

THE Servant of India

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NOTICE.

Owing to the celebration of the anniversary of the Servants of India Society this week, there will be no issue of this paper next week.

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TOPICS OF THE WEEK.

THE twenty-fourth anniversary celebration of the S. I. Society. Servants of India Society for which members from different parts of the country came to the head-quarters at Poona began as usual on the 12th inst. The absentees were Messrs. Sastri, Kunzru and Kodanda Rao who are in Kenya, Mr. Joshi who is representing the Indian workers at the International Labour Conference at Geneva, Messrs. Tiwary and Sahu whose indifferent health prevented their attendance and Messrs. Bajpai and Dube who are on study leave in Europe. The period of one year's probation in the case of Mr. S. V. Parulekar being over, he was formally admitted to the membership of the Society on the 12th inst. It was decided to admit six probationers and to attach them in equal proportion to the Bombay, Madras and Upper India branches. Arrangements are under contemplation for carrying on the work of rural reconstruction more vigorously and systematically.

THE new Ministry in England has been officially announced and it must be admitted that Mr. MacDonald's second essay in the formation of a Cabinet is far from being unsuccessful. There are a few outstanding names and as for others they present a spectacle of a body of able persons who will spare no pains to carry out a sane and moderate policy in all spheres of administration. Mr. Philip Snowden as Chancellor of the Exchequer will be an accession of strength to the new Government as he is by far the best financier in the Labour ranks and is capable of rising

to the heights of spectacular finance. Mr. Sidney Webb who is marked out for a peerage is not, as one might imagine, a mere doctrinaire economist and it would not be surprising if he makes his mark as Secretary for the Dominions and the Colonies. Rumour has played us false with regard to Lord Chelmsford's acceptance of the office of the Secretary of State for India; apparently he has declined the office for some weighty reason. Sir Tej Bahadur Sapru has said in an interview to the Press that even Lord Chelmsford could not have done much for the realization of India's political aims since the Labour Government was not, in his opinion, strong enough to carry into effect any very generous policy towards India; this is perhaps true. In any case it is good that he did not accept the appointment since after all the convention that no ex-Viceroy shall become Secretary of State for India is based upon obviously sound reasons. Besides Lord Chelmsford at the India Office might have to sit in judgment on the present Reforms which are in part his own handiwork and he might have been credited with biases which he must have imbibed all along, at least to all appearances, thus weakening his credentials as an impartial judge. As it is, Captain Wedgwood Benn goes to the India Office and so far as intellectual attainments are concerned much can be expected from him provided that he keeps an open mind and thinks out things for himself. Captain Benn was the right-hand man of Lord Oxford and was Junior Lord of the Treasury in the Liberal Administration just before the War. If he has retained even a trace of the Asquithian teaching, it is unlikely that he would show himself to be a reactionary par excellence. He has very few pretensions to an intimate knowledge of India but undeniably he has great parliamentary gifts and if he uses them constructively he might unexpectedly satisfy some expectations. With Mr. Henderson as Foreign Secretary, a peaceful foreign policy is assured especially as it is understood that the principal threads of the policy will be in the hands of the Prime Minister; for the next few years England will be saved from contretemps and escapades due to the bluff and bluster of Sir Austen Chamberlain. The Prime Minister's decision to go to Geneva personally for the meeting of the Assembly of the League of Nations in order to take part in the discussion on the problem of Disarmament is symptomatic of the new policy which will be followed. Now that Mr. J. H. Thomas has been made the Chairman of the "Economic General Staff" which would at first tackle the great problem of unemployment, he has a splendid opportunity to show that his well-known schemes are practicable instead of being utopian and even in England the public will watch with interest the operation of the plans of the Labour Government for curing the depression of trade and industry. It will be to the lasting credit of the present Ministry if it succeeds

in reducing unemployment in England to a vanishing point; it will be a real test for Socialism if its schemes succeed where those of its opponents have failed egregiously. We heartily welcome the appointment of Miss Margaret Bondfield as Minister of Labour; she is the first lady to attain cabinet rank and with her unrivalled knowledge of trade-union activities as well as international affairs at Geneva she is expected to make a solid contribution to the success of the specific schemes intended to secure the welfare of the workers.

IN spite of the efforts that are being made in many quarters to end the strike of the Bombay textile workers, we are afraid the prospects of its early settlement are far from rosy. While we appreciate the genuineness of these efforts, we feel that they may not bear any fruit so long as the public do not know the origin and the causes of the present dispute. In the absence of such connected narrative, the public are still, we believe, groping in the dark and cannot find out a suitable remedy until they know the disease. We, therefore, strongly recommend to the Government of Bombay to appoint immediately a Court of Enquiry under the Trade Disputes Act. Its findings will, we feel confident, go a great way in putting the issues in their proper perspective and enabling the public to judge them rightly. We recommend this course not because we are enthusiastic advocates of Government intervention in industrial disputes but because in the present case we do not see any other way by which the issues can be judiciously placed before the public.

Another depressing feature of the strike is that both the parties to the dispute—the Bombay Mill-owners' Association and the Girni Kamgar Union—have taken up an unbending and unyielding attitude. The latter have declared very clearly and emphatically that they will not tolerate any outside intervention, even that of Mahatma Gandhi and Pandit Motilal Nehru and that they are not prepared to surrender the interest of their members in the hands of those whose interests are not identical with theirs. In a way we appreciate this declaration as it proves their faith in the Communist doctrine of "no faith in negotiations and compromises". This declaration may not help to settle the present dispute but it will certainly help the public in understanding the strike philosophy of the Girni Kamgar Union. The Millowners' Association, on the other hand, seems to be equally determined to break the Union which, they say, is a Communist organisation and is not, therefore, prepared to negotiate. Well, whether the Union is or is not a Communist body, the fact remains that it is a registered Union and as such has been recognised, on the declaration of the Association made last year, by the owners. They cannot, so long as their declaration stands, refuse to negotiate and agree to end the strike. But unfortunately they too have taken such an extreme attitude that any efforts made by outside agencies to terminate the dispute are not likely to succeed. "Fight to the finish" is the slogan of each party! In the meanwhile Bombay is incurring losses, financial and otherwise, which it will take long to make up!

A MOMBASA message says that in reply to the Memorandum presented on behalf of the Kenya Indians to Sir Samuel Wilson, the latter bluntly told the deputation headed by Pandit Kunzru that his instructions from the then Colonial Secretary Mr. Amery were that he was not to reopen the question of the commu-

nal electorate. The Hilton Young Commission has made a specific recommendation that the principle of the common electorate should be accepted and that an attempt should be made to secure the consent of the white settlers to this change, the High Commissioner being charged to investigate and report on the franchise qualification. The Colonial Secretary, however, has apparently decided against this recommendation, although in his speech in the Commons on the supply he did not announce this decision but on the contrary promised not to decide any of the matters in dispute before giving an opportunity to the House to consider the whole Report. We wonder if the Government of India itself knew of this decision, for we are more than doubtful whether it would have sent Mr. Sastri to East Africa if they had known it. Messrs. Kunzru and Sastri pleaded hard with the Under-Secretary and the latter we are told was greatly impressed. But the pleading was for the moment at any rate vain. Mr. Amery however has gone out of office and the least that we expect the Labour Government to do in this case is to give effect to the recommendation of the Young Report. We are particularly pleased to find that the deputation in its Memorandum and in its oral evidence took strong exception to the substitution of an unofficial for an official majority on the Legislative Council. This recommendation of the Commission was intended to carry out the basic principle of the new Kenya policy of associating immigrant communities in the duties of trusteeship. The Indian community's objection to this amounts to its total rejection of this principle. We have shown before how in our opinion the Kenya policy cannot be put right until this principle is entirely abandoned and we are therefore gratified at the emphatic manner in which the Kenya Indians have endorsed our views.

