

The Servant of India

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OFFICE : SERVANTS OF INDIA SOCIETY'S HOME, POONA 4.

VOL. XIV NO. 32. }

POONA—THURSDAY, AUGUST 13, 1931.

{ INDIAN SUBSN. Rs. 6.
FOREIGN 15s.

CONTENTS.

	Page
TOPICS OF THE WEEK.	381
ARTICLES :—	
A Roughshod Federation.	383
"Bihar & Orissa in 1929-30."	384
Labour in India.—IV. By P. G. Kanekar.	385
After the London Conference. By R. E.	387
REVIEWS :—	
The Art of Book Distribution. By Newton M. Dutt.	388
International Anti-War Machinery. By C. V. Hanumantha Rao.	389
Indian Currency and Exchange. By V. N. Godbole.	389
A Frenchman on India. By A. Madhava Menon, C. S. S.	390
Naval Disarmament. By M. V. Subrahmanyam.	390
SHORT NOTICES.	391
BOOKS RECEIVED.	392

Topics of the Week.

Mr. Devadhar's Jubilee.

TOMORROW week, Aug. 21, Mr. G. K. Devadhar, President, Servants of India Society, enters on his sixty-first year. It is indeed a matter for sincere rejoicing that a life so valuable as Mr. Devadhar's should have been so long spared to us. The occasion is going to be observed with proper ceremony in Poona and the arrangements for the jubilee celebration are with characteristic appropriateness in charge of the Seva Sadan for whose building-up Mr. Devadhar gave the best part of his strenuous and eventful life. The very influentially signed appeal which has been issued in this connection tries to recount his public services; but they are too varied and multifarious to lend themselves to such cataloguing. Nor do we believe any appeal for this purpose needs to be supported by any such recital. For Mr. Devadhar's identification with some causes is so complete that the mere mention of his name raises before one's mind a long list of movements which have benefitted beyond measure by his espousal of them. The co-operative movement, the education of women, the relief of human suffering due to catastrophes like famine, flood or fire, and infant and maternity welfare are some of the causes which but for his untiring labours would not have made the impression on the public mind that they do today. Indeed most of them would have withered under the ridicule and contempt of a certain school of thought in the Deccan, were it not for the dogged persistence with which Mr. Devadhar nursed them. That such a man should be long spared to

the nation would be the prayer of everyone which will find formal expression on the Friday after next. The idea is also to present Mr. Devadhar with a purse which we cannot but regard as very happy. It is to be hoped that with the co-operation of the public-spirited people of this presidency the organisers will find it possible to make the purse a very long one.

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Additions to R. T. C. Personnel.

A FURTHER list, the last, we suppose, of the Prime Minister's nominations to the Round Table Conference was issued last week. The woman's section has been strengthened by the addition of Mrs. Sarojini Naidu, an ex-president of the National Congress. Her inclusion in the Minorities Sub-Committee is very appropriate, for Mrs. Naidu has been known as an indefatigable worker in the cause of Hindu-Muslim unity, for which she is in every way admirably fitted. The late Mr. K. T. Paul has been replaced by Dr. S. K. Datta who enjoys the confidence of the Indian Christians in an equal measure and, what is more, is equally broad-minded. Contrary to expectation, Dr. Ansari's name does not figure in the list. We do not know why it was considered necessary to drop it. Anyway his non-inclusion will be justifiably looked upon by communally-minded Mahomedans as a feather in their cap. They even went the length of threatening to non-co-operate with the Conference if he was found to be sitting side by side with them at it. The threat apparently had the desired effect. The exclusion of the originator of the Nationalist Muslim movement is all the more regrettable in view of the fact that the strength of Muslim communalists at the Conference is augmented by the addition of two such extreme communalists as Sir M. Iqbal who unabashedly put forward the idea of the division of India into two sections, Hindu and Muslim, and Mr. Shafi Daudi. The "big brother" of course automatically occupies the place rendered vacant by the death of Mr. Mahomed Ali. How far he will be in his element in a conference like this remains to be seen. With the communalist Muslims so strongly entrenched, it is some consolation that Sir Ali Imam will be there in the Minorities Sub-Committee to represent the views of the nationally-minded Mahomedans who certainly deserved greater representation in view of their growing strength in the country. But their inadequate representation at the Conference, however regrettable, need not be looked upon as a very great disaster, for the decisions of such Conferences are not ordinarily come to by the counting of heads representing one view or the other but by representatives of different interests trying to convince by argument their colleagues at the Conference or Sub-Committee, as the case may be, of the justice and reasonableness of their position. We are glad that Indian Labour representation gains by the presence at the Conference of Mr. V. V. Giri,

