had their way.

MINERS' HOURS OF WORK.

Messrs. Joshi and Chaman Lall put up a strong case for reducing the hours of mining labour from twelve to eight or at least ten. The Bill places the limit of twelve hours on daily hours of workmen in mines and combined with the previous legislation limiting weekly hours of work, it is supposed to be an improvement on old conditions. Mr. Joshi's attempt to bring the legislation in line with that obtainable in the civilised world failed. He showed clearly that the legislation before the Assembly was going to protect the bad management, merely because they did not want to go ahead. It was putting a premium on inefficiency, of both the miners and the mine-owners. Mr. Chaman Lall's appeal to the House not to be a party to depriving the miners of a civilised standard of living, fell on deaf ears. Sir B. N. Mitra was complacent because he thought that there was going to be a definite improvement in the lot of miners, as at present there was restriction on the total weekly hours only and a miner could not be worked for all the twenty-four hours of the day and night. It was not a little amusing to see that the restriction of a day's work to twelve hours was considered by the Government to be a sufficiently long step in the right direction, in these advanced times. With regard to the attempt to fix it at ten, the Government thought that the Opposition was making a fetish of a certain number of hours and said if a miner completed the work within a shorter period than twelve hours or ten hours nothing would prevent him from leaving the

mine. Arguments of such a nature would have been treated with contempt in any other really representative body. But with a large number of votes at their command, Government won all along.

SICKNESS INSURANCE FOR WORKERS.

Government again showed how conveniently they forgot the interests of the fourth party, which they hugged so close when the question of the Statutory Commission was before the House. Sir B. N. Mitra moved a resolution that the draft conventions and recommendations adopted by the Tenth International Labour Conference be not ratified and accepted. The difficulty in the way of its adoption was, according to Government, the migratory character of the workmen. Government saw in it insurmountable difficulties and thus made it clear that the fourth party was to be conveniently tacked on to the political aspects of a problem when it suited them. Mr. Joshi pleaded that Government should take steps to establish sickness insurance in factories, mines and large scale plantations. Government at last assured the House that they did not mean to shelve the matter for all time, but that they would correspond with the Provincial Governments and come to some conclusion after that.

SUPPLEMENTARY GRANTS.

The demands for excess and supplementary grants were all granted and no discussion of policy was allowed by the President. On the demand of a sum to defray the expenses of the Statutory Commission so far incurred, the Opposition made it clear that they had twice shown what their attitude in the matter was and they therefore refrained from voting. Members complained that Government deliberately brought in the demands at the end of the session when there were few members present.

OUR U. P. LETTER.

(From Our Own Correspondent.)

Allahabad, March, 29.

THE GOVERNOR AND THE COMMISSION.

"It is no use deluding oneself with the belief that opposition will crumble and disappear. That is not the opinion of the *Pioneer*. On the contrary, there is ample evidence for the belief that when the Commission returns in the autumn, and nothing is done in the meantime, the opposition will be stronger and more virulent than ever". These are words of wisdom—wisdom gained after the experience of the past few months—uttered not by any hasty boycotter but by one of the faithful, a habitual supporter of the Government, indeed by the *Pioneer*. Looking to our own province, one may confidently say that there will be no going back. The acknowledged leaders of the community have declared themselves firmly and unmistakably for boycott. The zamindars as a body have joined the nationalist forces and resolved to have nothing to do with the Commission. The Council has given its verdict; and that should be taken to be the last word on the subject. It looks therefore somewhat odd that Sir Alexander Muddiman should now come forward and advise Indians to "pause and consider well before they take decisions which may set back for a generation the advancement of this great country." In his opinion, what is needed for the "right solution of the complex and far-reaching problems which confront the Simon Commission" is not "angry speech or hasty judgment, but wise counsel and the goodwill and co-operation of all classes and communities." And he expects that the clouds of suspicion will soon melt away and that "the people of this great province will bend themselves to the task of assisting the Commission." His Excellency should indeed be complimented for his high

optimism; but there is the somewhat rude saying: "He that lives upon hopes will die fasting."

At the same time the Governor thought it necessary to utter a word of "friendly warning" to the taluqdars of Oudh. His Excellency seems to have been alarmed at the statement made by the taluqdars in their address that they were keenly alive to the progressive spirit of the times and that they were in contact with the advanced section of the urban population. He therefore hastened to advise them as to how they should act. The Governor significantly put it to the taluqdars: "I shall need your help, and perhaps you may need mine. It will be my earnest endeavour to promote your legitimate interests, to safeguard your just privileges, to win your confidence, and I hope your friendship and esteem." And he does not omit to remind them that in the past there have been instances where misunderstandings between the Government and the taluqdars have not been beneficial in their results.