THE news of the premature death of Prof. P. K. Telang will be received by the public with profound grief. He was a worthy son of a worthy father. He graduated M. A. with first class honours in 1904 and by a happy chance was awarded the Telang Gold Medal and Prize founded in the name of his father the late Mr. Justice Telang. He came into prominence in the Home Rule agitation of 1917, when he assisted Mrs. Besant in carrying on a sustained but constitutional fight for Home Rule. After the internment of Mrs. Besant he became the editor of *New India* which at that time was doing great service by spreading the gospel of self-government throughout the Madras Presidency and carried on the struggle without flinching. Apart from his journalistic activities, he was first and foremost a student devoted to a life of study and research. With such a bent of mind it was not surprising that he showed great abilities as a professor and made himself extremely popular with students. The Benares Hindu University with which he was associated till the last has lost in him an earnest worker and a first-rate teacher and organizer. He was in addition a prominent Theosophist and had worked strenuously in furthering its cause by popularising its teachings and practising them in his own person.

THE protest made by the Bombay Medical Union to the Government of India against the location of the proposed Imperial Medical Research Institute at Dehra Dun appears to us to be just and well-substantiated. The decision of the Government to locate the Institute at Dehra Dun is based upon the recommendation of the Committee presided over by Sir Walter Fletcher which was appointed in 1927 for ex-

examining the scheme of a central medical research institute. The Committee of the Bombay Medical Union begin by objecting to the grant of a sum of Rs. 6 lakhs to the Indian Research Fund Association, for locating the proposed Institute by suitable alterations in existing buildings. This they regard as premature and as precluding the discussion of the scheme of the Fletcher Committee by the Assembly. In view of the promise made by Government to the Bombay Medical Union that the points urged by the Committee of the Union in their letter addressed to the Government of India in January will have their careful consideration the Committee urge upon the Government the advisability of suspending all operations and expenditure, in consideration of the necessity of revising the present proposal to locate the Central Research Institute at Dehra Dun. The Committee emphasize the fact that the Members of the Independent medical profession regard Dehra Dun as unsuitable and request the Government to appoint a small committee of medical men to report on the question of location. The Committee of the Union have cited the authority of the Report of Major Bradfield for coupling medical research with education, which clearly points to a place where medical colleges and hospitals with teaching arrangements, are already stationed. In addition to the views of this Committee of medical men, they urge that the views of the various Universities and medical bodies on the Fletcher Report should be invited and carefully considered before taking final action.

In view of the importance which will soon be attached to the question of the recruitment for medical research in general the Committee of the Bombay Medical Union demur to the reservation of 23 out of the existing 30 posts to the I. M. S. and they propose that all the posts in the Research Department should be open for selection from whatever quarters the fittest men are available. It is to be noted that so far as the new posts recommended by the Fletcher Committee are concerned the Government of India have decided to throw them open to competition from all quarters. The Committee of the Union recommend the appointment of Assistant Directors who could replace the Directors at any time. With suitable scholarships and fellowships in Medical Colleges and Hospitals many promising medical young graduates could be harnessed to the work of research, thus saving a great deal of clinical material which is at present wasted. The most curious part of the affair is the fact that the Report of the Fletcher Committee was withheld for more than a year with the result that the medical profession has become highly suspicious of the motives behind the particular location of the Research Institute recommended by the Committee. While everybody would welcome the establishment of medical research on a secure basis, very few can be found who would agree to the location of the central institute at a far-away place, removed from all facilities for clinical work. The intention of the Government of India to proceed with only a part of the scheme is undesirable and the Fletcher Committee themselves have said that their scheme must be accepted as a whole, failing which they recommend the continuance of the existing Institute at Kasauli as the base for any changes in the present organization.

THE address of the Diwan of Mysore, Mr. Mirza M. Ismail, to the Representative Assembly of Mysore Finances, by the opening of the budget session reveals a very satisfactory condition of the finances. The year 1928-29 has closed with a surplus of nearly Rs. 4½ lakhs. A

Road Fund has already been started in anticipation of action in British India, in pursuance of the recommendation of the Indian Road Development Committee. For the year 1929-30 the Budget balances itself in spite of an increase of Rs. 5½ lakhs on the expenditure side. It is creditable to the State that it has already organized a section in the Agricultural Department to control the distribution of pure seed of new varieties of crops in accordance with the recommendation of the Royal Commission on Agriculture. The grant of nearly Rs. one crore for Capital Works is certainly liberal and the State ought to be commended on its ability to spare such a large sum. The Diwan thought it appropriate to make a reference to the financial aspects of the Butler Committee's Report; his main grievance is that the Butler Committee has shelved the question of the financial adjustments between the Government and the Indian States. With regard to imperial receipts including those from Customs, the Diwan thinks that a debt and credit account should be worked out in order to determine the share of a State in Customs as well as Income-tax, Excise, Postal Savings Banks profits as also its share in the imperial burdens and he has expressed the opinion that under such an arrangement, Mysore can expect to be a gainer financially. We are afraid that the final balance in such a nice calculation as the States are recommending would be extremely adverse to most of them. With regard to the Federation between the "two Indias" the Diwan thinks that it would not be wise to force the pace and he is more in favour of a closer economic union in the immediate future. In any case he is glad to note that the Butler Committee has admitted the right of the States to relief on account of the reduced taxable capacity of the subjects of the States owing to the remarkable increase in the customs revenue.

A review of the administration and accounts of the District Boards and small town committees in the Panjab for 1927-28 has just been published. The work of the District Boards continues to be generally unsatisfactory. Among the reasons assigned are that their incomes are limited, that the work of the boards is of such an extensive and multifarious character that they cannot exercise due control, that much of the work is marred by the prevalence of party spirit and communalism and that many of their activities are controlled by departmental officers from the head-quarters of the Government. As regards the small town committees, it is regretted that the inhabitants are prepared to accept without complaint a low standard of municipal administration provided that municipal taxation, at any rate direct taxation, remains low. The committees are unwilling to impose direct taxation which is universally disliked and to collect it when imposed. The deputy commissioners deplore that the members generally lack a sense of civic responsibility, that they are apathetic and unwilling to impose direct taxation or to do anything likely to prejudice their chances at the next election. The result is that most of the committees have very slender funds at their disposal. But it is reported that on the whole the taxes imposed are fairly assessed. It appears that the right type of members is not returned to these local bodies and there are complaints about undue interference and control by officials.

FORCED LABOUR

ONE of the most important questions that has come before the Geneva Labour Conference is that connected with forced labour. India has already benefited a good deal from the application of international conventions within her own territories and it is her duty to adopt as much of the legislation to regulate forced labour in accordance with the resolutions of the Conference as she can. The question of forced labour was brought within the sphere of international consideration by the adoption of the terms of the Mandates; these required that the Mandatory shall prohibit all forms of forced labour except for essential public works and shall protect the natives from measures of force by careful supervision of labour contracts and recruiting. As a result of the efforts of the Seventh Assembly of the League of Nations a Convention was adopted which has been ratified by twenty-four states including India. The general principles which have now been accepted internationally with regard to forced labour are as follows. No forced labour is permissible except for essential public works and services; as a general rule forced labour should not be resorted to unless it is impossible to obtain voluntary labour; in the areas under Mandate the authority responsible for having recourse to forced labour shall be the competent central authority and not local officials; forced labour other than that for public services shall always be adequately remunerated.

