

Servant of India

Editor : S. G. VAZE.—Office : Servants of India Society's Home, Poona 4.

VOL. XII, No. 8.

POONA—THURSDAY, FEBRUARY 21, 1929.

INDIAN SUBSN. Rs. 6.
FOREIGN 15s.

CONTENTS.

	Page
TOPICS OF THE WEEK ...	95
ARTICLES :—	
The Assembly Standing Orders ...	87
Shortage of Gold ...	87
A Lead in the Right Direction, By H. C. E. Zacharias, Ph.D. ...	88
Mysore in 1927-28 ...	89
OUR SOUTH AFRICAN LETTER ...	89
REVIEWS :—	
Problems of the World's Population, By Professor K. R. Madhava, M.A. ...	91
Man Versus Machine. By M. R. Ramaswami, B.A., B.L. ...	92
Lord Rawlinson. By S. P. Sarma, M.A. ...	93
Indian Economics. By Professor D. G. Karve, M.A. ...	94
Life in Japan. By K. Venugopala Rau ...	95
SHORT NOTICES ...	96
BOOKS RECEIVED ...	96

TOPICS OF THE WEEK.

Mr. SASTRI returned to India on Saturday last and Return Home. was the recipient of a right royal welcome and congratulations on his work in South Africa from leading men of all political parties as well as from the Government of India, thus demonstrating the truth of the *Indian Opinion's* statement that he went to South Africa as an ambassador of the people just as much as of the Government of India. It is not for this paper to attempt an appraisal of the work he was able to do in that country. We could only have made a bare recital of his doings. But this has now become unnecessary in view of the very admirable, if severely detached, summary of his achievements during his stay in S. Africa of a year and half, given by our South African correspondent who is to-day the best student and most acute critic of Indian affairs in that sub-continent. We may however be permitted to say this much that, if the Gentlemen's Agreement reached at the Capetown Conference in 1926-7 was itself a phenomenal triumph of negotiation, the implementation of it was attended with very serious difficulties. So much so that, as an African journal put it the other day, there was every probability of the Agreement proving abortive, and the fact of its being honourably adhered to the paper attributes solely to Mr. Sastri's gifts of statesmanship and character. The President of the South African Indian Congress which held its ninth session on the eve of Mr. Sastri's departure remarked that Mr. Sastri had "wrought a miracle". That this feeling is not confined to Indian settlers in south Africa but that very much the same feeling extends to the white people is apparent from the tributes of high praise which European journals are lavishing on him. The *Natal Advertiser* says, a g.,

"It would be easy to lapse into eulogy over Mr. Sastri, though it would be difficult to praise him above his worth. Yet this remains true, that during his stay in the Union he is, without question the greatest man in South Africa, the ablest orator, the shrewdest diplomat, and, withal, the most accomplished interpreter of one civilization to another that we have ever had in our midst."

We turn with equal delight and less embarrassment to the highly encomiastic references made by the *Indian Opinion* to another member of the Servants of India Society, Mr. P. Kodanda Rao, who throughout acted as Mr. Sastri's Private Secretary. Says our esteemed contemporary: "All those who have had the privilege of being in touch with him have been deeply touched by his simplicity and amiability. Mr. Rao has been a silent worker and so he has not had the honour to be rewarded for his services with applause. Nevertheless his services to the community have been great. He has been a guide to all Congress workers who will miss his presence for a long time to come. The Natal Indian Congress did well in presenting Mr. Rao with an address in recognition of the very useful assistance he has rendered. We wish him too bon voyage and may God bless him with long life and health to continue his noble services to his fellow countrymen." Mr. Kodanda Rao has been left behind by Mr. Sastri in Kenya where our compatriots now require help in formulating their views on the Hilton Young Commission's recommendations and in enforcing them on the Kenya Government and the Colonial Office. We have no doubt that he will render a signal service to the Indian community in Kenya and win their high approbation.

IN spite of a marked relief in the matter of contributions to the Famine Fund, and the disappearance of the Provincial Contributions, the Bombay Budget has barely succeeded in balancing itself. The conclusion is obvious and it is that expenditure is increasing by leaps and bounds. We are glad to note that at long last the Bombay Government will realize Rs. 2,05 lakhs from the Government of India for block No. 8 of the Back Bay Scheme; this would lead to a large saving on interest charges. A serious feature of the Industrial Housing Scheme is that it is not self-maintaining and the Budget shows a deficit of nearly Rs. 6 lakhs to be met out of provincial revenues; and this after repeated booming of the scheme as profitable is rather disconcerting. We have to add to this Rs. 7.5 lakhs as a subsidy for making up the losses of the suburban schemes. A large part of the interest on the Development debt and the Sakkur Barrage debt is being paid by fresh borrowing; this is hardly a feature on which the Government of Bombay can congratulate themselves. On the whole however there is a large reduction in

interest charges, bringing the net interest charges down to Rs. 175 lakhs. The Finance Member repeats the wail about the cutting down of building grants and the turning down of schemes for increasing medical facilities; the most distressing part of this tale of shortage is the Government's inability to provide for all schemes of educational expansion in accordance with their commitments. Till such time however as the Meston Settlement is not revised, the only salvation lies in cutting down expenditure in other than what are called the nation-building departments.

* * *

AFTER ten days' lawlessness and street savagery **Peace in Bombay.** peace has again been established in Bombay and life in the premier city is once more normal. Business is going on as usual and mills have resumed their normal working. Except for the presence of military pickets at some street corners in the disturbed area, there is nothing to show that only a short time ago Bombay was the scene of the heartless stabbing and killing of innocent people numbering nearly 150. The authorities apparently regard the situation so satisfactory as no longer to need the assistance of the Auxiliary Force in the maintenance of peace and since Monday last the Force has been disembodied. This result has been possible owing to the hearty co-operation and help received by Government from the Peace Committee which did yeoman's service in spreading an atmosphere of harmony and good will all round. The vigorous, though belated, action on the part of Government in rounding up bad characters has had its share in the restoration of normal life in Bombay. Prices, though a little higher than usual in regard to some imported articles, are not so high as might have been expected and profiteering which was feared is conspicuous by its absence, thanks to the appeal made by the Peace Committee to commercial men and traders not to take a mean advantage of the situation. With the return of peace the demand has become more insistent for an inquiry into the circumstances in which the situation assumed such an ugly form, not the least important advocate of such a demand being the *Times of India*. With the Legislative Council in session, we are sure to hear more about the recent happenings in Bombay.

* * *

THE Chamber of Princes has transacted a good deal of important business during the session held during the last week. **Chamber of Princes.** One noteworthy feature which has been obtained for it a good deal of praise from journalists and politicians has been the removal of the veil of secrecy from its proceedings. After all the Princes have learned that nothing is lost by opening the proceedings to the Press; on the contrary as His Highness the Maharaja of Bikaner said, the only result of secrecy is the circulation of rumours and distorted versions of the deliberations of the body.

The most important Resolution was moved just at the outset by His Highness the Maharaja of Patiala which, while disclaiming any interference in the affairs of British India, placed on record the strong dissent of the Princes from any policy or proposals which did not proceed upon the initial basis of the British connection. In moving the Resolution His Highness said that the Princes were deeply concerned that developments in Indian politics should not create an insurmountable obstacle in the way of closer relations between the States and British India by insisting on proposals inconsistent with the discharge of their treaty obligations. On behalf of the Princes he expressed their conviction

that India will be a greater and more prosperous land as a federation of states within the Empire than she will be outside. We are glad to find that along with emphasizing the position of the States the Maharaja of Patiala expressed sympathy with the aspirations of British India which he said had a right to aspire to rise to its full stature; the reference to Dominion Status here is clear and unmistakable. The emphasis laid by the Maharaja of Bikaner in supporting the Resolution upon the duty of British India to respect the treaties and rights of Princes is certainly superfluous since no Indian politician had shown the least desire to disregard them. It is a great step forward in any case that the Princes have come to recognize that the Indian States and British India will have to work in unison in order to achieve the ideal of a federation of autonomous states.