UNTOUCHABLES AND THE COMMISSION

The so-called U. P. Dalitodhar (Untouchables) Conference held at Meerut recently was an utter fiasco as it well deserved to be. A hitch arose on the first day and all was confusion after that. When the prominent Chaudhris among the community learnt that the organisers' avowed object was to welcome the Simon Commission, they at once dissociated themselves and issued a manifesto repudiating the conference and declaring themselves in favour of boycott. Disappointing as it is to Mr. M. C. Rajah, president of the conference, and his gallant band of workers, they may yet learn wisdom from failures like this and discover what will do having found out what will not do.

BUDGET DEBATES IN THE COUNCIL.

The budget proceedings in the Council have throughout been lively and interesting. The non-officials under the astute leadership of Mr. Chinta-

mani have exposed the weak spots in the administration both of the reserved and transferred subjects and have not been sparing in their attacks on the Government. Reviewing the financial position of the Government, Mr. Chintamani pointed out what he called their "barbaric" tendency in giving more importance to luxuries than to necessities and public utilities. He said it was no good embellishing the more important cities of the province out of revenues contributed by the semi-starved millions in villages. He urged for an all-round reduction of expenditure and protested against the Government concealing from the Council the fact of their huge deficit of last year and the compelling necessity of borrowing from the Government of India. Among the departments that came in for criticism at the hands of the Council were Police, Education, Agriculture and Forests. Mr. Chintamani described the old régime as having for its motto "promise, propose and postpone" and appealed to the new Governor and the new Finance Member to depart from that discreditable path.

This appeal of the leader of the Nationalist Party does not seem to have fallen on deaf ears. The hon. Mr. Lambert, the new Finance Member, has shown an appreciable change in his attitude towards the Council and has fully deserved the chorus of praise that has been bestowed on him by the non-official *bloc*. Replying to the criticism that European education was made a reserved subject and the House had no voice in its control, he stated: "If the question is left to me to decide I had better not say what I would decide." And he assured the non-official members that he would consider the possibility of raising the percentage of admissions of Indians in European schools beyond 15. With regard to the nonofficial demand for larger grants to the Benares and Aligarh Universities he made a very encouraging and sympathetic reply. Even on the Simon Commission issue, Mr. Lambert made a most conciliatory speech which won applause from the non-official side.

REVIEW SECTION.

THE WORLD COURT.

THE WORLD COURT. By A. S. de BUSTAMANTE (The Macmillan Company, New York). 1926. 8¾ x 5¾. pp. 379. 12s. 6d.

THE Indian myth of creation represents even the Almighty Creator desiring to create as performing austere penances and putting forth a mighty effort before each act of creation. Man, the crown of His creation, as creator among others of social institutions has to go through much travail and concentrated labour before bringing them into being.

Here is the institution of a World Court established with the active consent of as many as fifty-one nations in the year 1922. The first chapters of the book give a history of the progress of the idea of peaceful settlement of international differences so as to avoid wars. How many individual minds have fretted at the working out of the idea, how many groups and associations and national and international conferences have suggested projects and what actual experiments have preceded the creation of the World Court will be seen in these chapters.

Within three years of the organisation of the Court all the nations had turned without reservation or distrust to the judicial power of the Court and as

many as forty-seven treaties and international agreements had been made in which the jurisdiction of the Court was accepted as compulsory in matters of the most diverse kinds. Cold and calculating reason was not sufficient to bring into being such a beneficent institution. It required in addition the quickening heat of a world war of the magnitude of that which was waged between 1914 and 1918 with its frightfulness and unspeakable sufferings to the belligerents and to neutrals to awaken the conscience of the world to the necessity of creating a permanent court to hear and determine international disputes submitted to its decision.

Man is essentially a creature of habit. He is now so subdued by habit to submitting his differences with his neighbour to the decision of domestic judicial tribunals that it no longer occurs to him to use force for the final settlement of his rights. That which has established the sway of judicial institutions within the limits of a country will in the long run operate also in the case of international judicial tribunals. In the course of the century it will be increasingly found that the nations are willing to settle their differences by an appeal to the Court rather than to force of arms, even as within each country

all the world over resort to courts has superseded duels and combats and battles. It cannot indeed be hoped that at any time the international Court will attain to that compulsory jurisdiction that the domestic tribunals have attained to over the causes of nationals, if only because the jurisdiction in an international dispute is based on consent given at some time and subsisting on the date of the dispute and the sanction for the enforcement of the judgment can never be as perfect as that which exists within a country under a sovereign power. But short of that it may yet attain such vogue and strength as self-interest of each party, pressure of world opinion and increasing resort to the Court will combine to give it.