An examination of the practice with regard to forced labour has everywhere revealed that most of the evils arising from a contact between primitive peoples and those of highly industrialized communities are intensified by the imposition of forced labour and are mitigated as soon as it is made to cease. With regard to the very current opinion that man's duty to work can best be inculcated upon a native of Africa by measures of compulsion it should be noted that authorities like Mr. Amery and Lord Lugard have come to recognize that the results of any association of labour with the sense of oppression caused by resort to compulsion may outweigh any educative influence produced by inducement by means of an offer of an attractive wage and that compulsion makes Government employment unpopular. It has been equally seen latterly that the effect of compulsory labour on administration and employers has been to create a complete indifference to the requirements of labour and to the causes of discontent displayed in it. In any case it has been recognized by administrators in Africa that the employment of compulsion for normal recurrent services, apart from exceptional occasions, is unthinkable on account of its wastefulness. At the same time it has been widely admitted that forced labour in emergencies like fires, floods, epidemics and others is an administrative necessity and may be the only agency for adopting a plan of combined exertions for removing certain evils. In the case of larger public works also it is recognized that compulsion may at times be inevitable; but even in such cases the need for adopting precautions with regard to the transit of

labour, proper and adequate food-supply and prevention of the spread of disease is very great and serious evils have arisen from the inadequacy of the measures taken to safeguard the native workers' physical conditions. With regard to employment of forced labour for private employers emphatic opinions have been expressed against it by several administrators. At present there are many forms of indirect or illegal compulsion resorted to by private employers and it has been found difficult to suppress these subtler manifestations of force even when the employment of forced labour is declared illegal.

It remains to be seen what action is taken by the International Labour Conference in the matter of the regulation of forced labour if abolition is not immediately practicable. The basic principle of regulation is to remove from it any conditions which render it analogous to slavery and to minimise the evils associated with it. With regard to the general policy of administration which necessitates forced labour it has been recognized by most Administrations that a work which would involve such labour should be only undertaken after careful consideration whether it would not be too heavy a burden on the present generation and whether economic development is not going on at a rapid pace, outstripping the supply of voluntary labour. As for wages labourers compelled to work should be paid wages at the rates ruling for similar work in the district with allowance for over-time. With regard to forced labour for local public purposes the central authority should delegate powers to local authorities provided that they are precisely defined. These are some of the conclusions drawn from an examination of the legislation in force in various countries by the International Labour Office.

The Indian Workers' delegates demanded the total suppression of forced labour; in this connection it should be noted that in the opinion of the Committee of Experts on Native Labour also all forced labour should cease at the earliest possible moment and they recommend that all Administrations should hasten the time when such labour shall cease to be imposed.

In contrast with this the British Government delegate stated that forced labour could not be abolished but should be made the object of a searching examination. Such an examination has been already made by the Committee of Experts first referred to and it is to be hoped that most of the members of the League of Nations Union would at any rate consent to ratify the detailed rules about regulating the employment of forced labour submitted by the Committee.

BIHAR AND ORISSA IN 1927-28.

WHOEVER else may have found diarchy difficult to work, the Government of Bihar and Orissa have apparently not found it so. Indeed with characteristic self-sufficiency they pride themselves on their having worked it successfully and their only regret is that their example was not followed elsewhere.

In their administration report for 1927-28 they deliver themselves on this point as follows:—"By its steady and continued progress in working the Reformed constitution the province has furnished an example which might have been followed with advantage by other provinces." Though they safeguard themselves by warning the public against taking their approval "to every particular expression of opinion" in the book for granted, this is too important a statement for them to have allowed in the book, if they were not in agreement with it. If the success of a constitution is to be measured only by the absence of any friction between the different parts of its administrative machinery, then diarchy must be pronounced to be a complete success in Bihar and Orissa. But if the measure of the successful working of a constitution is its responsiveness to public opinion and its capacity to promote the public good, we do not think the diarchical constitution in that province can be said to have yielded better results than in any other province. In spite of the much advertised success that has attended the working of diarchy in Bihar, it is a patent fact that education is still deplorably backward, that sanitation leaves a good deal to be desired, that prohibition is still as far off as it was before the Montagu-Chelmsford Reforms were promulgated and that the nation-building services generally cannot be said to have made too rapid strides in satisfying public requirements. If in spite of these facts which no unprejudiced observer of affairs in that province can fail to notice they want to take the unction to their souls for the success of diarchy, we do not wish to stand in their way. But let them not be under the belief, that public opinion in that province, or for the matter of that in the whole of India, shares that delusion.

Hindu-Muslim relations have not been too harmonious in the province and we are told that scuffles between the communities took place at more places than one for one reason and another. The Simon Commission divided the two communities still further. The Report says that while "the Hindu papers with hardly an exception threw themselves into the boycott campaign, the Muhammadan papers on the whole wavered, with the exception of the *Patna Times* which stood out boldly for a policy of cooperation." This is a statement which the Commission ought to inwardly digest. It should be noted that it does not represent the whole of the Mahomedan community as being its friends, as the Commissions seem to suppose or have been made to do so. With the Hindus positively opposed to it and with the overwhelming majority of the Mahomedans being at best its tepid supporters, it can no longer be pretended, as is sometimes done in official circles, that the people as a whole are in favour of a policy of cooperation with the Commission and are opposed to its boycott which, it is sometimes said, is confined to a negligible minority.

The chapter dealing with finance is interesting. The figures furnished therein show that the incidence of revenue and expenditure in Bihar and Orissa is the lowest among the Indian provinces. A glance

at these statistics discloses the fact that while Bombay with an incidence of revenue of Rs. 8,003 per mille of the population stands first in the list with Burma with its Rs. 7,824 as a close second, Bihar and Orissa comes last with only Rs. 1,669. Though a major province, Bengal with Rs. 2,295 is lower even than Assam and is higher only to the lowest in the list. As regards the remaining major province, viz. Madras its incidence of revenue which is Rs. 3,911, is smaller than that of C. P. and Berar which is a little in excess of Rs. 4,000. In regard to incidence of expenditure also the same order holds good. The expenditure per mille of the population is highest viz. Rs. 8,277, in Bombay, while it is the lowest in Bihar and Orissa, viz. Rs. 1,766. Another noteworthy feature of the financial system of the province is that while in most provinces land revenue is the biggest item on the revenue side, in Bihar it is only the second biggest. The credit or rather the discredit for this must be laid at the door of the permanent settlement from which, we are assured, "this province in fact has suffered even more acutely than Bengal". This sounds paradoxical but is explained by the Secretary of State's declaration in 1880 that "even if the legal right to minerals in permanently settled areas could be established, it would not be desirable to enforce it." With any further increase in land revenue tabooed owing to the permanent settlement and the raising of any revenue from mineral resources in which the province is exceptionally rich made impossible by the declaration of the Secretary of State referred to above, it is not surprising that the provincial revenues show no tendency to expand. The only way out of the difficulty seems to be to scrap the settlement, for which the Government must sooner or later take all its courage in both its hands. For the time being they do not apparently look upon it as a matter of practical politics. The only important elastic source of revenue with them is excise, the income from which has since the Reforms risen from Rs. 1¼ to just under Rs. 2 crores. But there is a limit to the increase under this head which seems to have been reached already. The figures given in the report show a considerably increased expenditure on the transferred departments. Thus we find that the educational expenditure has risen from Rs. 54 lakhs in 1921-22 to nearly Rs. 87 lakhs in 1927-28 and medical expenditure from Rs. 17,35,000 to Rs. 29,87,000. But the increase on public health is still more marked. The expenditure on that head was Rs. 3,31,000 in 1921-22 but rose to Rs. 15,04,000 in 1927-28. This is however not to say that the needs of these departments have been fully satisfied. It only means that where formerly the claims of the nation-building departments were systematically ignored, they are being shown some consideration under the reformed regime. It is to be hoped the provincial Government will lose no time in devising means whereby progress in the transferred departments will be much more accelerated.