Another resolution moved for the circulation of the Report of the Butler Committee to the States and its discussion in the Chamber before the Government of India took any action on the important question of the relations of the States with the Crown and the British Government. It only remains to be seen whether in this discussion the Princes will be satisfied with the maxim of Louis XIV. "The State is myself" or will condescend to think of their subjects as well in the final settlement of these relations.

* * *

THE general impression left by the debate is that the Princes have been awakened by the attitude of Indian leaders, made articulate in the Nehru Report to the necessity of co-operating with British India in evolving a policy leading to a common goal. The indifference and aloofness which they displayed not long ago have been discarded and in their place one can clearly see a definite desire to be more friendly to those who are trying for a Dominion Status constitution. As the Princes have already found that "open diplomacy is the order of the day" and that publicity of their proceedings will eliminate suspicions, the path is made more smooth for a *rapprochement* between their representatives and the sponsors of the Indian scheme for Dominion Status by means of a joint conference. As the *Lader* has pointed out, they have begun to feel the power of the Press which at one time they used to despise. With such a changed outlook it will not be long before the Princes find that the British Indian politicians against whom they have nourished a grievance for their plain speaking are after all their best allies in securing advance and progress on constitutional lines. The Princes must have realized by now that to fall foul of the Indian politician on every available opportunity is not a game that can be played very long and if we are to take them at their word we expect they will lay aside their prejudices and help "our united country to attain to the full height of its political stature as in every way an equal and fully trusted member of the comity of nations within the British Empire and as much respected as any other self-governing British Dominion"—to quote the words of H. H. the Maharaja of Bikaner. After having supported the scheme for realizing Dominion Status and emphasised their affinity with British India it will be the duty of the Princes to concert measures for common deliberation and a common plan of action in order to advance the scheme towards its completion. It is only by energetic action by all the elements of the Indian body politic that the common purpose can be achieved.

* * *

THE ASSEMBLY STANDING ORDERS.

TWO important amendments to the Standing Orders were discussed by the Assembly during last week, which have a great significance as an attempt to strengthen the non-official position in the Assembly. The first of these corrected the anomaly that the non-official business was left standing over if it could not be transacted within the limited time allotted by the Governor-General. The amendment proposed to allow discretion to the President to allot other days for non-official business in addition to those allotted by the Governor-General and also to direct that on the day on which Government business terminates early non-official business may be allowed to fill up the rest of the day except when the Governor-General withholds his assent expressly. Mr. Iyengar, moving the amendment, pointed out that the principle of the amendment had been accepted by all responsible assemblies and was not a innovation, and he also referred to repeated complaints that non-official business was starved for want of time. Mr. Crerar's contention that this would amount to an encroachment of the power of the President over the sphere of the Governor-General has not much force in it because the amended order clearly allows for the withholding of the sanction. As long as the Governor-General is satisfied that official business was guaranteed the necessary interval of time, he can with good grace leave the rest to the discretion of the President who is certainly expected to consult the members of Government before making the additional allotment or allowing part of the official time to be utilized for non-official business. The amendment was carried only by a narrow majority owing to the weight of official opinion being against it.

There was more heated discussion over another amendment which urged that communications from the Assembly to the Governor-General by means of a formal address shall apply also to his speech or address which so far were regarded as being out of the purview of discussion. It is quite true, as was pointed by Sir William Vincent, that the address of the Viceroy was an expression of personal views and not those of the whole Government. But certainly this should not make the address immune from criticism because it might contain an expression of views which it would be necessary to combat from the point of view of public interest. Nobody disagrees with the view that the Viceroy's name should not be unnecessarily dragged into public controversy and that he should not be criticized in a chamber where he is unable to make a personal reply. But if the Governor-General claims exemption from criticism on the ground that he is above parties and is detached from ordinary administration his addresses should be pitched in the higher key instead of being, as they occasionally are, expressions of sectional opinion hardly distinguishable from party utterances. As for the address of the Viceroy becoming colourless in

case the right to criticize it is admitted we think it is a needless apprehension as no first rate statesman would shrink from an expression of his opinion simply because it is likely to be subjected to adverse criticism in a parliament or an assembly.

We do not think anything would have been amiss if the amendment of Mr. Iyengar had been passed; on the contrary a healthy practice would have been built up by means of which the Opposition would be given an opportunity to express freely their views on the vital questions on which the Viceroy would care to address them at any time. It is very curious that the same members of Government who talked glibly all these years of the constitution broadening from precedent to precedent and of the building up of conventions which would be more valuable than written constitutions should act as a stumbling block in the way of such useful amendments. As for the constitutional propriety of the amendment Mr. Iyengar explained that section 24 A of the Assembly Rules permitted room for it. It is only under a Constitution giving full Dominion Status that the position of the Governor-General can be likened to that of a constitutional sovereign who, being outside the Ministry, cannot be held responsible for any acts of government or for laying down a policy or a programme of the Ministry. Till such time, he must share along with others either the praise or blame which the Legislature after proper deliberation chooses to accord to his pronouncements or administrative acts. It is not advisable to continue the present construction by which a criticism of the public acts of the Governor-General or a Governor is regarded as a reflection upon his conduct which is disallowed under the existing standing orders.

SHORTAGE OF GOLD.

MR. J. M. KEYNES has discussed in the latest issue of the *Nation and the Athenæum* the very important question of a likely shortage of gold and given a timely warning to the Central Banks of the world against keeping unnecessarily large reserves of gold. As is well known, he is not a believer in gold coins being in circulation in any country and he has all along advised that the monetary authorities should no longer insist on locking up a large amount of gold as a cover for note-issues. The competition of each country for the gold in the world would therefore mean that "each will force his neighbour to tighten credit in self-protection", with the result that money-wages would be lowered and economic activity in general would be restricted. In this connection he criticises the currency law of Great Britain and France for establishing conventions requiring a certain percentage of gold to be situated in their vaults. He pleads for the adoption of the recommendation of the Geneva Conference that the law should allow an alternative reserve to be in the form of liquid assets in foreign centres and deplors the fact that France, Italy, and Germany have latterly showed an inclination to translate such liquid resources in foreign

centres into actual gold in their own vaults. Out of the total annual production of gold valued at £80 millions he estimates only half as available for monetary purposes, *i. e.*, about 2 per cent of the total monetary stock; while the normal rate of increase demanded by the expansion of economic activities is 3 per cent. The inevitable conclusion is that world-prices will have to fall by 1 per cent all round or the Central Banks will have to economize their use of gold by as much.

With regard to the position of the several Central Banks in the matter of surplus reserves Mr. Keynes shows that the U. S. Federal Reserve Banks and the Bank of France are in the strongest position for increasing their stocks of gold whenever they are so minded and he thinks it certain that the latter will in future use every convenient opportunity to withdraw at short notice a large amount of gold at the expense of the surplus reserves of other Central Banks in Europe as well as in the United States. In his opinion therefore the question of the abundance or scarcity of credit for the world's business lies in the hands of the Bank of France.