whose unselfish work on behalf of railway workers is well-known. The claims of the smaller States seem to have been recognised by the addition of the Rajas of Korea and Sarila in Central Provinces and Central India respectively and of Diwan Bahadur T. Raghaviah who is at present Dewan of Pudukottah. The list of additional British delegates includes Lord Hailsham who acted as Lord Chancellor in the last Conservative Government and who is generally believed to share largely the Churchillian outlook in regard to Indian affairs, and Mr. H. Graham-White who is a Liberal. Lord Snell, the present Under-Secretary for India, replaces his deceased predecessor, the late Lord Russell. The presence of Mr. Pethick-Lawrence at the Conference will, we doubt not, be a source of strength to its progressive elements. The members of the Minorities Sub-Committee are asked to be in London by September 26 for the commencement of its work early in October so that the deliberations of the Federal Structure Committee are apparently expected to last for a full month.

"Unpatriotic" Ahmedabad Millowners.

HOW people who are the first to profit by the patriotic feeling of their fellow-countrymen are sometimes the last to give evidence of a similar feeling in their dealings with others is shown by the correspondence that recently took place between the Indian Mining Federation and the Ahmedabad Millowners' Association. The former pleaded with the latter for preferential treatment in the matter of coal mined in Indian-owned and Indian-managed collieries. The Association's reply in effect told the Federation that unless the products of these collieries were cheaper than the coal already in use in Ahmedabad mills, they could not go in for it. There is no doubt the reply proceeds from hard-headed businessmen who place profits before patriotism. We might have understood the Ahmedabad millowners turning down a request for the use of Indian coal if it involved too heavy a sacrifice and if that was the sole ground on which the present request was refused, the Ahmedabad millowners would have probably escaped blame. But their reply does not give any indication that they are in the least inclined to go out of their way in order to encourage an Indian industry. This from a body of men who have immensely profited by the present swadeshi spirit in India is, to say the least, amazing. Apparently the only tests the millowners are willing to apply in the matter of their purchases of coal are absolute efficiency and economy. One wonders if the Ahmedabad mill-owners would like their goods to be judged by these criteria alone by the Indian public. In this case the result is sure to be a loss of much of the market which their products enjoy in India at present. Indeed the Federation does not fail to draw the attention of the Association to this aspect of the question. It points out to the millowners that if economy and efficiency were alone to be considered by the Indian public, "a large market which the Ahmedabad mill industry enjoys for their output in Bengal and Bihar and Orissa at present might not have been theirs". Whether this will serve as an eye-opener to the mill-owners and whether they will eventually accede to the Federation's request we do not know. But this correspondence clearly establishes the necessity of the Congress organisation insisting, when recognising certain mills as Indian mills whose goods are not to be subjected to picketing, that they must bind themselves to prefer even at a sacrifice swadeshi goods which are required in turning out the finished product. If such a condition had formed part of the Congress agreement with the Ahmedabad mills it is doubtful if they would have

dared to treat the Federation's request with such scant courtesy. It may be noted that there is nothing unreasonable in laying down such a condition. For, was not the Congress asking the British Government to make it a condition of their ordering the requirements of the Indian Government from British firms that they should provide to Indian students suitable facilities for technical training in their own factories?

Bureaucratic Unimaginativeness.