OUR EUROPEAN LETTER.

(From Our Own Correspondent.)

GENEVA, May 23.

THE MINORITY ISSUE.

BUT for the British election and the meeting of the Committee of Experts on Reparations at Paris, both questions of prime importance in European politics, probably far more will now be heard of the problems of minorities committed to the counsels of the Committee of Three by the last session of the Council of the League of Nations. At the Madrid session next month the Committee's conclusions must become public when, no doubt, there will be much liveliness in view of which we might enquire into the real nature of the issue. This, like all obstinate political questions, is age-old inasmuch as there has never perhaps been in history a government whose authority was confined to the elements represented in the governing class or race. And it is precisely because the hostilities arising from minorities have a long and evil pedigree that Europe is not a little afraid of them. While minorities have always existed in Europe as elsewhere, the doctrine that they have to be respected is of recent origin. It is one of the many wedges that are being driven into the fissures of nationalism after the War. For, in pre-war Europe as in present-day America, the nation was the central political principle, and the idea of the supremacy of the state taken together with the idea of the excellence of Democracy resulted in considering the majority as the standard to which all minorities had to conform. As it always happens with such nations there was no attempt to define what a majority or a minority constituted for the need never arose. Nationalism found unquestioned acceptance.

The war brought about a change in this state of affairs, and some facts and figures are necessary to enable one to have an adequate idea of the nature of this change. It is frequently stated that there are 40,000,000 people belonging to nationality minorities in European countries, and the most conservative estimate does not put the number below 20,000,000, which is admittedly large. These minorities are constituted of two main groups, one small, and one large. The smaller group, which is not in question when minority problems are usually referred to, is formed of nationalities without a country. Minorities from nationalities having independent status are far more important politically because they have governments to defend them which means a state of tension between their fatherland and the country in which they actually live and to which they are legally subject. Of such are the 8 to 10,000,000 Germans inhabiting Poland, Czechoslovakia, Hungary, Roumania, and Yugoslavia. Similarly, there are 3,000,000 or 4,000,000 Hungarians outside Hungary and hundreds of thousands of Bulgarians, real or alleged, outside Bulgaria. The German minority in Italian South Tyrol, of whose ill-treatment there is a description in the Quaker *The World Outlook* of this month, is another instance.

The dominant races in Poland, Roumania, Yugoslavia, Czechoslovakia and in the Tyrol, want to turn the minority groups in these lands into loyal citizens, and it is obvious that this process must involve a great deal of what must be called denationalisation. Nor can we really blame Poland wanting the Polish Germans to be more loyal to Poland than to Germany or Roumania, wanting the Hungarians in Roumania to put the progress and prosperity of Roumania first in the same way as America wants every immigrant to put before himself the 100% American ideal irrespective of his origin. Idealists are apt to forget the exigencies of practical politics

in all such matters and it is no use minimising the difficulties of a Government perpetually faced with a consolidated group determined to undermine its authority and openly conspiring with another Government, not infrequently its foe.

There are peculiar factors in the present situation. The Germans in Poland did not go to Poland to become Poles and in fact it is Poland which came to them and made Poles of them all! The same may be said of the Hungarians in Roumania and Slovenes in Italy. These are consequences of the remaking of the map of Europe. But, while the changing of borders is as old as war and the absorption of new populations as old as conquest, the old political methods allowed time for transitions resulting in some rough correspondence between political and ethnical boundaries. In our day events move so quickly that they leave little respite for the processes of consolidation. The loyalties and idealisms we have generated eschew force while retaining it in fact, and much of the present day troubles may be traced to such glaring contradictions of modern life.

Further, size is an outstanding factor in all political phenomena, and the disproportionate distribution of about ten million Germans for no other reason than fear of their power can hardly be expected to be devoid of repercussions. The Government at Sofia and the people of Bulgaria are vitally interested in the scattered Bulgarians in the same way as the Hungarian Government is concerned about the welfare of Hungarians abroad. In the same sense the German Government is the champion of all Germans and there is nothing astonishing in that the Government at Berlin takes an interest in the German minorities. The German Government's partiality for Germans outside its jurisdiction is not unlike the interest that existed in Paris for the French-speaking population of Alsace before the War although recent events have shown that the Alsacians' love of France was more romantic than real. It is not unlike the tradition of the French Government as the protector of the Christian Missions in the East despite its being anti-clerical or the British Government's regard for all Europeans in its Eastern possessions notwithstanding its differences with European Powers. The link between political and cultural affinities is as close as that between cultural and religious affinities. The separation of political and cultural interests is difficult if not impossible of precision, and it is unreasonable and unwise to import political significance into cultural currents. Nevertheless, it must be admitted that the minorities question looms so large in European politics just because of the vital connection between the German Government and the German population scattered throughout central Europe.

No one seeks a solution to this problem in a quick, radical, and final way. What is looked for is some means of dissipating it. At present there are two tendencies both working in the same direction. First, the strengthening of the machinery of the League, expressly devised for this purpose by the Treaty of Versailles. This will be effective in the measure in which the League's authority is recognised and enhanced by the Member-States. In addition to utilising its instrumentality the great Powers will have to give it a prime and definite place in the political system of new Europe. Secondly, there is latterly a growing feeling over here that the philosophical transfiguration of the state into an ultimate allegiance, largely the result of last century's leanings, and the cult of nationalism are open to criticism. The need for delivering the channels of individual self-expression from the crushing

mechanism of administrative control is increasingly appreciated. Any such flagging of political interest will probably end by importing some of the collective egoism now evident in the political domain into others and thus ease the situation to some extent.

In the final analysis, however, it will have to be admitted that both these tendencies will gain force according to whether they are able to overcome or no, the existing political traditions in Europe. From whatsoever point we may regard the European situation the conclusion soon forces itself that nationalism must give way to a wider allegiance to avert disaster and to ensure continuity. A world state may be Utopian but there is nothing Utopian in the achievement of a wider European unity than what at present exists. The principal obstacle is of course the stubborn doctrine of national sovereignty which has come to be the very religion of Western Europe. But this, like all similar doctrines, if it cannot be transformed to suit changing circumstances, will be demoted and pass into the history of political theories.

REVIEWS.

CHRISTIANITY AS A WORLD FAITH.

A FAITH FOR THE WORLD. By W. PATON. (Edinburgh House Press, London.) 1929 7½ × 4¾. 256 p. 2s. 6d.