Mr. Keynes accordingly invites the League of Nations to direct its attention to this important problem of inducing the economic authorities of the various countries to revise their policy with regard to legal reserves. Already we find that the apprehensions of the Geneva Conference about the scarcity of gold and the consequent fluctuations in the purchasing power of gold have been revived in the League and the Council has authorised the Finance Committee of the League to study the question and attempt to solve the problem. So far we agree with Mr. Keynes that international action alone would lead to the solution of a question in which individual nations are chary of taking the initiative for fear of imperilling their own position *vis-à-vis* of other nations. It is just the old story of Bimetallism; one nation cannot afford to adopt it unless simultaneously other nations consent to co-operate. But in justice to the Central Banks it must be said that their unwillingness to allow their reserves to sink below a certain point which they regard as a margin of safety is perfectly reasonable. It is not a question of their own ideas in the matter of banking practice, however advanced they might be, but of the ideas and susceptibilities of their clients who might regard a curtailing of the reserves of liquid gold as a sign of weakness and as a danger to the solvency of their note issue. The laws of the various countries which regulate the reserves of the Central Bank are not arbitrary but are adapted to the psychology of the public which uses the notes as well as the other monetary appliances. As long as the present notions about a Gold Standard continue it will be difficult for individual Central Banks to follow the advice of Mr. Keynes to lessen by a good deal their percentage of the reserves to their total liabilities. It will be necessary to prepare the way by a good deal of propaganda work before people can realize that a Gold Exchange Standard is as good as a Gold Standard in all essentials of a good monetary system. It is not surpris-

ing therefore to find that some of the Central Banks of the world are reluctant to allow the opening up of a discussion which might make their position precarious. If the restoration of the Gold Standard is a good thing, then we cannot with any grace complain that countries which have done so are collecting gold enough to keep the Standard going. Fortunately recent happenings are propitious to the policy suggested by Mr. Keynes: there have been unofficial conferences between the Governors of the Bank of England, the Reich bank and the New York Reserve Bank at which the question of co-operation between Central Banks has been discussed; and if the League of Nations takes the lead, the formulation of a common policy is not an impossibility.

A LEAD IN THE RIGHT DIRECTION.

To one who, like myself, has always stood for the legitimacy within the framework of the State of autonomous bodies, be they of a professional or cultural character, a book like the present* can but be most welcome. For Dr. Sen-Gupta's thesis in the book under review comes just to this, that any re-ordering of the Indian Commonwealth, to be viable, ought to imply a large devolution of powers to local, communal and professional bodies. He maintains that only "such a State will realize the ideal polity of India of the past and will be in complete harmony with the life and genius of her people" (p. 146): personally, I would go much further, as I hold that only such a State can be in harmony with the life of any people, since it would satisfy needs which are not merely Indian, but broadly human. What our author condemns as the English system, is the pernicious Individualism, engendered during the past two centuries in Europe, which has atomized political life and smashed up all safeguards against encroachments upon the liberty of the individual by an omnipotent and omnicompetent State: a state of affairs quite unknown to the Europe of the Middle Ages and in fact anywhere else in the world. It is this unnatural system which has brought the West so near to utter dissolution and I naturally agree most heartily with the learned author that to perpetuate this sort of thing in India is simply suicidal folly.

The only criticism I have to make is by way of regret that Dr. Sen-Gupta has not been able to work out these leading ideas somewhat more in detail. In fact, only his last chapter really comes to grips with this fundamental matter: the previous eight chapters reproduce merely two lectures, delivered before the Nehru Report was published. They are also valuable, especially as a clear statement of the harm the English connection has wrought to India: but they are only to a slight extent dealing with the main thesis of the book. This does not prevent them from being full of shrewd sayings, which one would all like to quote—let, by way of example, the following suffice: "While there have been Britishers who have

* *Bases of Self-Rule*. By N. C. SEN-GUPTA. (R. H. Srimany & Sons, Calcutta.) 1928. 7 x 5. pp. vi + 147. Rs. 1.

tried to do good to the people and others who have ruled them with the iron hand, they have never tried to be of the people; and this aloofness has bred aversion even where least deserved" (p. 17). "Every reform has merely meant an extra dose of English ideas, of English spirit, and of Englishmen" (p. 21). "If it is a fact, that India would be helpless without England, that fact is a monument of England's shame" (p. 33).

The book is naturally written from the Bengali point of view and takes all its illustrations from that Province. If a chance remark on p. 136 means that the author is in favour of the "Permanent Settlement", I must record my respectful but emphatic difference of opinion on that point. The book is very badly printed and teems with misprints—but it is one to read. One only wishes Dr. Sen-Gupta will find time to write a thoroughly worked out monograph on the thesis, he has only adumbrated in the brochure before us: at all events, great thanks are due to him even so from it from all thoughtful students of the Indian Polity to be.

H. C. E. ZACHARIAS.

MYSORE IN 1927-28.

WE wish to refer only to one or two points in the latest administration report of Mysore State, which has recently come into our hands. The first relates to the personal expenses of the Maharaja, who owing to his deep solicitude for the welfare of his subjects rightly occupies a high place in their affection. He has fixed his civil list at Rs. 23 lakhs, which is a little more than 5 per cent. of the State revenue for the year. This proportion is less than, e. g., in Baroda. In the year to which the Mysore administration report relates, the personal expenses of Sir Sayajirao Gaikwad came to Rs. 22.30 lakhs, which is nearly 9 per cent. of the year's revenue of his State. But what is even more open to criticism in Baroda as in most other States is that no limit is set to the ruler's expenses. As we pointed out last week in writing about Baroda, Sir Sayajirao's personal expenses went up in a single year by as much as 10 per cent. Such a thing becomes impossible when as in Mysore the ruler fixes a definite civil list for himself.

Coming to education, we regret to note that the State did not mark any appreciable advance. The number of educational institutions suffered diminution to the extent of 30; and though the number of pupils in schools increased by about 2000, the increase is not such as would extort any body's admiration. Stagnation was noticeable also in regard to compulsory education, no new compulsory education centres being created during the year under report. The compulsory scheme is reported to be working satisfactorily in urban areas, though the same cannot unfortunately be said about the rural ones. If compulsion is disliked in rural parts, why not push it on as much as possible in the cities and towns in the State? But we are surprised to learn that, apart from the question of bringing more urban areas within its scope, the enforcement of the Compulsory Education Regulation is far from strict even in places to which it is made applicable. The reason assigned is the insufficiency of accommodation. We do hope every possible attempt is being made to overcome this difficulty and that too before very long. For let not the authorities of the State lose sight of the fact that the 3¼ lakhs of children at present

in receipt of instruction in the State represent only one third of the total school age population. In this respect, Mysore compares unfavourably with Baroda where two-thirds of the total school-age population is already at school.

We are glad that the education of the depressed classes is being specially looked after. The number of schools intended for them which was 632 with 17,707 pupils was smaller by one in 1927-28 with a reduction of 500 pupils. In 20 schools, besides the usual instruction pupils are given practical instruction in one or the other of the industries like weaving, smithy, mat-making and shoe-making. While we have no means of judging how this experiment is working, it is doubtless a step in the right direction. Indeed, if the results so far have been found satisfactory, this vocational training deserves to be introduced in all the schools meant for the benefit of the depressed classes.

The Central Recruitment Board which apparently corresponds to the Public Service Commission in British India held three meetings during the year. The number of vacancies advertised through it was 2,753 (1,074 permanent and 1,679 temporary) of which 629 were general vacancies and 2,124 special ones reserved for candidates belonging to the backward communities. The fact that as many as over 44,000 applications were received for them shows the extent of unemployment prevailing in the State. Brahmin candidates were appointed to 369 general and 112 special vacancies and members of the backward communities to 32 general and 1,313 special vacancies.

The working of what is known as the Stores Purchase Committee is of particular interest to us in British India where the stores purchase policy of our Government has for years been the subject of much adverse comment. During the year under report, the Committee, we are told, was reconstituted so as to comprise six officials and three non-officials with the Commerce and Industries member as President. The non-official members were expected to serve for one year. The Committee met four times and appears to have given valuable help in connection with the purchase of stores. Out of Rs. 31,65,000 worth of stores purchased in the year about Rs. 13¼ lakhs worth were ordered from foreign countries, the policy being to give preference, wherever possible, to goods produced in this country. With a view to encouraging local industry and affording employment to the depressed classes, it was decided to use the homespun cloth manufactured in the Badanaval weaving centre in place of the mill made cloth annually supplied for livery to the menial staff attached to several government offices.

OUR SOUTH AFRICAN LETTER.

(From Our Own Correspondent.)

DURBAN, January 28.

MR. SASTRI'S DEPARTURE.