The book, which has been written in Spanish by the distinguished Cuban author (who is among the judges of the Court), has been translated by "The American Foundation maintaining the American Peace Award" with two obvious objects. One is the general propaganda in its favour so as to dispose enlightened minds in all countries against war and in favour of peaceful settlement of international disputes. As I write this I find in this morning's *Express* (Madras) a reference to a French note on outlawing war as agreeing to the American proposal of a multilateral agreement open to signature not by six great powers only but by all the nations and suggesting provision being made against even the signatories failing to keep the agreement. The other is the special propaganda to urge upon the United States and some other countries in the American continent to come into line with those that support the World Court by according their adherence to it.

During the early stages of the Paris Conference the United States took part. When the League of Nations was formed, the United States stood out on the feeling, it is said, that America should stand outside European politics and its special interests ought not to be brought within the jurisdiction of the League of Nations. Eminent jurists of the United States however took part as members of the committee of jurists appointed to organise the League and assist in the establishment of the World Court and successive presidents of the United States have urged adherence to the institution of the World Court on certain terms and conditions. Up to now the United States have not joined. Since the establishment of the World Court, five central American States have set up a separate court for themselves and there has also been a proposal to set up a pan-American tribunal. The author justly points out that the only result of the multiplication of tribunals, where there is nothing to be said against the efficiency of the World Court, will be to weaken the strength of everyone of them. If the World Court is supported by all the nations its prestige and strength and power for good will be increased in every way.

One cannot but feel a certain religious fervour and a certain enthusiasm and joy in contemplating the better side of human nature when one reads the following reflections by the author at the close of his book :

"It is no small thing for our generation to have witnessed his birth of the World Court and to have seen it take its seat. . . Without the World War, perhaps, and without the powerful movement against force that was developed in a good many nations, the Governments would never have put it into practice. This is human nature. It learns from preaching and from logic but still more from unhappiness and grief. Always great and always progressive, it emerges from success and disaster alike stronger, nobler and more just. Let us rejoice over this lesson which has been repeated often in the history of the world; and let us celebrate the fact that at last between nations as for a long time between men we can now under the protection of a permanent court speak of law and of justice for the strong and for the weak."

T. R. VENKATARAMA SASTRI.

CHILE'S POLITICAL DEVELOPMENT.

CHILE AND ITS RELATIONS WITH THE UNITED STATES. By H. C. EVANS. (Duke University Press, North Carolina.) 1927. 8 x 5 1/4. pp. 242. \$ 2-50.

As Britain forms the centre of imperialism for the Eastern hemisphere so does the United States for the Western. The emphasis placed upon the Monroe doctrine and her readiness to send gun boats to any sections of the West Indies, Mexico or Central or South America where her economic interests are threatened have made American policy suspect in many quarters of the southern continent. The relation between the United States and other parts of pan-America is one of the problems whose answer will affect the history of the whole world.

With these facts in mind the author has produced a detailed history of the political development of one of the South American republics, placing especial emphasis upon its relation with the United States. The reasons given for the choice of Chile for this rôle are three: it has been one of the most stable of the Spanish-American countries; its Tacna-Arica dispute has brought its affairs largely into the public eye; and lastly its relations with the great northern republic have been such that probably "no better field could be chosen to illustrate the difficulties that beset the path of American diplomats when they attempt to assert a leadership for their own country in its relations with the sensitive and proud people of smaller nations."

The history itself begins with 1789, when the outbreak of the French Revolution woke echoes among lovers of freedom even along the isolated Western slopes of the Andes. Agitation increased until 1810, when a congress was elected and Chile's national existence began. Its history is traced through the century and more that follows showing the comparative stability of its rather conservative government, its commercial relations attracting it now to the countries of Europe and again to the "American Colossus" and its connection with the Roman Catholic Church.

Commercially the greatest interest attaches to the discovery of the vast nitrate deposits that were found in the border districts of Chile and Peru. What had been previously considered barren and useless desert, suddenly became one of the most valuable tracts of the earth's surface. For agriculture in times of peace and for munitions in times of war, as someone has said, "first to nourish men and then to kill them," this district had become invaluable. Disputes for its possession led to the ten years' War of the Pacific, to protracted negotiations and to an attempted plebiscite under the supervision of the United States: and the quarrel has not yet come to any satisfactory conclusion.

In relations with the United States, the work of its various diplomatic representatives is considered in detail, and its policy of entrusting its international relations to men of small ability and petty nature is unsparingly condemned. "Everything depended on the character of its ministers, who should have been men trained and skilled in international law... The Southern republic of the New World had always been regarded as places whither American politicians of small calibre might be sent when they deserved reward for party services... America's mediation was doomed from the start on account of the type of men that the United States employed."