THE INDIRECT EFFECTS OF CHRISTIAN MISSIONS IN INDIA. By ROBERT SMITH WILSON. (James Clarke, London.) 1928. 7½ × 5. 223 p. 6s.

MR. WILLIAM PATON has given his life to the missionary cause and few men have so wide a knowledge of the whole sphere of activity of those Missionary Societies which are outside the Roman Catholic Communion. Mr. Paton's very great ability, deep sincerity and robustness of style are a guarantee that any book from his pen is well worth reading. *The Faith for the World* is no exception. It is written well and should be read by all interested in the developments that centre round the Jerusalem Conference of 1928. The position taken up may be described as both essentially *orthodox* and yet *modern*, anxious to meet new situations with new methods.

The book is essentially orthodox. It will be found *too* orthodox for many readers! The case for the universality and finality of Christianity is skilfully worked out and bears the stamp of careful study. But of course the book is small and for the adequate treatment of so vast a subject much more space is really required. Often Mr. Paton's statements seem to take too much for granted. There is a dogmatic ring about them. "The Infinite Spirit of love and holiness revealed himself to man as Man showing then perfectly and *because perfectly finally* His nature of love. We adore Jesus as Son of God and Son of Man and seek to preach Him to the world for which He gave Himself".

Mr. Paton works out his claim for Christianity in relation to the claims of other religions and in the light of modern secularist criticism. It is necessarily rapidly done, but it cannot be denied that it is ably done, and whether or not the reader disagrees, he will feel the note of sincerity here. He may be assured too that this represents the point of view of many men of intellect and vision working as Christian missionaries today.

Mr. Paton is orthodox but unlike the old orthodoxy, Mr. Paton's Christianity is not harsh to the

great world-faiths. He recognises that "Sakyamuni, Mohammed, Confucius and many another sage and saint, prophet and reformer has pointed the way towards God".

Most striking too is his statement of the case for Christian Missionaries seeking to uplift humanity by educational work, by bettering conditions in "field, factory and workshop" and by promoting human brotherhood. This relationship of Christianity to Society is treated in the second part of the book. Here clearly Mr. Paton stands among the "Moderns". He stands for all the things that make for the progress of men and women, for all that makes for social reform and for international peace. There are the things which in his view the true preacher of the Gospel of Christ must tell to the whole world, to Europe and America, as much as to Africa, India and China.

Far less learned and far more revolutionary is Mr. Wilson's Prize Essay from Cambridge *The Indirect Effect of Christian Missions in India*. We cannot admire its literary style! But it has vigour in it and the writer has something to say. In the earlier part of the book he is anxious to show that Christianity has indirectly influenced very much of Indian thought within the last century. "Had never a single convert been made, the work of Christian Missions in India could not be set down as a failure. Christian influence is a subtle thing....it has permeated the country". Christian ideals are, we are told, behind the "Samaj" movements and behind the modern societies that have social service as their motto. The case is well made out. The writer is not narrow or intolerant. He speaks not only of the Christian influence on Indian systems of thought but he allows that there must be a Hindu influence on Christianity.

The latter part of the book is extremely critical of missionary methods and well repays reading. Mr. Wilson wants missionaries who will go to the villages wandering from place to place with just a tent, not "preaching themselves hoarse in the bazaar", but allowing the people to come to them. He admits that this method may endanger health, and will almost certainly involve celibacy. But this is all to the good, for the life of religion ought always to involve sacrifice, and this is well understood in India. He cries out against missionaries' salaries and their "furloughs at home"! India should be the missionaries' "home"! In this matter he upholds the Roman Catholic Church. He advocates the "Sadhu preacher". He wants Indian Christian "Sadhus" to commend Christ to the people and he condemns the "foreignness" of Churches and their worship.

It is interesting to see that he commends Christian *Ashrams*. These are beginning to spring up in India. Particularly he writes sympathetically of those two great friends, Dr. Jesudasan and Dr. Forrester-Paton, and the medical work connected with their Ashram in Tirupattur in South India. It is in such places, the writer feels, that Christianity may find an Indian expression.

W. S. A. ROBERTSON.

A TAMIL CLASSIC.

MANIMEKKALAI IN ITS HISTORICAL SETTING. By S. KRISHNASWAMI AYYANGAR. (Luzac & Co., London.) 1928. 8¼ × 5¼. pp. 235. Rs. 3-8.

THIS book secures permanence for the lectures delivered by Dr. Krishna Swamy Iyengar under the auspices of the Madras University between March and October, 1927. Dr. S. K. Iyengar is not new to

the historical world. There are no two opinions about his erudition and capacity for research, and the book before us bears ample testimony to his historical scholarship.

The lectures constitute the first part of the work, and those who had the benefit of attending his lectures will find in this book even more useful information, for they are here considerably expanded to meet the requirements of a book. The second half of the book consists of an abridged translation of the poem, *Manimekhalai*, so as to give an idea of the classic to the reader unacquainted with Tamil. The translation has been done to perfection, and it is remarkable how the author has omitted no material point and kept the tone of the original.

In the first part of the book, which to students of history is more important than the second, the learned author discusses first, the question whether *Manimekhalai* is a *perumkappiyam*. He says it can be regarded as a *perumkappiyam* inasmuch as it alludes to the heroine's birth and early life, and takes her through all the incidents of her worldly life till her renunciation, which, according to orthodox Buddhist and Hindu beliefs, puts an end to her earthly existence. A complete picture of the heroine being given in the poem, it can be said to answer the description of a *perumkappiyam*.

At the same time the author draws attention to the fact that it cannot properly be called a *perumkappiyam*, for the poem contains only allusions to the heroine's birth, that in the prologue the poem is called only as *Manimekhalaituravu*, and that *Silappadhikaram* states that *Manimekhalai* is its complement.

Dr. Iyengar admits that several of the incidents and characters in the poem have a miraculous character about them, but that it also deals with incidents of a historical character. He says that like Shakespeare's historical dramas, the characters and incidents in the poem "are thrown into a somewhat idealised form satisfying the demands of epic composition."

The learned author is of opinion that *Manimekhalai* "is a Sangam work only in the sense that it is a literary work of classic excellence in Tamil literature and not because it was presented to the Sangam, and received the Sangam imprimatur." The external circumstances, the few details that we possess of the life and times of the author, and the Tamil tradition that the author of *Manimekhalai* was one of the Sangam 49, bear out the author's view. Perhaps the chief point in support of the author's position is the reference that *Kanchi* was a viceroyalty under the Cholas. From the Sangam works we gather that the viceroyalty of *Kanchi* was placed in the hands of *Thondaman Ilam Tirayan* in the last period of the Sangam. As we have no evidence in *Manimekhalai* that we have reached the stage when *Kanchi* was ruled by *Ilam Tirayan*, nor that *Ilam Tirayan* had ruled and passed away, we must conclude that the poem belongs to an age when the Sangam activities had not yet stopped.

Perhaps the most interesting and important part of the book is that where the learned author examines the Buddhist philosophic systems and the religious condition of the country described in the poem, and considers whether they throw any light on the age of the work and of the Sangam literature generally.