THE ten days that Mr. Sastri spent in Durban before his departure for India were crowded with numerous farewells, as sincere as they were tender and touching. The Indian Teachers' Society and the Natal Indian Congress had banquets in honour of Mr. Sastri. But special significance attaches to the luncheon given by the Durban Corporation and its Mayor, Mr. Eaton, who has the reputation of being a pronounced anti-Indian and a fanatical advocate of Indian segregation, who did his utmost, though unsuccessfully, to drive the Sastri College outside the Borough; and who is very much disgruntled by the Indian Housing Report! The Orient Club had a

number of European guests, including the Administrator and Mrs. Gordon Watson, at the lunch on Sunday, the 27th, when it said goodbye to Mr. Sastri and welcomed to honorary membership Sir Kurma V. Reddi. The Administrator gave a dinner to Mr. Sastri at Maritzburg, at which he welcomed the new Agent. Mr. Sastri spoke on co-operation of Indians and Europeans under the auspices of the Indo-European Council of Durban. In opening the South African Indian Congress he advised the Indians not to alienate the sympathy of the Government of India by talking of independence for India. On the question of Indians in South Africa such opposing elements as Mr. Gandhi and the Government of India were at one. Addressing the enormous gathering which met at the Durban Town Hall to give a public send-off to Mr. Sastri and to welcome Sir Kurma Mr. Sastri asked both Indians and Europeans to cherish the Cape Town Agreement. It is noteworthy that Sir Charles Smith, the Chairman of the South African Party in Natal and a member of the Senate, publicly declared that it was unthinkable that any party in South Africa would ever think of going back upon the Cape Town Agreement.

Mr. Sastri's work and achievement in South Africa it is difficult to describe adequately. The man who in 1919 and 1921 was warned off South Africa as unwanted leaves that country today as the most wanted, the most popular and the most admired by the European community. India stands higher in their estimation than it ever did before. They realise more vividly than ever before the grandeur, the beneficence as well as the responsibilities of their unique inheritance, the British Commonwealth of Nations. From the Indian point of view stand to his credit the appointment of the Indian Education Committee in Natal, the Indian housing enquiry, the Social Service Committee and the Indian Child Welfare Committee, the dropping of sec. 104 of the Liquor Bill, the Sastri College, the condonation scheme and the Indo-European Councils in Durban and Johannesburg. Intangible, but in many respects more significant and far-reaching, are the moral results of his work. On arrival he found the Cape Town Agreement ill-understood and in Natal almost repudiated. He leaves South Africa with the satisfaction that the Agreement is well understood, widely approved and partly implemented. By his work as Agent, and as an eminent interpreter of Indian culture to South Africa, and, above all, by his personality he has restored self-respect to Indians in South Africa. The old spirit of bitter and sulking dependency had given place to a feeling of hope that, with the co-operation of Europeans and Indians, a better future lies ahead of the Indians, notwithstanding the certainty that for a long time to come they have to put up with galling humiliations and disabilities. A kindlier and more sympathetic atmosphere prevails in Government Departments, in the European public and particularly in the European Press.

By his most powerful and eloquent appeals to the best and highest instincts of humankind, Mr. Sastri has achieved a signal measure of success as the reconciler of races. Noble work nobly done.

SOUTH AFRICAN INDIAN CONGRESS.

The Congress met in conference on the 24th and concluded on the 27th instant. Both the retiring and incoming Agents were present at the sessions. The Government Departments of the Interior, Posts, Railways and Labour were represented by specially deputed officials who either gave explanations or took notes of Indian grievances. The deliberations were conducted with great dignity and ability and covered a wide range of subjects. The delegates learnt with

relief and satisfaction from Mr. Sastri that the extra grant of £9,000 for Indian education in Natal included in the current year's budget would be spent, and no part of it would lapse to general revenues. The delegates expressed serious concern for the fate and welfare of the Indians who went to India under the assisted emigration scheme. Such unofficial information as they had was not reassuring, and official information was not forthcoming. The non-publication of the report of the Commissioner of Asiatic Affairs, who last year visited India, served only to rouse their worst fears. The conference took a momentous step in asking the Government to direct the Wage Board to investigate into the conditions of unskilled labour in South Africa and in Natal in particular. If the request is acceded to, it will mean a great improvement in the economic position of the poorer Indians, and the solution, maybe partial, of many of their housing and sanitary problems. The representatives of the Government Departments gave a markedly sympathetic hearing to the grievances of Indians on the railways, in post offices, in the administration of immigration laws and in labour matters. The Congress appointed a strong deputation to proceed to Cape Town to interview the Ministers about Indian waiters and traders in the Transvaal.

TROUBLE ON THE RAND.

Under the old Transvaal Gold Law and the Townships Act coloured people, and among them Indians, are prohibited from "occupying certain townships on proclaimed gold-bearing areas. It is, therefore, illegal for Indians to occupy, and thereby trade, in about 19 townships in the city of Johannesburg alone, not to speak of other towns on the Rand. Despite these laws Indians have been occupying and trading in these townships. Neither the Government nor the public enforced them. The Johannesburg Municipality—and its lead was followed by the other municipalities—did not feel called upon to take notice of these laws, and continued to issue licenses to Indians to trade in these townships. When last year the attention of the Municipality was drawn to the existence of these laws, and it was told that the issue of licenses to Indians was a contravention of them, it simply said that it was none of its business to take notice of them as long as the Government took no action. Latterly, however, certain private European citizens took it into their heads to invoke the laws, and secured a judicial decision ordering the ejection of certain Indians occupying and trading in Bramfontein, a township in Johannesburg. Whereupon, on the motion of a municipal councillor, the Johannesburg Municipality decided to suspend the renewal of Indian licenses pending some finality to the embarrassing situation created by the handful of anti-Indians. Some licenses were already granted before the decision was taken, and the suspended ones number over 250. It may be recalled here that in 1919 the Government under General Smuts passed a law to stave off a similar danger that threatened Indians. It protected all vested interests as they stood on the 31st May 1919. But unfortunately, owing to alterations in the licenses due to insolvencies consequent on the trade depression that followed the War or to changes in partnerships, etc., the great bulk of the licenses became technically new, and lost the protection of the law of 1919.

The action of the Johannesburg Municipality spread consternation among the Indian community, particularly, the traders. They realised that as long as the laws stood on the statute book, the courts could give no relief despite the plea that prolonged and undisputed occupation created vested interests, and that

long acquiescence by Europeans abrogated their right to eject the Indians. They could expect no administrative relief, as it was private citizens, not the Government, that was invoking the laws; and as there was no provision in them giving power to exempt anybody from their operation. As a matter of fact, the Government is embarrassed by the action of these anti-Indians. The only remedy is legislation. Under the best of circumstances it is no easy task for any South African Government to amend the law in favour of Indians. At the present moment, with a general election looming ahead, and the South African Party not being above making party capital out of the Cape Town Agreement, it is even more difficult for the Pact Government to rush through an amending law. The Indian case is to some extent handicapped by the fact that they will be asking for condonation for the second time for contravening the law of the land. On the other hand, the Indian argues that many of the illegalities were more technical than real, that the Government has allowed vested interests to grow up since 1919, and that it would be an incalculable hardship if the obsolete laws, which the Government itself never contemplated putting into operation, be available for anti-Asiatics to persecute Indians with. If the first condonation in 1919 was rendered possible in the first flush of charity and generosity consequent on success in the War, they now appeal to the Cape Town Agreement for similar relief.

It is surprising that in the worst days of anti-Indian agitation, in 1924 and thereabouts, the anti-Indians did not make extensive use of these laws and drive out the much-hated Indian trader. It is equally surprising that they should invoke them now when a calmer atmosphere prevails and the Government is committed to a policy of uplift of the Indian. Perhaps the reason is that hitherto the anti-Indians hoped that the Government would undertake the hunt, and they themselves might escape the odium. But far from doing anything of the kind, the Government has even condoned a number of illicit entrants, with the result that the anti-Indians feel they must do what they can no longer expect the Government to do.

INDIAN WAITERS IN THE TRANSVAAL.