AN example of what amounts to bureaucratic unimaginativeness was brought to light in the current session of the Madras Legislative Council. When some time ago, the Kistna and Godavary districts became due for resettlement of land revenue, the Government caused economic inquiries made by a special officer who however gleaned all his information from official sources and never came in touch with the people vitally concerned in his inquiry. His conclusions naturally failed to commend themselves to public opinion which through its representatives in the Legislative Council pressed for a fresh inquiry by means of a non-official committee. A committee was in due course appointed which after touring the districts concerned and collecting the requisite information submitted a valuable report. Instead of dealing with the report themselves, the Government sent it to the Board of Revenue for its opinion, and published its criticism after a good deal of delay. The matter however did not rest here. The Legislative Council, fully conscious of the views of the Board of Revenue, passed a resolution asking that the resettlement proposals be not given effect to. One should have thought that after all this unequivocal expression of public dissatisfaction with the proposals for resettlement and specially in view of the existing economic depression and the abnormal fall in prices, the Government would postpone giving effect to the proposals till the return of better times. But with that "woodenness" for which the bureaucracy is notorious, the Government last month called upon the ryots to pay the enhanced revenue demand. This naturally caused great consternation among the ryots. The matter was recently raised over an adjournment motion in the Madras Legislative Council which carried the motion against the Government. Speakers who participated in the debate loudly complained that though eleven years had elapsed since the Joint Select Parliamentary Committee on the Government of India Bill of 1919 asked that the principles of land revenue should be embodied in statute, its wishes had so far not been given effect to. It was also suggested that if the Government were not satisfied with the conclusions of the non-official committee they should institute another inquiry by a mixed committee presided over by a High Court judge, in which case public opinion would accept without question whatever conclusions such a committee might come to. It seems very unlikely that the Government will do any such thing. Nor, so far as we can see, did the Revenue Member categorically promise postponement in the matter of giving effect to the resettlement proposals as desired by public opinion. But his remarks seem to give ground for the hope that, short of postponing the resettlement, everything would be done to make the lot of the poor ryot as easy as possible. If so, we fail to see why the Madras Government at all took the risk of a repetition of Bardoli on a much larger scale in their presidency. This is all the more unpardonable in view of the fact that they cannot plead want of warning.

A ROUGHSHOD FEDERATION.

OUR politicians are too busily engaged in seeking some kind of agreement amongst the various sections of opinion to pay much heed to the prescriptions of political principle. They are therefore apt to feel embarrassed when some one makes an attempt to judge of the R. T. C. doings by an appeal to the accepted teachings of political philosophy. The presidential speech of the veteran C. Vijiaraghavachariar will, we fear, evoke similar feelings in most of those who will care to read it. It is hardly likely that anyone will wholly agree with every single idea contained in a speech marked by such originality. It is even possible that some of the major ideas propounded by him will meet with a sharp dissent. But the majority of the politicians engaged in the Round Table confabulations will find themselves placed in a cleft stick with reference to his speech: they will have to admit the validity of his reasoning on a great many of the points urged by him, but they will plead that the present is a highly inopportune time to urge them. Be it opportune or otherwise, it will do one good now and then to go to first principles and examine the position one takes up in practical politics with reference to them when one is likely to be influenced too much by the expediencies of the moment. Mr. Vijiaraghavachariar's speech will give such an one furiously to think.

To take up the question of federation, what are to be its units? Are they to be the British Indian provinces on the one hand and the Indian States on the other? This seems to be the prevalent idea, but it is certainly incorrect. Each State or a group of States must be a unit by itself, if it rests with it either to join or not to join the federation. This much is obvious. Is then British India to form one unit of federation and each State or group of States which enters the federation another? This question again must be answered in the negative. For the Princes will not have it so. They are reminded of the dominating position of Prussia in the German constitution, and to avoid similar domination on the part of British India they insist that British India must first be broken up from a unitary state into autonomous provinces; these should then form a loose federation amongst themselves, and when this has been done will the States federate with a federated British India. The Princes' demand on this score seems to have been accepted by the R.T.C. But if each British Indian province is to form a separate unit with each State or group of States, several consequences follow which must be taken into account. If each State can exercise an option in either joining or not joining the federation, why not also each British Indian province? Mr. Vijiaraghavachariar makes this point with great effect in his speech. His objection is apt to be thought captious, but it should be remembered that the Government of India dispatch raises a similar objection to the recommendation of the Simon Commission that British India should declare its willingness to enter the federation and invite the States to do so at their will. This the dispatch says