In this connection it must be said that there hailed from *Kanchi* a logician of great reputation, known as *Dignaga*. Chinese authorities credit him with a number of treatises on logic. His best known works are *Pramānasamuchchaya* and *Nyayapravesa*,

of which the latter is more comprehensive. Any one studying *Nyayapravesa* and Books 27, 29, and 30 of *Manimekhalai* which deal with the Buddhist philosophical systems cannot fail to be struck by the similarity in the treatment of the subject. Professor *Jacobi* therefore thinks that the author of *Manimekhalai* should have borrowed the teaching from *Dignaga*. If Professor *Jacobi's* view is accepted, it will push the date of *Manimekhalai* to fifth century or even later. Dr. *Iyengar* does not see eye to eye with Professor *Jacobi*. He says that the similarity in the choice of illustrations is nothing unusual as in the treatment of "technical subjects, examples are chosen for their peculiar aptness." He very ably points out how the *Manimekhalai* treatment of the subject marks a transition from the *Naiyayikas* to the teaching of *Dignaga* himself, and after discussing the question from other points of view, concludes that *Manimekhalai* is a work anterior to *Dignaga* and not posterior. The arguments of Dr. *Iyengar* are unassailable and we have no doubt that his is the correct view.

The learned author points out clearly, with the aid of illustrative references to *Ramayana*, *Mahabharata*, etc., that though "*Manimekhalai* is a Tamil classic out and out, it is a Tamil classic with a great infusion of Sanskrit literature." From this infusion of Sanskrit literature in the poem, it is argued by some scholars that *Manimekhalai* must have been a product of later times. Dr. *Iyengar* does not agree with this view. We wish he had clearly stated the reasons why he does not.

The book is a storehouse of useful information and students of history and philosophy must not fail to read it. We congratulate the learned author on his splendid work.

M. V. SUBRAHMANYAM.

A METAPHYSIC OF CULTURE.

PROGRESS AND RELIGION. By CHRISTOPHER DAWSON. (Sheed and Ward, London,) 1929. 10s. 6d.

IN the fascinating region of the top-stories of the modern sciences an event of extraordinary interest is now in progress which may be described as the home-coming of philosophy. The cycle which opened with Galileo's disentanglement of physics from metaphysics and ended with Behaviourist psychology is now definitely complete. Science after science left the umbrage of philosophy until at last, as Mr. Dawson truly says, it "lost its former undisputed hegemony, and became a wanderer and an out-caste, with no sure foothold in the world of reality", but now the reverse process has commenced. In physics, thanks to the labours of men like *Eddington* and mathematicians like *Whitehead* the physical reality, so far from being a fundament and the measure of all other things, has become a fiction comparable to other fictions of theories of knowledge which religion and philosophy may employ for their purposes unhampered by any considerations of prestige. In biology the battle between the evolution and creation hypotheses has been, or is becoming decisive, once more the result being that there is nothing in the facts of evolutionary biology to undermine the force of a philosophical conception of creation. In psychology, likewise, while experimental psychology has doubtless profited by being freed from metaphysics, in the more theoretical and fundamental parts of the subject, the connection between philosophy and psychology remains as insoluble as ever.

Dr. Dawson carries the flag into the domain of sociology and anthropology, and there can be no deny-

ing the urgency of sounding the challenge of philosophy here. Mr. Chesterton has said somewhere some things about the cave man in his own inimitable style, and few will doubt that prehistorics and anthropology peculiarly lend themselves to the inventions of the modern mind with its strange mixture of realism and romance. This is not the place to allude to the vast amount of romance which popular science, and not only popular science, has passed off for sociology—a very comprehensive and variegated term. But naturalistic metaphysicians have a habit of making the idea of the cave man's distinction between his body and its reflection the ancestor of the idea of Plato's dualism, in their war against religion and philosophy, to which reference may be made here. Quite apart from the point that this procedure is not warranted by any introspective experiment in a psychological laboratory to which any cave man has submitted himself, the argument is illustrative of the misleading analogies and deductions which the sciences will use in mutual warfare.

Mr. Dawson, therefore, is wise to state in the opening portion of his book that "it may seem paradoxical to suggest that the starting point of human progress is to be found in the highest type of knowledge; the intuition of pure being; but it must be remembered that intellectually, at least, man's development is not so much from the lower to the higher as from the confused to the distinct". And he neatly sums up his thesis in a passage in the course of the book,

"We are just beginning to understand how intimately and profoundly the vitality of a society is bound up with its religion. It is the religious impulse which supplies the cohesive force which unifies a society and a culture. The great civilisations of the world do not produce great religions as a kind of by-product; in a very real sense the great religions are the foundations on which the great civilisations rest. A society which has lost its religion becomes sooner or later a society which has lost its culture."

Progress And Religion is an attempt to outline the history of the world and of Western Europe in the light of this argument, and it is an essay which should commend itself to all serious minds on account of the author's insight as well as erudition. The idea of progress, it is here argued, so far from being the established truth that it is now admitted to be, is liable to criticism whether viewed from the point of view of pure reason or from that of empirical experience. Mere succession cannot guarantee betterment as the fortunate Victorians took it for granted, and in our time the disillusionment and pessimism which have resulted from the post-war changes are too wide-spread and too deep to be glossed over by any optimistic creed.

"Progress" has ceased and will increasingly cease to be the dynamic of European civilisation and culture with the diminution in the scope for European enterprise and advancement, and yet "either the incipient world order that has been the work of the last century of Western Progress will break down or disappear, or it must be completed by a further stabilisation and organisation which will make possible an age of true world-civilisation under Western leadership." The author holds that the "European civilisation even to a greater extent than those of the past has been the creation of a religious tradition, for it is to Christianity that Europe owes its cultural unity. And for fifteen hundred years the spiritual dynamic of Western culture has been drawn from the same source, whether directly in the traditional Christian form, or indirectly through the survival of Christian ideals in Liberalism and the Religion of Progress", it is

natural if not inevitable that he should conclude:

"It has been the peculiar achievement of Western Christianity to realize an organized spiritual society which is the embodiment of a purely spiritual tradition which rests, not on material power, but on the free adhesion of the individual mind, and which could co-exist with the national political units without either absorbing or being absorbed by them. The return to this tradition would once more make it possible to reconcile the existence of national independence and political freedom, which are an essential part of European life, with the wider unity of its civilization, and with that higher process of spiritual integration which is the true goal of human progress."

Mr. Dawson would thus seem to offset Herr Spengler's thesis in his formidable *Decline Of The West*, which he avows. As against the latter's inevitability of the decline, the former entertains the hope of renewing the springs of European culture if the proper ground is struck, and instead of viewing the European cultural cycle as one among the many spirals of time, we have here the familiar emphasis on the historical basis of Christianity as something *sua generis* and consequently well-adapted to deal with life in its aspect as history as well as with eternal life. In so far as Mr. Dawson's observations are confined to Western Europe and to inventing means for the renewal of its life, his arguments are solidly entrenched in history and his methods are strictly correct. But there is a suggestion here that the vast expansion of modern European civilisation is due to the peculiar elements Christianity contained, and any such attainment would be impossible under any other auspices. To deal with this idea fully would need a great deal of space. Besides it can never be done satisfactorily because in the discussion of two equally speculative hypotheses the one that has the appearance of being supported by history always obtains undue importance. I would only add that one need yield to none in his admiration of Christianity to admit also that speaking from reason, if Christianity was a fertilising factor in modern progress, it also was enriched by the complexity which it gained. Development in all such cases is *pari passu*, and in the final analysis intellectual integrity compels the admission that all attempts to correlate a spiritual and a material principle are purely speculative. History, through all its repetition, remains as mysterious as the Spirit which never incarnates, and it is a futile business, of gilding over any particular code of ethics or religion with gold.