It is understood that some 78 Indian waiters in the Transvaal have suffered under Sec. 10 of the Liquor Act. They have not, however, given up hope. They propose to appeal to the Prime Minister himself for a reprieve. Prof. J. M. Watt, Chairman of the Indo-European Council in Johannesburg, and some of his colleagues on the Council are in Cape Town to collaborate with the Indians to secure relief. The departure of Mr. Tielman Roos for Europe on medical grounds may facilitate the Indian case. The situation is not without hope.

INDIANS AND TRADE UNIONS.

One of the first fruits of the organisation of the Natal Workers' Union by the Indian Congress is the opening of the door of the Typographical Union for the admission of Indian printers. The Union had an open constitution, but by executive action kept out Indians from it. Great credit is due to Mr. I. L. Walker, Chief Inspector of Labour, who was also the organiser of this Union, for his successful persuasion of the Union to admit Indians and do away with the colour bar.

Also it was anticipated that in view of the decision of the joint conference of European and Indian trade unionists in Johannesburg early this year, the Natal Hotel Employees Union will be granted registration, and the rival European organisation will be refused registration. In the Transvaal the Indian Hotel Employees' Union will be granted registration

because the existing European Union refuses to admit Indians to membership.

INDIAN HOUSING ENQUIRY REPORT.

The report of the Indian Housing Enquiry Committee was published in the third week of this month, and the opinions of all concerned were invited. It is gratifying to the Indian community that the Committee found for the Indian on every point on which they differed from the Durban Municipality. The Municipality contended that there was no land in the Borough for Indian housing; the Committee found there was some and recommended its being made available to Indians. It found that, while doing much for European housing, the Corporation had done nothing for Indian housing, and recommended municipal housing for Indians. The Municipality advocated a separate Indian village outside the Borough; the Committee ignored it altogether. As regards Health Boards outside the Borough, the Committee admitted the Indian grievances against the flat rate system of rating, and the unduly heavy penalty on arrears of rates. The Committee recommended that the Durban Corporation should provide land within the Borough for Indian housing, should build houses itself for housing the poorer Indians, and should give loans for others to build for themselves. The Committee further recommended that the Health Boards should give loans to small Indian free-holders outside the Borough for the building of houses. All this is very satisfactory. The only unsatisfactory feature is that the Committee confined its recommendations to the £50,000 already set apart for Indian housing. The sum is much too inadequate. A recurring grant of that amount for some years is necessary to cope with the problem.

REVIEWS.

PROBLEM OF WORLD'S POPULATION.

STANDING ROOM ONLY? By EDWARD ALSWORTH ROSS. (Chapman & Hall.) 1928. 8¼ × 5½. pp. 368. 16s.

THE author is the distinguished Professor of Sociology in the University of Wisconsin, and although the title of his book "Standing Room Only?" may not be quite dignified, there need not be the slightest hesitation in acknowledging that the problem of the world's population has here been presented in the most perfect and powerful manner. The gist of the matter is of course that "olden time mortality" does not exist now; famine has been "muzzled"; pestilence "throttled"; disease "conquered"; and public health "promoted"; hence the present rate of increase of man will find (?) us among 15,200 millions or some such large number by the year of grace 2100, and with limited prospects of winning in the race against victuals (after duly taking into account 'polar pasturing', 'ocean farming' and 'atmospheric tapping'), it is inevitable that the penalties of population pressure must be paid both in economic progress and in political democracy. Examples from the vital history of nations are copiously presented, and there abound also from Indian life and history illustrations with which both in fact and in interpretation the author may well expect differences from Indian critics. Of these latter no note need be taken, but there is a touch of undeserved insinuation in the query: "Would a people-ruled government have brought one-fifth of the area of British India under the Forest Department?" (p. 186), or in the speculation: "Imagine what an ant-hill Scotland soon would be if Scottish women to-day took Indian women as their models" (p. 239). But to pass on.

The cure suggested for these ills is of course contraception in whatever manner birth control may be effected: abortifacient pills or implements, coitus interruptus or sheaths, douching or sponge, use of pessaries, occlusive or soluble. One need not pause here to examine the effectiveness of these means. Other writers have said "there is little doubt that an unduly high estimation of their success has been formed in certain quarters" (Dr. Blacker), "they are not fool-proof" (Thurston); other persons (e. g. Dr. Joad) have examined Thrasymachus or the future of morals and others again have produced statistics of their use and abuse (Norman Himes and Judge Lindsay). These constitute now literature well known to every student of Eugenics or of Sex and to these each may add experiences within his knowledge, personal or hearsay. And the term employed by our author is 'adaptive fertility', which however is a very apt and suggestive formula. It secures the eugenical demand for the development of well-endowed families and the limitation of the 'undesirable', but the real difficulty would be the judicious application of this adaptive faculty. The mind has so far travelled over the wide frivolities of the world that except for the enlightened few it is difficult to control 'the elementary passions of hunger and sex,' and to transmute the energy so released for other fields. When 'adaptive fertility' becomes a reality, it is to be hoped that not only a physically strong and mentally alert race, but a society morally straight and spiritually high would simultaneously evolve. Meanwhile even the author is constrained to

"concede frankly that birth control is an edgetool on which humanity at first may cut its fingers. Even now we see thousands employing it with a frivolity and thoughtlessness profoundly shocking. It will take time for these inhibitions to grow up which will make it less dangerous. The introduction of birth control, like the introduction of fire, tight dwellings, sea-going craft, cities, gunpowder, electricity and air-planes is fraught with perils as well as benefits. Only gradually and out of these lessons from experience will our race learn to use it reasonably rather than abuse it."

Professor Ross devotes the second part of the book to 'international migration' as in his opinion "the supreme problem of the near future is the adjustment of relations between the two segments of humanity" (Asiatics and the rest?) "of such divergent tendency", because "adaptive fertility will appear only very tardily in the great Asiatic hives". The population tendencies of the Orient, and more particularly of India, come for a very close examination, and "true extracts" from Indian Census Reports, from the books of writers like Sir Valentine Chirol, Mr. P. K. Wattal, etc. are copiously furnished, but the Indian reader will naturally detect the loss of perspective by a critic to whom these conditions are quite unfamiliar. Thus we are informed through others that "the unmarried in India are only the saints, prostitutes and the infirm"; again, "the Hindus worship the cow, and an Indian writer has recently estimated the loss which that worship involves every year for the whole country at more than four times the land revenue." These things and a hundred other like things which Professor Ross says and which other writers have already said of India and of other Asiatic countries, including Japan, are sufficient for the author to justify the immigration restrictions by the civilised countries. Professor Ross's thesis is: "The Asiatics will be in a better position to challenge the rightfulness of exclusion if first they emancipate their females, cut their birth rate, develop their latent resources, and raise the popular standard of living" (p. 344). No sane Indian, nor I believe other Asiatics, will ignore the value of the prescription prepared but nobody will be lulled into

silence over neglect, insult and injury. Suddenly, however, in the last but one page of the book, the author develops a pathetic regard for the cause of British India. We are specially told:

"It is most desirable that India remain a member of the British Indian Commonwealth of Free Nations. In case India left this constellation she might be led to make common cause with other Oriental Powers in attempting to break down the Great Barrier by military means. A League of Congested Peoples would organise humanity in two camps, stimulate armament rivalry and militarism, perhaps even bring on another World War. As comrade of Great Britain and the Dominions, India will make more easily the transition from Orientalism and can serve to link East and West."

Finally, "their constitutional relationship makes it impossible now for India and South Africa, India and Australia, to come to blows over the Immigration question." If this be so, I should think it more due to the spiritual resignation and passive tolerance of the Indian than to the sense of justice or equality in the monopolist in either Australia or South Africa. More of this latter, we, the readers and reviewers of this paper, expect to hear ere long direct from the foremost citizen of our country the erstwhile Agent in South Africa, the Right Hon'ble V. S. Srinivasa Sastri.