In these days of constitution-planning, India may be interested in some of Chile's experiments. At first desirous of following the American model, a constitution was drawn up which on paper appeared perfect, but which soon seemed to be utterly unfit for service, because it had no connection with local conditions. This draft was scrapped and in its place was finally adopted in 1833 a new constitution whose strength was that it "was modelled after no particular form of government in any other land. It was written to suit the needs of Chile... Some of its features were not to be found in any constitutions outside the South American continent."

The book is of interest in tracing the development of a small nation that has succeeded in spite of geographical isolation and many other handicaps in preserving not only political independence, but also a stable government and continuous economic progress.

A. B. VAN DOREN.

MALNUTRITION IN CHILDREN.

REBUILDING THE CHILD. By F. H. RICHARDSON. (G. P. Putnam's Sons, Ltd., London.) 1927. 7 $\frac{3}{4}$ x 5. pp. 319. \$ 2.

THE book throws quite a flood of light on the very important subject of malnutrition in children. The author starts with an apology for taking malnutrition as a separate disease in children which has to be so treated on account of its importance and its wide prevalence even in a country like America, where from one-third to two-fifths of the children of school age are subject to it, as judged by the height-weight standards for different ages. After giving a few simple tests for routine examination by means of which the state of malnutrition can be made out, the author proceeds to give the main causes which are responsible for inducing this condition in growing children and amongst them the principal ones are: (a) faulty health habits; (b) faulty food habits; (c) family strain; (d) school strain; (e) physical defects; and (f) fatigue. As each one of these forms an important group by itself, it may not be out of place to indicate the different items which go to form it.

FAULTY HEALTH HABITS.

These include such factors as keeping late hours at night, frequenting the cinemas which invariably give rise to eye-strain in children in ill-ventilated and over-crowded theatres and leads to emotional overstimulation; premature participation in the social whirl, in the form of children's parties that excite and exhaust; premature erotic stimulation by the newspapers "with their daily bath to filth in sordid picture and print;" the constant urge to speed, both physical and emotional—all these are influences that threaten children's health to-day. Then, again, insufficiency of fresh air owing to too little outdoor play by day and too little ventilation of the sleeping rooms at night, is an important factor in inducing bad health. Under the

same heading might be mentioned the fact of several children sleeping together, not having separate beds, the older ones with the younger, which disturbs the sleep and may cause insomnia and malnutrition. Home-work prescribed at school deprives the children of their period of rest and may conduce to malnutrition. Thus any demand upon a child's period of rest, whether it is a school-lesson to be prepared at home or whether it is a home-lesson by way of music or extra tuition and also such other demands as drill, scouting, long marches or excursions which exhaust the child—all these and many more may be looked upon as faulty habits, which are a fruitful source of malnutrition in growing children.

FAULTY FOOD HABITS.

Faulty food habits are a legion which need not be detailed here, but they all result in one general complaint—"the child won't eat". Instead of rushing to the doctor for a bottle of medicine Dr. Richardson prescribes a regimen for such cases which when strictly followed has not failed to give good results and is therefore reproduced in his own words:—

(i) Establish definite meal times, four or five a day, according to certain conditions.

(ii) Make it an inviolable rule that nothing is to be taken at any other time upon any pretext whatsoever.

(iii) Eliminate all sweets—added sweets such as granulated sugar and candy, syrup, jams, jellies, cakes and sweetened drinks, &c.

(iv) Cut the butter down to scanty proportion and stop the cream. Even rich country milk may be avoided.

(v) Do not urge or even ask the child to eat this, that or the other. Say nothing more to the child about his food than would be said to the casual guest, this being the most important rule of all and upon which most mothers fail.

If the above rules are followed strictly "nature's automatic indicator" viz. "appetite" is sure to return. A simple diet with due regard to "vitamin" contents taken at stated intervals is all that is aimed at. It is also found to be a good practice to invest each meal with a certain amount of formality such as a blessing asked in turn or a prayer repeated. Children may be allowed to sit by themselves apart from the grown-ups or elders so that they can enjoy conversation amongst themselves and may even be allowed to serve themselves. Too scant attention is paid by elders to these little points and the result is that appetite disappears and the child loses health.

FAMILY STRAIN.

Under family strain Dr. Richardson mentions such factors as the loss of a sense of security which the child feels in his parents, when these latter wrangle between themselves for their rights, caring little for the rights of the children, jealousy of a brother or sister who is preferred by a parent, too severe punishments resulting in a sense of unjust injury, brooding, abasement of self-esteem due to shame &c. may give rise to real physical impairment which may be either temporary or of long duration. Amongst the various forms of punishment given to children may be mentioned the most vicious, cruel and ridiculous one depriving a child of his meal or meals, and also the equally bad one of depriving him of his play, especially the outdoor play. Spoiling a child by indulgence is also equally bad.