RAGHUNATH RAO

AN INHUMAN FRENCH MILITARY INSTITUTION.

IN THE FOREIGN LEGION. By LEGIONNAIRE 17889. (Duckworth, London.) 1928. 7x4¼. p. 276. 3s. 6d.

THE French Foreign Legion is a pernicious handiwork of King Louis Philippe, designed to attract "the homeless adventurers," the wrecks and refuse of society, for desperate military action in the African territories of France. A mercenary horde such as it is, it is, by a brutal method of training, equipped for weathering any storm, performing herculean labours, and serving as cheap and tenacious food for powder. Their blood has been freely spilled by France on all her battlefields because "some soldiers can fight—the legionnaire can die. Eleven times in its history the legion refused to obey when the signal for retreat was blown." The average legionnaire joins the legion in order to drown some violent

sorrow and it so happens that the never-ending marches in which the Legion specialises, the inhuman rigors of his barrack life, wipe out all traces of it and the "Cafard" takes possession of him. "The Cafard of the Foreign Legion, a near relative to tropical madness, is a collective name for all the conceivable stupidities, excesses, and crimes which tormented nerves can commit."

Iron discipline is the daily fare of the legionnaire. No punishment, however cold-blooded, is considered too severe for him. For trivial mistakes he is bled white and blue. Under such callous circumstances, the legionnaire's eyes are opened to the fact that he is paying too high a price for his recklessness. Once the first fit of self-aversion is over, he becomes painfully conscious that his hire is too contemptible for his sacrifices. "The Legion works—the legion gets no pay. Only one half of the legionnaire is a real soldier; the other half of him is workman, carpenter, builder and roadmaker." Thus is he well paid for his abnormality and he gets even more than what he bargains for. With a shock, he makes his acquaintance with the human rubbish of the legion and is so smoothly absorbed into it that he strikes its characteristic keynote of degradation. He enriches language with "a variety of strange curses" and smutty expressions and learns to find relief from the inhuman oppression of his pitiless superiors, in ingeniously inflicting pain on his comrades.

"All human vices are to be found in the Legion. Every vice is represented there. The most brutal egotism and boundless avarice ruled that hard life. One grudged one's comrade a crust of bread, a sip of wine or a piece of meat. The man who had a few shillings sent him was an object of hate and envy. Intrigue—slander—lying—thrift, the legion brings all bad points in a man's character to full development."

This is the inside view of the life in the legion obtained by Legionnaire 17889 by bitter experience. Being an American whose refined democratic conscience revolts against everything that degrades man, he asks, Is France so utterly devoid of nobility that she continues an abominable military tradition even though it is opposed to morality and national pride?

K. VENUGOPAL RAO.

SHORT NOTICES.

THE EVOLUTION OF CHARLES DARWIN.

By GEORGE A. DORSEY. (Allen & Unwin.) 1928. 19 cm. pp. 300. 7s. 6d.

THIS book is one of the most interesting biographies of the great scientist Charles Darwin by the famous anthropologist, Professor Dorsey. In the words of the author, "to understand Darwin is to understand human beings. That must be my justification for the book—an attempt to describe a unique personality as seen through the door he opened to all who have eyes to see and whose vision is not narrowed by prejudice or restricted by convention". Before Darwin, it was believed that human beings were descended from Adam and Eve, who, together with heaven and earth and clouds full of water were created by the trinity on October 23, 4004 B. C. at nine o'clock in the morning! With the publication of "The Origine of Species" the struggle between superstition and science began; it is waging still.

With the ample material at his disposal the author has attempted to trace Darwin's evolution from a fertilised ovum to the world-famous scientist. The result is one of the most human of documents. The two appendices, one giving an outline sketch of

his life and the other giving a list of his publications, make the book complete as far as a layman is concerned. It should only be hoped that more similar biographies of scientists should be produced so as to throw light on the human side of "dry science".

D. D. KARVE.

SELECTED ARTICLES ON INTERALLIED DEBTS AND REVISION OF THE DEBT SETTLEMENTS. Compiled by JAMES THAYER GEROULD & LAURA SHEARER TURNBULL. (The Handbook Series) (H. W. Wilson Co., New York.) 1928. 20 c.m. pp. 489 \$2.40.

THE War obligations of the Allies constitute a vicious circle. In the language of the Balfour note it is not possible "to treat the repayment of the Anglo-American loan as if it were an isolated incident, to which the United States of America and Great Britain had any concern. It is but one of a connected series of transactions in which one country appears sometimes as debtor, sometimes as creditor." America from its lofty position as creditor of the Allies insists upon scrupulous payment by her debtors of loans advanced to them in a manner that corresponds to the individual debtor's "capacity to pay" out of the German reparations, or other gains derived from the windfall of mandated territories and other incomes. There is an influential body of American Economists which regards this attitude on the part of the American Government as extortionate in so far as America made advances to the Allies not on business grounds but as "its contribution to a common cause", and therefore favours equitable revision if not wholesale cancellation of all debt obligations. President Wilson representing the creditor conscience of America, however, takes up the unalterable position "that the views of the United States Government have not changed and it is not prepared to consent to the remission of any part of the debt." Great Britain, though she stands to lose heavily by a general cancellation of debts, supports such a course in the interest of the economic equilibrium of the world. Closely bound up as the problem of inter-allied debts is with the German reparations, France makes the fulfilment of her obligations a condition precedent to the payment by Germany of the indemnity due to her.

The highly complex question of inter-allied debts is a mischievous legacy of the war and unless it is understood in all its intricate bearings, and then boldly tackled, there will be no peace in the world. This book possesses this admirable merit that it gives the reader a profound grasp of that difficult subject in a dispassionate manner. All students of international affairs must possess a copy of it.

M. P. D.

THE MAD KING DIES. By MAX PEMBERTON. (Cassell.) 1923. 7¼ × 5. pp. 318. 7s. 6d.

LUDWIG of Bavaria, a flashing genius, sometimes too flashing to be sane, his wandering calf love, his sad death,—this is the theme of a gorgeous telenovela in prose by Max Pemberton. He gathers together the many heartaches and throbbing details of this strange King's life and constructs a fascinating tapestry out of them. By instinct a passionate lover of music, Ludwig overwhelms Richard Wagner with his love and admiration. Wagner is all his soul's delight, the one tangible dream to which he clings for his emotional sustenance. Woman, as a mere mechanical minister of sex needs, has no use for him.

A Lola Montez, a Josephine, an Olga, a Nadja and Fricka touch just the fringe of his romantic imagination only in so far as they possess siren's voices or they move to the tune of Wagner's divine melody "Lohengrin" in the fool's paradise of a flower decked boat drawn by swans. Beyond this mock performance, his heart does not travel, and he even callously flings away the doll which takes his amours seriously. To make Bavaria the glory of the world by building a theatre in it for Wagner is his one burning ambition in life and he stops at nothing to realise it, "No man was more beloved by the multitudes of Bavaria than this monarch, who covered up the snow about his palaces in winter time that he might believe summer had come or would dismiss a servant who failed to kill an imagined serpent upon his carpet. His country knew Ludwig as a very fount of generosity and goodness toward the poor; nor would it even forget that his patronage had established the fame of Richard Wagner throughout the world." And yet he is not spared the treacherous handling of an intriguing Chancellor who in order to render him powerless instigates an unscrupulous gang of doctors to pronounce him fit for the mad house: But Ludwig is too proud to accept an undeserved sentence and he seeks a watery grave, dragging along with him his doctor-jailor.