K. B. MADHAVA.

MACHINE VERSUS MAN.

THE TRIUMPHANT MACHINE. By R. M. FOX. (The Hogarth Press.) 1928. 7½×5. pp. 147. 5s.

THE book under review is highly useful in stimulating thought on the vital question of the relationship that should subsist between man and machinery. The author is no arm chair theorist indulging in fanciful solutions from a comfortable—though to the parties involved in the conflict extremely dangerous—distance. He has been for many years an apprentice and journeyman in an engineering workshop. So his thoughts have been subjected to the precious corrective of personal experience. This adds to the interest and reliability of the volume. The pictures that he paints of the miseries of workshop life and its pathetic sequel in the streets and slums are drawn from personal knowledge and suffering. They give an air of realism to the pages and deeply move our hearts. The earlier chapters of the book depict the evils of mass production rising from the dominance of machine over man in factories. Monotony, absence of interest and initiative in work, the crushing of individuality and self-respect, ugliness and lack of beauty in environments are some of the prominent features of factory life that dwarf the personality of the worker and sow the seeds of revolt. One of the tragedies of working class life, in the author's view, is that their children have no youth. The poetry of life and youth is denied to the working class boy. As soon as he enters the factory, his youthful ambitions are crushed by mass treatment and a sense of subordination to the soulless machine and the processes of mass production. "In his most impressionable years," writes Mr. Fox, "the attitude of the worker towards industry is formed, and if it becomes one of hostility and distaste then the seeds of strikes, industrial trouble and individual unhappiness are being sown."

The main charge that the author levels against those who control industry is that they do not pay heed to the demands of human personality in the worker. The demands for speed, output and gain

override the needs of the human spirit. Man is treated as a mere machine and sacrificed at the altar of efficient production. Industrial problems are only considered from the pecuniary point of view. How cheaply can goods be made? That is the sole question in the mind of the management.

"Attention was lavished", observes Mr. Fox, "on the stresses and strains of machinery and metal, but the more delicate mechanism of human nerves and sinews—not to speak on human souls—was ignored. But I write unjustly. We were not ignored. On the contrary, a gentleman with a stop-watch frequently stood over a man timing an operation, and calculating how few motions were required to complete a given task. When the time was fixed each worker had to do the job in that time and in that way. I cannot really complain that we were not studied. But the purpose of the study was the work, not the man. No one dreamed of considering the effect on his well being and development.

It is to give up this mechanical, process view that the author pleads with much force and eloquence in the pages of the book. He ably expounds the evils that flow from this outlook both in the mind of the industrial magnate and in that of the worker. The author makes some incisive observations on the views of Henry Ford—whom he calls the Walt Whitman of industry, the prophet of the new industrial revolution, viz., mass production.

"Our civilisation, cries Mr. Ford proudly, is based on Power! Yes and it is also based on man. It is not wisdom to forget this. One view builds on man, his possibilities of growth, development, of depth; the other on a mountainous accumulation of things. And the great conflict is still undecided."

The author questions the right of the industrial magnate to rule over his fellows and treat them as machines. He writes:

"The industrial magnate understands co-operation imposed by work, but not the conscious co-operation of men and women to whom the unavoidable routine of a factory would be unbearable unless they had a voice in its control. With a full knowledge of his own ability, the industrial magnate demands school-boys virtues from every one in his works—duty, unquestioning obedience, hard work, loyalty. But when people grow up they demand something more. They want a share in responsibility, control. Any system which retards or prevents the development of men and women is a bad one. The industrial magnates do not allow for industrial maturity. They refuse to recognise workers as people in the works. If the worker had a recognised voice in workshop matters instead of merely possessing the check on the management which only his continued aggression can enforce, then the qualities of workshop loyalty, co-operation and good will could operate. All this would make for efficiency, for the worker is not really interested in being inefficient. But it would be an efficiency springing from the worker's understanding of what had to be done and not a rigid system imposed from without, which uses him and his fellows like draughtsmen on a board."

Before we consider the other suggestions in the book to cure the malady of machine dominance it would be instructive to follow the author for a while in his interpretation of the trends of thought engendered in the workers' minds by factory life. Mass production and monetary gain, we have seen, are the prime motives moving the industrial magnate's mind. The counterpart in the workers' mind caused by the triumph of machinery in life is a crude philosophy of utility and complete disregard for tradition and spiritual values.

"Amid the rude bustle of a jostling civilisation the workers have scant leisure to appreciate the delicate balancings of an ideal social order for the richness and beauty of the past. Tradition does not weigh much with

them; immediate necessity counts far more. Here is the key to modern labour politics—the politics of the factory."

The judgment which the average worker applies to all problems is the same as that applied to familiar industrial processes.

"His test", we are told, "is: Does it give us what we want? Democracy, despotism, oligarchy, are all viewed dispassionately as tools to be only flung away if they will not serve the immediate purpose. The tendency, strongly marked among industrial workers, is to scrap away any method which appears unsuitable for the job on hand."

The author then traces the actual working of this practical outlook of utilitarianism in the psychology of the workers' revolt and the tendency to adopt methods of direct mass action to gain their ends.

"Democratic leaders are embarrassed, but their followers are not conscious of any inconsistency. They grasp at the most convenient tool or weapon at hand in the moment of need—as they do in the workshop. This is because they are not concerned with the principles of democracy, but only want to get something done. . . . It is usually those who are withdrawn from the economic struggle that talk of the sanction of human life, while they are often far too easily reconciled to the degradation of human life around them. With the stern conditions of the workshop struggle to survive imposed on him, the average worker finds the pacifist idea completely unintelligible. His quick sympathy for the victims of injustice makes an 'above the battle' attitude seem aloof and non-human."

Mr. Fox thus exposes the dangers of machine thought, not only in the field of industry, but also in the broader spheres of life such as art, literature and philosophy. The chapters in the book on 'The Process view,' 'Machine Civilisation and Literature,' 'The Machine Drama' and 'Trends of Machine Thought' provide much food for thought to social philosophers, men of letters and captains of industry. The author's observations on some of the movements manifested in Bolshevik Russia in the realm of art and culture as a result of the idealisation of the machine and regimentation of the masses should set us seriously thinking on the ways and means of safeguarding spiritual values against the encroachments of the cult of mechanical perfection and machine worship. The book is a valuable contribution to labour thought. We heartily commend it to the attention of all industrialists and labour leaders.

M. R. RAMASWAMI

LORD RAWLINSON

THE LIFE OF GENERAL LORD RAWLINSON OF TRENT. Ed. By FREDERICK MAURICE. (Cassell.) 1928. 9 x 6. pp. 373.

THIS interesting book is based largely on the late Lord Rawlinson's journals and correspondence, which are quite numerous as of each of the five campaigns in which he took part Lord Rawlinson kept a detailed record. During the Great War, he held important commands in the field throughout and though he had little scope to give proof of his ability as a strategist, the opinions he held of the military situation from time to time as extracted in this book reveal his capacity as a tactician. The British soldier usually sees a large part of the world but Lord Rawlinson saw more than most soldiers. His campaigns and travels took him at one time or another to India, Burma, the different parts of Africa, Canada, the U. S. A., Russia, China and Malaya. This wide experience of the world was further widened when during the Great War, he

commanded British, Australian, Canadian, French Serbian and Russian troops. Early in life, he came into touch with and won the confidence of great soldiers like Lord Roberts and Lord Kitchener. Under the influence of the latter, he quickly adopted the habit of reserve in professional affairs and had, as a result, the reputation of being hard and cold. But he was in reality not so. His conferences before a battle are said to have been an education in themselves. Faith in a plan was with him the first condition of success. No pains were spared to settle details, no practical suggestion was ignored. His last appointment was that of Commander-in-Chief of India. When he came to the country, there were a deplete treasury and a troublesome political situation. But in spite of the latter he acceded to popular pressure and brought down the military expenditure from 87 to 56 crores, which was a reduction of more than one-third of the total expenditure. Again in response to popular demands, he made some provision for the Indianisation of the army, provision which was not enough to satisfy India but which still meant a beginning in the right direction.