is a one-sided bargain. Speaking of the proposed Council for Greater India, the Government of India observed, "Representation on the Council may be regarded as participation in a mutual privilege, but the view may be taken that its creation imposes a constitutional limitation on the free action of the Government of British India... While British India is given no discretion, . . . for the States' submission is optional. No Indian State need come within the scheme, unless it so desires." Let it not be thought that this is a verbal quibble without any substance in it, and that it is all the same whether British India retains its unitary character and as such enters into federal relations with Indian States, or whether it first becomes a federation and this smaller federation subsequently forms a larger federation with the States. The Government of India dispatch realizes that a different type of organization will become necessary if the British Indian provinces, instead of retaining their character as mere territorial circumscriptions in a unitary State, are to form units of a federal union. It says: "We do not start with self-governing states which agree to combine. We have already an administrative unity, and our first task is to decentralise with a view to permitting the development in the provinces of that degree of independent activity which should characterise the units of a federation." The existing administrative unity has deliberately to be broken up, and decentralisation carried to such a length that the British Indian provinces are on a par with Indian states in respect of autonomy. Several of the advocates of federation are unwilling to look this fact squarely in the face.

For instance, they are unwilling to press the States to hand over to the central government certain subjects which they are however anxious to keep in the central government so far as British India is concerned. They are not willing to carry decentralisation far enough. The result is a federal structure of a kind unknown in the whole history of political constitutions. A federal government is to be created which will exercise jurisdiction over a certain field in certain units and a certain other field in certain other units. The question then arises whether all units should be allowed a voice in all matters which come before the federal government, and a dilemma arises, as described by Mr. Vijiaraghavachariar: "I need hardly tell you that this is a new and impossible feature of government, that members of one and the same legislature may not be allowed to vote in the decision as to certain subjects. On the other hand it is anomalous, absurd and extremely dangerous that members who have no interest and who might even possibly have hostile interests should be allowed to vote on such subjects. The fact is that the machinery is as clumsy as it is novel." The clumsiness of the federal scheme as well as its novelty can be removed by British India transferring to the newly-made autonomous provinces important functions like civil and criminal law, income-tax and labour legislation. Muhammadans as a community

are agreeable to such a transfer. Some of the leaders of that community even insist on it. But, probably just because they insist, some of the British Indian leaders resist the demand, and make it a vital feature of the federation that while these subjects will be administered by the States' governments they must be administered by the central government for British India, the States' representatives however taking no part in their administration. These leaders will yield everything to the Princes, but nothing to the Muhammadans. Admittedly a heavy price has to be paid for bringing about a federation. If we make up our minds to pay the price, why be too eager to pay it to the Princes and jib at paying it to the Muhammadans? Cannot we afford to be a little impartial in our generosity?

The same criticism holds good of the differential treatment which these very leaders mete out to the States and the Provinces in respect of residuary jurisdiction. They are wholly uncompromising in maintaining residual powers for the central government so far as British India is concerned, but they do not mind the States' governments retaining these powers in their areas. For our own part we cannot visualise a government which exercises the residuary jurisdiction in certain units and does not exercise it in others. We know of no government in the world which discriminates in favour of one part of the federation and against another, as is proposed to be done in India. This discrimination too is as clumsy as novel. It is however capable of an easy remedy. If the Princes insist that their own governments must hold the residual powers, and British India has to yield, British India might also make up its mind to yield in a similar manner to the Muhammadans who insist, Nationalist as well as Communalist, that the residual powers shall vest in the provincial governments. The Congress section of British India has made up its mind on this question. It yields equally to the Muhammadans and the Princes. But the other sections of British India are unyielding to the Muhammadans though more than yielding to the Princes. Even Sir Tej Bahadur Sapru, who is more accommodating to the Muslims than any other Liberal, insisted upon binding the Liberal delegates to the All-Parties Convention by a mandate not to yield to the Muslims on this one point, on whatever others they may yield. What is the reason for this discrimination? It cannot be so tragic to let the federating units hold residuary powers, since we are willing to make this concession to the States. Why will it be so tragic then if we make the same concession to the Muslims? Are the Princes reputed to have the magic power of making anything evil in itself come to good? Anyway let us be quite clear in our minds that however we may wish to be tender to the Princes and hard to the Muhammadans, the latter will not allow us to practise such discrimination in their disfavour. If the R.T.C. negotiations have proved anything, they have proved up to the hilt that the Hindus are no match to the Muhammadans in driving good bargains. It is only when we take a stand on some principle that we have a chance of winning through. But to principle we give the go-bye when we allow the States to keep the residuary jurisdiction.