Trance-like, there enters into the Ludwig pageant an eerie illusion—based on fact—of a phantom ship and a prophetic maiden haunted by intimations of her own approaching mortality in the arms of her spirit lover—which gives birth to Wagner's celebrated harmony—"The Flying Dutchman."

K. V. R.

EASTERN WINDOWS, By ELIZABETH KEITH.
(Hutchinson, London.) 1929. 29cm. pp. 125. 21s.

ELIZABETH KEITH's pen has the quality of a painter's brush about it. Her letters which are bound in this attractive book form, with suitable illustrations of her own drawing, are like so many talking pictures of Far Eastern life. With an artistic eye, she picks out all the vanishing beauties, contemptuously ignoring the modern horrors of Asiatics "in foreign khaki shirts and trousers that some degenerates have donned." Solitary instances of crudity such as come to her notice only amuse her and oriental life as a whole with all its gorgeous ritual and setting sends her into raptures. Korea, China, Japan, Philippines, all of them come most amiably out of her hands. By way of sharp contrast to her own generous way of looking at the Orient, there is a lady who figures in her letters and who, if she be not Miss Mayo herself, at any rate possesses her repulsive features.

H. T. P.

THE HANDBOOK OF THE BRITISH WEST INDIES, BRITISH GUIANA AND BRITISH HONDURAS. By ALGERNON ASPINALL.
(West India Committee, London.) 1929. 8¾ x 1½.
pp. 231. 5s. 6d.

THE fact that in less than three years a second edition of the Handbook was called for shows that the handbook is in great demand and found useful by those having anything to do with the parts of the world with which it deals. Full information is given about the development of trade, commerce, agriculture, railways, etc. The constitutions of the countries are also briefly described which adds considerably to the utility of the publication.

H. N. N.

INCOME-TAX IN RELATION TO ACCOUNTS.

By FRAMROZ R. MERCHANT. (Taraporevala, Bombay.) 1928. 18 cm. pp. 332. Rs. 6-4.

THIS handbook has run into three editions and the author has made his compilation quite useful to tradesmen, accountants, etc. by presenting his material under suitable heads, arranging it in tabular forms and simplifying it still further by giving easy illustrations. The book should prove a handy book of reference for Income-tax experts and tradesmen.

B. R. DAMLE.

PANDITA RAMABAI. By MRS. PAUL APPASAMY. 1928. 17 cm. pp. 45. As. 3.

GEORGE FOX. By RUFUS M. JONES. 1928. 17 cm. pp. 53. As. 8.

ST. AUGUSTINE. By ELEANOR MCDUGALL. 1928. 17 cm. pp. 114. As. 8.

THESE three well-written books published by the Christian Literature Society for India, Madras, are intended to serve the purpose of winning more souls for Christ. Though as literature they will be appreciated, as object lessons in religion they will fall on rocky soil of which there is so much more in the world today than there was some years ago.

V. G. G.

THE STORY OF HASSAN. Englished by JOHN ANTHONY. (Nisbet.) 1928. 20 cm. pp. 278. 7s. 6d.

LIFE, whether of the obscure cottager or the mansion-dweller, never runs an uneventful course. Each has his share of fine and foul weather. The Story of Hassan spun into an entertaining web with many night-beguiling oriental yarns tastefully woven into it illustrates this simple truth. An elaborate autobiography that it is, Hassan's father figures prominently—a middle-aged man, a disgruntled widower, earning his lowly livelihood as a village scribe. One day a propitious wind blows in his godforsaken direction, an unspeakably bewitching but too dictatorial and authoritative a maiden. This youthful blossom declares her strange wish to marry him, taking him as he was, his worries and all—saying "I am tired of the raw youths, all muscle and impetuosity, what I need is some one of mature intelligence." This marriage turns out to be anything but a honeymoon. Troubles of his own making brew thick over his head and he is obliged to flee with his wife for life. Far away from his native village, Hassan opens his eyes to the world and goes through experiences too trying for his tender years. At one time, he is on the point of losing his mother for his father caught in the fatal grip of the gambling vice loses the stakes laid on her person. Hassan raises the whole world about his ears in this predicament, for fear his mother will go body and soul to the winner of the game. To his utter consternation, he hears the lawyer who is invited to decide the fate of his mother declare: "A woman's wishes have nothing to do with the matter. A fine state of affairs we should have if our girls started saying that they would not marry a man because they did not like him." An inextricable legal Gordian knot having ultimately been created by the lawyer to the confusion of Ali Bux, the winner of the heroine in the card-play, the wife does not change hands. With exemplary loyalty she clings to her old man. Driven by a capricious desire for adventure, Hassan now breaks loose from home and by accident, becomes an attache of some noble-hearted

Tommies. He has a stirring time of it with them, followed by an abrupt disillusionment.

The story sustains the interest of the reader till the end. There are many sidelights harmlessly thrown on some of the aspects of Indian life. They are the analytical studies of the Indian litigant with his instinctive love of crooked ways, the police official, who with a light conscience extorts "hush" money, the Indian husband in whose hands the wife is something like a cheap garment to be used or misused as he pleases.

H. M. P.

TOPIC OF THE WEEK.

THE ninth annual report of the Indian Students' Union and Hostel maintained in London under the auspices of the Indian National Council of Y. M. C. A. has recently reached us. The utility of such an institution after nine years' experience is beyond question. It tries to reproduce as near as may be Indian atmosphere—an atmosphere of friendliness, of which our students greatly stand in need more than ever in a strange land. The report is a record of the useful activities conducted by the institution to this end. But we note that not only were those carried on in previous years continued but even some new ones were added. Among these may be mentioned the Indo-British Group meetings and conference; in other words the bringing together of students of both these races interested in the study of problems affecting both countries with a view to promoting better mutual understanding. A summer visit to continental universities was also undertaken and was presumably found greatly useful as enabling our young men to study the academic life and self-help organisations that have been developed there. What are termed Faculty Dinners were also initiated during the year under report at which students were afforded opportunities of coming into direct touch with such distinguished Englishmen as Lord Justice Sankey, Sir Murdoch Macdonald and others. It is by such personal contact with representative Englishmen that Indian students can learn to appreciate the good points in English character better and this new activity of the Hostel is pregnant with much future good. While what is accomplished is deserving of all praise, the Hostel is conscious of its deficiencies but feels greatly hampered in its work for want of funds. We find that its expenditure exceeded its income by nearly £1300 to £1400; but this gap is made good in the year under notice by a grant from the Indian National Council. It is hardly fair to expect the Council to make good the deficit year by year and if Indians appreciate the good the Hostel does to our young men, of which one constantly hears from those who have seen anything of its work, it is up to them to see that it is placed on a satisfactory financial basis.

BOOKS RECEIVED.

- THE NEXT TEN YEARS IN BRITISH SOCIAL AND ECONOMIC POLICY. By G. D. H. COLE. (Macmillan, London.) 1929. 22cm. 459 p. 15s.
- AN ENGLISHMAN DEFENDS MOTHER INDIA. By ERNST WOOD. (Ganesh & Co., Madras) 1929. 23cm. 448p. Rs. 3.
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