SCHOOL STRAIN.

School strain might be summed up in the author's own words as "school diseases," which are not the usual infectious diseases such as measles, whooping cough, mumps &c. but such special ones

noticed in the school-going population and produced by school life itself as eye-strain, spinal curvature, flabby muscles, poor chest expansion, frequent colds, not to mention the results of emotional strain, worry, stress, competition, shame, over-eagerness for high marks, &c. The physical defects out of these are directly the result of malnutrition by which is meant the condition noticed in a large percentage of children of the school age characterized by a degree of under-weight in proportion to the height and age to the extent of seven per cent. or more below the average; relaxed musculature resulting in a stooping posture, sunken chest, protuberant abdomen and a condition of chronic fatigue. And the chief factor at school that induces malnutrition is "long hours" at school. It has actually been proved that a child cannot assimilate instruction beyond two to three hours at a time. Any attempt to coerce them to attend school instruction for longer periods induces fatigue and bad results. Halving the school hours by dividing a class into two batches, one batch attending in the morning and the other half in the afternoon has been found to be productive of good results, and children who were losing ranks or were considered backward, improved remarkably under this experiment. If long hours were to be maintained at all they must be broken up into shorter periods of work alternating with periods for light meals, rest and play in the open air. That this system of halving the day at school leads to good results is to be explained by the fact that the child who has rested, played and napped in the afternoon comes with a far fresher and better equipped mind to the next morning's work than the youngster whose reservoirs of vitality have not had time to refill after their complete emptying during the preceding long school day.

PHYSICAL DEFECTS.

The more important physical defects in children are "enlarged tonsils and adenoids" resulting in obstruction to breathing, a certain amount of deafness, uncorrected eye-strain, carious teeth, such in herited diseases as syphilis and tubercle, heart-disease, anæmia and mental retardation. To detect the presence of any of these, a careful routine medical examination of all children repeated periodically is absolutely necessary and the findings or results of such examination recorded on a printed card for each child.

FATIGUE.

Lastly, fatigue is mentioned as the greatest cause of all, which must be distinguished from what may be termed desirable fatigue, healthy tiredness or normal exhaustion, which comes on after healthy exercise and is in a sense to be striven for. While over-fatigue is an exhaustion from which there is not that healthy resilient "come back" which is the characteristic of buoyant youth, and is like the stretching of the elastic beyond the bounds of elasticity—leaving a strained, damaged organism instead of the healthy tired one that exercise should produce. The term 'fatigue' must therefore be taken here to mean the over-fatigue, and might be compared to an overdraft on one's account with a bank. When such a notice comes from Nature's bank official, there are two ways in which the unfortunate soul can meet the emergency. He can either increase his assets by deposits in the form of food, fresh air, sleep, satisfactory and interesting work, &c. or he can cut down the expenditure or output of his energy. This he can do by minimising his useful work, the necessary work of the human machine, and by decreasing or eliminating sources of friction under which he might be labouring. The first method comprises longer hours of sleep at night with delayed rising in the morning, institution of nap periods or rest periods in the middle

of the morning and afternoon; or in some cases even prolonged rest in bed may be necessary. The second way would be to eliminate such causes as faulty food habits, long hours at school and physical defects which have been already considered.

After going carefully through the causes that are likely to give rise to malnutrition in children, the author proceeds to indicate the remedy, which lies in making the child attend what is termed a "Nutrition Class." Here, every child, on admission, is very carefully examined with a view to find out the cause or causes of malnutrition. His family history is noted very carefully, his habits minutely gone into to the extent of the nurse paying a visit to his home, his height and weight taken and recorded on a large chart put up on a wall like a map. He is then medically examined with a view to find out any physical defects. With all these preliminaries gone into it is not difficult to diagnose the case and the doctor then prescribes the remedy with reference to the particular cause that might be operating in a particular case. Faulty health habits are corrected; family and school strain removed; physical defects such as eye strain, carious teeth or the enlarged tonsils are corrected where necessary and the child's diet carefully regulated ordering a glass or two of pure certified milk between school hours when necessary, sweets cut down and so on, and hours for restful play in the fresh air and for sleep allowed in a free measure. Under this regulated régime, the child's weight goes on increasing from week to week, the improvement being recorded on the wall chart, so that the child can watch the progress himself and as he sees his weight curve steadily rising and then topping the normal for his height and age, he is given a small trophy for it.