Lord Rawlinson was fortunate in having a noteworthy father. Sir Henry Rawlinson was an authority on the then Eastern Question and a member of the Council of India. He was also for some time a member of Parliament and always took a keen interest in Assyriology. Lord Rawlinson's first service was in India as A. D. C. to Lord Roberts, who was Commander-in-Chief. He then returned to England, and, after some time at the Staff College, went to Egypt as Deputy Asst. Adjutant General to Lord Kitchener who was then Sirdar of the Egyptian Army. As such he was engaged in the advance to Khartoum and in the siege of Ladysmith. Next he was in the Boer War, first in the Quartermaster General's department and then in active charge of a big column. Three years as Commandant of the Staff College were followed by a prolonged trip to Canada and the U.S.A. and also by a visit to Lord Kitchener in Japan. Then the Great War broke out. Lord Rawlinson held important command on the Western front throughout the period from 1914 to 1918 and after the Armistice, went to north Russia in charge of the Army of Occupation.

His last appointment was as Commander-in-Chief of India. The book has only two chapters dealing with it but to us, of course, they are the most important. One of his most urgent tasks in India was to reorganise the military department. The army commanders were concerned solely with the training of troops and had nothing to do with administration. This was the work of the Army Headquarters entirely, where in consequence there was chronic congestion of work. The breakdown of the medical and administrative services during the Mesopotamian campaign was due to this congestion. Such a state of things had to be remedied without loss of time. Another urgent task of his was to safeguard the North Western frontier. The new Amir was not as docile as the old. In fact he had already declared war on India and won his independence from British control in his foreign relations. There was then the demand for a reduction of military expenditure, which had to be met without deleterious effect on the London money market when India appealed to it. And lastly there was the agitation for Indianisation of the army. These are only a few of the tasks he had to face as Commander in Chief and he faced them all boldly and sympathetically.

Two extracts will reveal to us certain facts which are generally not known to the public.

Speaking of the Reforms of 1919, Lord Rawlinson writes in his journal :

"The fact is that the Home Government, having introduced the Reform scheme, are now afraid they are going too fast. They are trying to put on the brake, and the machine is inclined to run away from them. But we must either trust the Indian or not trust him. The schemes have got to be carried out honestly in their entirety, with a view to eventual Dominion self-government, or else we must return to the old method of ruling India with the sword. There is no half-way house."

As to the extravagance of the Government of India, he says :—

"After two years' experience of Indian government, I have come to the conclusion that it is one of the most uneconomical in the world to-day. In general method and in detail it is out of date. The state and display which the Moghals introduced into India on a lavish scale 200 and odd years ago still surrounds the Viceroy, the Governors of Provinces, and the Indian States . . . Large sums are spent annually all over India upon regal splendour in the form of bodyguards, red chaprassis, entertainments, huge palaces, etc., which, whatever effect they may have had upon the Indian of the past, do not impress the politically-minded Indian of today. I asked myself whether there is any real need to maintain all these relics of past grandeur.

Then we are spending huge sums on the construction of New Delhi, at a time when it may quite possibly be necessary to issue paper money, in order to meet ways and means expenditure—a change which would impress the Indians far more than all our state. When I come away from meetings of Council after fighting for a little money to provide for India's security and I pass the huge palace which is being built for the Viceroy, I am tempted to curse and swear . . ."

A mistake which needs to be corrected. On p. 224 there is mention of one "Mulavire", Gandhi's "right hand man". The reference is obviously to Pandit Malaviya.

S. P. SARMA.

INDIAN (?) ECONOMICS.

NATIONAL SYSTEM OF INDIAN ECONOMICS. By JATINDRA NATH MITRA. (Surendra Nath Mitter, Barrackpore.) 7¼ × 4¾. pp. 149. Rs. 2-8.

THE author has not deemed it necessary to explain his interpretation of the title of his book or the scope of the subject matter of discussion. That he does not subscribe to the normal version of the scope of Indian Economics is made obvious by his insistence, backed by the foreword-writer's authority, that politics and economics "must be kept distinct" though "the boundaries of each, it is true, overlap those of the other and in fact each of them, to a great extent, is dependent upon the other." If the position and requirements of the country in the political and the other fields of national development are not to be taken into account while we study Indian economic problems and suggest explanations and policies, one fails to see the worth or the utility of the labour involved in that study. The author finds it possible to talk in the same breath of the necessity of the dispersion and ruralisation of the nation's economic life on the one hand, and of the need of provincial specialisation in production and an accelerated industrialisation on the other. That economic autonomy and bureaucratic centralisation, and growing ruralisation and industrial progress are mutually incompatible ideas never seems to have struck Mr. Mitra. Economic specialisation not only among provinces but also among communities carried out by a central

agency after an extensive survey of aptitudes will, according to our author, solve not only the communal but also the political and the economic problems. Economic specialisation is thus to be the basis of a new caste system which of course can be made workable only by a complete annihilation of freedom of enterprise. So much for the author's views on the scope of Indian Economics and national progress.

Mr. Mitra, one is constrained to remark, shows very indifferent grasp of the general principles of economics. This, indeed, coupled with his vague and often incorrect generalities about historical movements is the most striking feature of the book. The author's version of the law of increasing returns, of economic productivity, of the nature of capital and of international trade is obviously incomplete, if not incorrect. Reform of the systems of tenure with a view to the introduction of a permanent land revenue settlement, a legislative restriction of subinfeudation, spread of literacy, facilities for the supply of credit, adoption of agricultural improvements and development of individual resourcefulness are some of the oft-repeated panaceas for the uplift of the agriculturist. But our author is ambitious. He thinks that the promotion of these reforms will make "the laws of increasing returns" operative. One supposes from this that in the permanently settled tracts, where the scale of agricultural production is not very small and where, as in the case of the Zamindars, literacy, credit and improved processes are not lacking, the laws of increasing returns must be operative; that is to say, every additional expenditure of capital and labour on these estates must be yielding a higher than proportionate return. The views of the enterprising farmers and of the calculating officials of revenue courts would be interesting on this point. Speaking about economic production, the author never betrays any knowledge of its being synonymous with the creation of utilities, but thinks that the creation of net advantages, or "profitability" if such a word may be used, is the essence of production. "Production economically means anything which is over and above subsistence and therefore everything which is grown or produced is not production" is one of the numerous incorrect observations on the subject. That the contribution of capital to the act of production lies in increasing the productivity of labour does not seem to have been appreciated by the author, nor does he distinguish between foreign capital and foreign enterprise. The views expressed by the author on the subject of international trade and commercial policy are the crudest possible and will not bear a moment's analysis.

A perusal of the book leads one to the irresistible conclusion that without a sufficient grounding in economic theory and general economic history the author has attempted to present a pseudo-scientific case for the introduction of those vague and contradictory reforms which he considers to be essential for the realisation of "a national system of Indian Economics." In fact, the book under review taken in itself does not call for much notice. Lest, however, the grandiloquent title chosen by the author should prejudice the mind of readers against genuine products of the patient and patriotic studies of Indian economists, it is only necessary to observe that such defects as ignorance of accepted economic science, narrowness of social attitude and an obscurantist desire to revive a supposedly beneficent doctrine or institution of antiquity, which are out of place not only in a work on Indian Economics but in any work of real merit, are broadcast in the pages of the present volume. As an interesting piece of a certain kind of half-baked propagandist literature published under patronage, the book under review has its own

merit and we do not desire to deny the author due credit for it.

D. G. KARVE.

LIFE IN JAPAN.

JAPAN AND HER PEOPLE. By ETHEL M. HUGHES. (Edinburgh House Press.) 1928. 7¼ x 5. pp. 131. 2s.