No apology is needed for reproducing at some length the above details about the causation of malnutrition in children as noticed in America by a doctor of eminence and experience when we see similar conditions prevailing in our own country. For when the cause of a disease is known, it is comparatively easy to set it right. But I am afraid we are fast asleep over this problem altogether and have not even recognised the existence of the disease as such. We only feel rudely shaken when we are told perhaps at a baby-week celebration that our child mortality rate is much too high. Well, here is the remedy if only we will avail ourselves of it.

P. V. SHIKHARE.

THE SOCIAL VALUE OF SAINTS.

SADHU SUNDER SINGH. By MRS. ARTHUR PARKER. (Student Christian Movement, London.) 1927. 7¼ x 5. pp. 222. 5s.

THE life of contemplation is matter for apology rather than for applause. It was not always so; in the Middle Ages, the hermit and recluse was regarded as one of the most useful members of society: still in Central Europe and in those parts of India which are comparatively untouched by Western influence, the mystic or the Sadhu is held in deepest veneration. But wherever the busy practical organising genius of the Modern (not necessarily the Western) world has passed, mysticism has gone out of fashion. "Compared with the beaked and taloned graspers of the world," says William James, "saints are herbivorous animals, tame and harmless barnyard poultry." "Saints," says another critic Norman Douglas, "are vacuously introspective, wholly sexless, unsocial and futile beings, the negation of every masculine and feminine virtue." And even Dr. Johnson once declared that "the solitary mortal is certainly luxurious probably superstitious and possibly mad."

These are the forgeries of criticism. True spirituality is always sacramental. The truest other-worldliness is that which essays to transform a very real and tragic world, not that which tries to escape it by calling it unreal. The best contemplatives have learnt that "double movement of the perfect soul" which turns heavenward contemplation into earthward action. "Love cannot be lazy," said that prince of mystics, St. Augustine. Love is a most busy rest; and true rest does not make men idle, it enables them to work harmoniously. The greatest saints have never fallen into the error of "tending God's head and neglecting His feet."

What then is the social value of the saint? He has first a certain direct effect upon his community. Those who spend much time in prayer gain a strange aptitude for business. A very real presence of mind results from living in the presence of God. We see this in the great organising ability of contemplatives like St. Bernard and St. Teresa. We see it in the devoted service of the sick given, for example, by St. Catherine in Genoa or by St. Aloysius in Rome. Even where the saint has not himself given much time to active service, he has inspired his followers with a passion for social righteousness. The successors of Shri Ramakrishna do magnificent work for the victims of famine, flood and plague. The followers of George Fox have advanced prison-reform and slave emancipation, and—by their patient policy of non-resistance—have done much to combat the militant ambitions of the nations in which they have lived. The poet mystic Kabir was in his own person the incarnation of Hindu-Muslim unity. The saints of Maharashtra brought into existence, as Mr. Justice Ranade once remarked, "the beginnings of a national feeling" which represented nothing less than a "spiritual emancipation of the national mind."*

The saint has also an indirect value. What is the aim of Social Service? It is not that people should have more to eat or less to do, it is not merely that social wrongs may be removed. It is that men might have life and that they might have it more abundantly. The function of the saint is to explore the possibilities of that life and to interpret to mankind its quality. He has the same sort of value as a poet or artist. Even if he does not himself uplift mankind, he shows that mankind is worth uplifting. He may not directly help him to reach his goal, but he at least shows that there is a goal. He raises the value of mankind. He is thus the indispensable pioneer of reform; for it is only when men realise the infinite value of each individual human being that they will give themselves wholeheartedly to serve on his behalf.

If this be true, Sadhu Sunder Singh is one of the greatest public servants of this country. If he has not himself founded any institution, he has inspired thousands with a passion for social righteousness. If he has not himself taken part in the political emancipation of India, he has shown all Europe the heights to which the Indian soul can climb. There can be few religious figures in modern times about whom so large a literature has grown. Foremost in this stands Prof. Heiler's "Gospel of Sadhu Sunder Singh." As a psychological study in mystical religion, "The Sadhu" (by Streeter and Appasamy) is unrivalled. Mrs. Parker's book, which has now reached its sixth edition, is one of the earliest of the Sadhu books. It is simpler than the others and perhaps more readable. It is as fascinating, and sometimes as exciting, as a good novel. This edition has been brought up to date with a valuable chapter on "the Sadhu in Literature" and an account of his

* For an interesting account of the democratising influence of the Maratha Poets, see Frazer and Edwards' "Life and Teaching of Tukaram" (C. L. S. 1922.) Pp. 21 and 22.

most recent activities.

The contributions of the Christian community to India have often been estimated in terms of organisations, institutions, schools and hospitals: it has now laid at the feet of its mother another gift, perhaps dearer to her heart; for that gift is a Saint.

H. V. ELWIN.

THE MUSLIM PROPHET.

MOHAMMED. By R. F. DIBBLE. (Hutchinson & Co., Ltd., London.) 1927. 9 x 5½. pp. 254. 12s. 6d.

MR. DIBBLE'S biography of Mohammed is a disappointing book if not exasperating. Not that it is not entertaining or picturesque, why its very billiance and definiteness of outline make us suspicious. He admits that "the enigma of Mohammed's character—a fusion of the furthest limits of charlatanism, demagoguery, bombastic egotism, and general intellectual incompetency, with the opposite extremes of willing martyrdom, unaffected simplicity and sincerity and lightning flashes of divine poetry—still remains essentially unchallenged and intact." And yet the author proceeds to tell the story of the Arabian Prophet "with a fine dramatic effect not untouched with irony" no doubt, but also with a sneering cocksureness that is simply audacious. One can understand the apologetic tone of a Muslim or the malicious fault-finding of a Christian missionary; but Mr. Dibble's apparent detachment and innate malice with an eye for the picturesque and the ludicrous is a dangerous amalgam. Out of a mass of evidence sometimes conflicting and with very various degrees of reliability he selects often just what will damn the Prophet and entertain the Christian reader. It is for the latter's delectation and enlightenment that the book appears to have been written and so no attempt is made to sift evidence and no references are given. This deficiency detracts considerably from the historic value of the book.

We are not super-sensitive like intolerant Muslims of India who look upon the Prophet as infallible and object even to translating Hijrat by Flight. The sun with all his spots is dazzling bright, and if the Prophet is painted as he was, he will look great in spite of his unquestionable faults and blemishes. In this age of scientific speculation and toleration Truth, however shocking, ought to be respected more than prejudice or bigotry and yet in many places where Mr. Dibble's statements are true and as such unobjectionable the levity with which they are made is as undignified as it is uncalled-for. Just note how the author describes a providential outbreak of pestilence. "Sharp-eared Allah, aloof in his own particular Heaven, heard the prayer and promptly answered it by inflicting a pestilential disease upon the raiding Christian hosts." In another place he writes: "When another Koreishite accepted the Prophet's rash challenge to a poetic duel to test the excellence of the Koran, Mohammed could do nothing but squirm in discomfiture; but he simply avenged himself, after the battle of Bedr, by ordering the summary execution of the despicable poet." We know that the Prophet was not a monogamist, that he had a certain fondness for the harem and that the affair of his marrying his adopted son Zaid's wife Zeinab is rather suspicious; but Mr. Dibble tells us how Ayesha admitted that she was jealous of the women who gave themselves to the apostle of God, but how she further asked, "Does a woman give herself?" She complained to the Prophet, "I see your Lord does nothing but hasten to fulfil your desire" and yet it was revealed: "If a man summon his wife to his bed and she refuse to come, so that he spends the night in anger, the angels curse her till morning."

Mr. Dibble tells us "Mohammed wisely confined his originality and daring strictly to his mental activities and fought only when self-preservation necessitated it. The Prophet was himself responsible for starting a blood feud against the Koreish. He led an unprovoked attack on the caravan of Abu Sufyan with the words, 'See! here cometh a caravan of Koreish in which they have embarked much wealth. Come, let us go forth; peradventure the Lord will enrich us with the same.' Directly or indirectly he stimulated his accomplices to assassinate his internal foes. Ayesha said, 'The prophet loved three things—women, scents and food; he had his heart's desire of the first two, but not of the last.'"

This will give the reader some idea of Mr. Dibble's portrayal of the man. It is not quite convincing and yet it will help him to modify his estimate of the Prophet based on the glowing and apologetic but on the whole more reliable work of Sayyid Amir Ali.

MADHAVRAO PATWARDHAN.

SHORT NOTICES.

LOCAL TAXATION IN THE BRITISH EMPIRE.

By JOSIAH C. WEDGWOOD. 1927. 8 $\frac{3}{4}$ × 5 $\frac{3}{4}$. pp. 23. 3 $\frac{1}{2}$ d.

THE pamphlet gives an authoritative statement of the facts of Local Taxation throughout the British Empire. The practice of self-government, says Col. Wedgwood, begins easiest at the bottom; we must accordingly establish rules for the foundation. Municipalities are created just according to the needs of the moment and gradually acquire more powers in a haphazard fashion. The Anglo-Saxon world still adheres to rates on the value of real property, whereas on the Continent there is an amazing variety of local taxes. The Dominions however substituted 'Land Value' for the 'Annual Value' in England. India, according to Col. Wedgwood, is the solitary case in the Empire which has adopted the Continental method of a variety of local taxes. Col. Wedgwood recommends that all assessment of the value of fixed property should be made by the State authorities instead of by local authorities which are subject to local pressure.