NO person receives anything but blurred impressions if he looks at a country through glasses deeply coloured by his pet theological prejudices. Therefore it is that a missionary's estimate of a country, to which the business of "salvation" takes him, is rarely considered trustworthy. Miss Hughes' book has somehow comparatively few defects imparted to it by her vocation. Japan has in a way captivated her imagination, and so we have a moderately charming and appreciative study of the Japanese, interspersed with appropriate historical allusions. It is comforting to be told by her that the Japanese railway porter is "a master of quiet organisation" and that "every one seems so simple in this country," as also that "good manners have been raised to the rank of religion." Miss Hughes brings us into intimate contact with a Japanese family and by enlarging upon its activities enables us to know the conditions under which it lives and has its being. We find, for instance, that "the modern system of (Japanese) education has been modelled on that of America and now consists of an educational ladder reaching from the kindergarten to the University, up which all may climb, girls and boys, rich and poor alike, so that no career and no position are closed to those who have the ability to fill them."

Curiously enough, however, the education of the Japanese child involves the torture of memorizing 2000 Chinese characters. This is followed by an elaborate school and college course which lays too disproportionate a stress on examinations, the combined result being, "as the nation is much given to consumption and the boys are often of very weak constitution, the results are frequently disastrous." It will interest the Indian to hear that "there is a Young Men's Society in every village and sometimes a Women's Society also. These meet for mutual improvement and are exercising great influence on public opinion." Under the impact of Western forces, "in theory there is still the family way of life but it has been modified in practice," and though industrialism has brought in its train such evils as the slums and the starving people, "these are not so apparent as they are in London or other western cities, because the Japanese still keep their traditional dislike of unpleasant things." To the Japanese, it is instinctive to surround himself with beautiful things and "the difference between a Japanese and an English garden is that the former is like a lovely picture to be looked at and admired and perhaps to be made the subject of poems, while the latter, though lovely too, is above all a place in which one may sit and where the flowers are meant to be picked." The present day women of Japan, though most of them get married, are comparatively free to find independent careers for themselves. They have their own influential organisations which demand equality with men in all respects.

In the last few pages of the book, the Christianity of the author, so long held under restraint, abruptly projects itself. We here see her making such extravagant statements as that "the study of Japanese moral standards leads to the conclusion that the terms right and wrong count for very little in Japan except among the Christians." Christianity, as is to

be expected of her, is of course lavishly praised. On the whole it is a readable book. Purged of its provoking Christian sentiments, it will be doubly so.

K. VENUGOPAL RAO.

SHORT NOTICES.

THE TRUTH ABOUT THE CHINESE REPUBLIC. By H. G. W. WOODHEAD. (Hurst and Blackett.) 1927. 9 x 5½. pp. 287. 7s. 6d.

THIS is one of the interesting books that have appeared in recent times on Modern China. China has established a strong central government at Nanking. She is revising the 'Unequal Treaties' and abolishing the obnoxious foreign privileges. At a time like this when the question of foreign rights in China has been practically solved by the establishment of a strong central government, the author's arguments in support of extra-territoriality, concessions and settlements may not possess any practical interest. Yet the book is interesting, for the author's thesis is that before China asks for the abolition of foreign rights she must set her own house in order. He wants a strong central government to be set up which would establish the Reign of Law throughout the length and breadth of the vast country. But the author fails to realise how the prolongation of the civil war in China was due to the foreigners. The internal troubles of China were the result of alien interference and yet the author wants the Chinese to repair their house before asking for a revision of the 'Unequal Treaties.' But we need not quarrel with the author over this. In spite of obstacles China has become a strong united state and we hope the author would now at least approve of the abolition of the foreign privileges which had hitherto arrested China's growth.

If the latter part of the book dealing with Foreign Rights may not be interesting, the first 108 pages of the book would go down to posterity as a clear, concise and authentic account of Chinese history from 1898 to 1925. Starting from Emperor Kwang-Hsu's attempt to liberalise the Government of China in 1898, the author takes us through the Boxer Rising of 1900, the Reform Commission of Duke Tsai Tse in 1905, the National Assembly of 1909, the Revolution of 1911, the coup d'etat of Yuan Shi Kai, the split between the North and the South, the formation of the Kuomintang under Dr. Sun Yat Sen, the strife for mastery of the Government at Peking between Tuchuns like Marshal Wu-Pei-fu and Chang-Tso-Lin. In this brilliant historical survey the author rightly draws attention to the Bolshevik influence in South China where the Kuomintang party was strong. The author may now be relieved to hear that the Kuomintang party recently purged itself of Bolshevik elements.

The book is written in a clear and forcible style and its get up leaves nothing to be desired.

M. V. SUBRAHMANYAM.

MYSTIC LYRICS FROM THE INDIAN MIDDLE AGES. By PAUL ALTHANS. Rendered into English by R. T. GRIBBLE. (Allen & Unwin.) 1928. 7½ x 5¼. pp. 123. 5s.

IT is given to a select few in this world to partake of the unpolluted joy of God-intoxication. The rest of humanity obeys the sanctions of herd religion and never rises above the falsehoods sanctified by dogmas. A saint's heart-pourings of devotional songs

tickle only the hard shell of sordid religion it has created for itself. A saint and his song belong to the world and not to a perverse mankind which is divided against itself on the question of "My God" and "His God."

Sings Raidas :

"Man : a puppet of wire and clay
Dances;
He lseers and lies, he lingers and listens,
And he dances."

Guru Nanak finds that

"A night of lying enshrouds the world
The moon of truth is wrapt in darkest clouds."

Man's aim in life is to be a "pilgrim of perfection" and not a helpless slave of religion. It is by intutional ecstasies or by losing himself in the ecstasies of saints that he is at all able to rise into higher realms. He must not imagine that life is one long warfare against the devil. Says Tukaram :

"Let common sense the balance hold !
Fast not when thou art hungry ;
Nor steep thyself in forest solitude
When thou art thirsting for gay company ;
Let common sense the balance hold."

In another connection, he declares that,

"He whose speech is without falsehood,
No matter if wreathed or not his brow ;
He who has himself controlled,
No matter if plaited or not his hair ;
He who without desire beholds even the wife of his friend
No matter if ashes besmear him or not ;
He who is blind to another man's riches
Though his eye be as clear as the sun ;
He who is deaf to the judgment of others
Though his hearing be keener than that of a fox ;
O Tukaram, he alone
Is truly good and holy."

Rapturous melodies all of them, so faithfully translated and strung together by Mr. Gribble !

K. V. R.

BOOKS RECEIVED.

THE NATIVE PROBLEM IN AFRICA. Vols. 2. By RAYMOND LESLIE BUELL. (Macmillan, New York.) 1928. 9½ x 6½. pp. 1045, 1101. \$15.00.

WILL CIVILISATION CRASH? By J. M. KENWORTHY. (Beun.) 1928. 8½ x 5½. pp. 320.

OUTLINES OF PUBLIC UTILITY ECONOMICS. By MARTIN G. GLAESER. (Social Science Text-Books Series.) (Macmillan, New York.) 1928. 8½ x 5½. pp. 847. About \$5.00.

TURKEY TO-DAY. By GRACE ELLISON. (Hutchinson.) 9½ x 6. pp. 288. 18s.

THE CONDUCT OF BRITISH EMPIRE FOREIGN RELATIONS SINCE THE PEACE SETTLEMENT. By ARNOLD J. TOYNBEE. (Oxford University Press.) 1928. 9½ x 6. pp. 126. 7s. 6d.

NIPPON SHINDO RON: OR THE NATIONAL IDEALS OF THE JAPANESE PEOPLE. By YUTAKA HIBINO. (Cambridge University Press.) 1928. 8½ x 5½. pp. 176. 7s. 6d.

WANTED—Candidates for training Telegraph Signallers, Station Masters. Railway Commercial Courses, Motor Driving, Motor Mechanics, Electrical Engineering taught. Lodging, Furniture free. Railway fare paid. Agra healthier than Delhi. Cheaper living. Apply for prospectus with two-anna postage stamps to the Imperial Telegraph Institution and Electric and Motor Engineering College, Agra.