In Great Britain rating is on the Annual Value depending upon its present condition. In New Zealand they decided after 1911 to base the general rate as well as minor rates like water rate, hospital rate on Land Value in nearly half the counties and boroughs; the rest base their rates on Capital Value or Annual Value. In Australia most of the local taxation is on land values, but centralized. Valuation has not been established in all the States. There is no uniformity about the decision to tax the owner or the occupier. In Tasmania the principle of Annual Value is adopted. In Western Australia rating is on Land Value but Railways and public utilities are rated on Annual Value. In the Union of South Africa the rating is in some places on Capital Value and in others on Land Value but in no case on the Annual Value. In Southern Rhodesia the towns rate on Land Value while rural authorities rate only on Capital Value. In the Dominion of Canada there is a wide variety; some provinces levy all local taxation upon full Capital Value of land as well as improvements; Quebec combines rates on Capital Value and rates on Annual Value. But the general tendency is to drift towards the adoption of Land Value.

Among Crown Colonies, Jamaica and Trinidad rate on Annual Value; British Guiana and Mauritius rate on Capital Value; Sarawak and St. Helena rate on Annual Value. Hongkong rates on Annual Value with many extra taxes and similarly Singapore. Ceylon rates on Annual Value but has extra taxes. Iraq and Cyprus rate on Annual Value. The Gold Coast exempts land altogether, rating on premises. Zanzibar rates on Annual Value; so also Kenya and Uganda. The Soudan has a multitude of taxes. Col. Wedgwood regards the Feetham Commission Report as a model for the Crown Colonies generally. The Labour party believes that the Land Value is the best basis of taxation as it is a creation of the community and because it would make all land cheaper.

V. N. GODBOLE.

TWENTIETH CENTURY ESSAYS AND ADDRESSES. By W. A. J. ARCHBOLD. (Longmans Green & Co., London.) 1927. 7 $\frac{1}{2}$ × 5. pp. 270. 3s. 6d.

To the making of anthologies there is no end, and most of them are superfluous, for they are but permutations and combinations of well-known extracts. Good anthologies, like the one under review, are therefore liable to be lost among the crowd of the bad. Prof. Archbold's *Recent Essays* (1923) has given us an idea of what we may expect from him as to the character of his selections. They bear the stamp of his wide reading, independent judgment and faultless taste—qualities that make him an excellent Cicerone in literature. In the present selections, he has laid under contribution among others the Earl of Rosebery, George Santayana, Sir Walter Raleigh, Frederick Harrison, Augustin Birrell and Viscount Morley, while they include a delightful cluster of "chestnuts" entitled *The Artless Art of Repartee* from the pen of Sir Edward Sullivan. The book is calculated to make an admirable text-book for Intermediate students.

R. SADASIWA AIYAR.

BOOKS RECEIVED.

- THE ARYAN ORIGIN OF THE ALPHABET. By L. A. WADDELL. (Luzac & Co., London.) 1927. 8 $\frac{1}{2}$ × 5 $\frac{1}{2}$. pp. 80. 7s. 6d.
- A SURVEY OF ECONOMICS FOR THE STUDENT AND GENERAL READER. By G. STONE. (Arthur H. Stockwell, Ltd., London.) 1928. 7 $\frac{1}{2}$ × 5. pp. 185. 6s.
- COMPANY UNIONS: EMPLOYERS' INDUSTRIAL DEMOCRACY. By ROBERT W. DUNN. (Vanguard Press, New York.) 1927. 7 $\frac{1}{2}$ × 4 $\frac{1}{2}$. pp. 206. 50 cents.
- A STUDY OF REALITY. By G. R. MALKANI. (The Modern Book-Stall, Bombay.) 1927. 7 × 4 $\frac{1}{2}$. pp. 151.
- A SOCIAL AND ECONOMIC SURVEY OF A KONKAN VILLAGE. By V. G. RANADE. (The Provincial Co-operative Institute, Bombay.) 1927. 8 $\frac{1}{2}$ × 5 $\frac{1}{2}$. pp. 113. As. 12.
- A HISTORY OF INDIA, Part I, HINDU INDIA. By C. S. SRINIVASACHARI & M. S. RAMASWAMI IYENGAR. (Srinivasa Varadachari & Co., Madras.) 1927. 8 $\frac{1}{2}$ × 5 $\frac{1}{2}$. pp. 260. Rs. 2-8-0.
- WESTERN WORLD TRAVELS. By LALOHAND NAWALRAY KARNA. (L. N. Karna, Larkana.) 1927. 7 $\frac{1}{2}$ × 4 $\frac{1}{2}$. Re.1.