Then it becomes nothing but unjust discrimination if we withhold from the Mahomedans what we offer to the Princes. The Muhammadans are too powerful a community to stand such an injustice. The conclusion is irresistible that we must adopt one principle and apply it indiscriminatingly to all. Mr. Vijiaraghavachariar's address will have served a good purpose even if this elementary fact is brought home to the British Indian delegates.

"BIHAR & ORISSA IN 1929-30."

UNDER this title is issued every year the moral and material progress report for the province of Bihar and Orissa. This supplies in handy form full information about the working of different departments of Government of the province, and is therefore welcome to all students of the course of affairs there. The province is pre-eminently an agricultural one, for as much as 96 per cent. of its population is to be found in villages and there is only one town—Patna—in the whole province with a population of over 1,00,000. Though the publication relates to the year which closed on March 31, 1930, an appendix brings the story of political happenings upto the end of the calendar year 1930. This is a desirable innovation, for it helps to sustain the reader's interest in the contents of a volume which is otherwise out of date. One wonders why these publications are not brought out soon after the close of the period to which they relate. For unless that is done, to the ordinary observer of affairs they will continue to make but very limited appeal. We trust the provincial Government will see whether no improvement is possible in this direction.

Nobody expects an official publication like the one under notice to give a thoroughly impartial account of political happenings. While the writer of such books does his best to be fair to all sides, the attempt can in the nature of circumstances meet only with partial success. This publication cannot be said to be an exception to this general rule. The political section makes a studied attempt to minimise the strength of the national movement and to present the forces of law and order in their dealings with public demonstrations of last year in as favourable a light as possible. Even so, the report has to admit that the number of Congress members enrolled in the early part of 1929 exceeded that for any other province and stood at 30,000. By the end of August, we are told, a lakh of volunteers and members were claimed to have been enrolled; "but other information indicated that these figures were exaggerated." If this publication is to be believed, the Anti-Salt Tax agitation of last year did not make very wide appeal in the province, but local leaders did their best to exploit the already strong unpopularity of the Choukidari Tax. Pandit Jawaharlal's tour of the province towards the close of March 1930 was apparently largely responsible for impressing upon the people the desirability of breaking the salt laws rather than any other laws, if they were to be true to the mandate of the Congress. This, it is admitted, was followed by "organised attempts" at violating

the Salt Act, though "on a small scale." The people of the province are the best judges of how far this description corresponds to facts. But to judge from writings in the press, they do not appear to think that this is a wholly truthful representation of the state of affairs in the province last year.

In the chapter dealing with finance, the comparatively weak financial position of the Province is clearly brought out. By this it is not intended to convey that Bihar has the smallest revenue among Indian provinces. No, that is not the case. From that standpoint it stands third from the bottom with its revenue of Rs. 5.85 crores, the C. P. with Rs. 5.55 crores following next and Assam with Rs. 2.79 crores standing last. So far, however, as population goes, it occupies a higher rank with its 34 millions, only three provinces—Madras (42.3 millions), Bengal (46.7 millions) and U. P. (45.3 millions)—boasting of a larger population. The result is that, proportionately speaking, its revenue and expenditure is the smallest, being only Rs. 1,721, and Rs. 1,766 per mille respectively. The corresponding figures for Assam—the smallest province from both the population and revenue points of view—are more than double, viz. Rs. 3,671 and Rs. 3,679. Bihar's unenviable financial position must be attributed largely to the two serious handicaps under which it has to labour. One is the existence of the permanent settlement which limits its revenue from land, and the other is that it is not free to develop its revenue from mineral resources in which the Province is richer than any other Indian province, thanks to some old and absurd decision of the Secretary of State. The only other elastic source of income open to it is excise which it seems to have utilised to the fullest extent. No better proof of this is needed than the fact that its revenue from this head rose from just under Rs. 1¼ crores to 2 crores during the last few years and it is feared that there is not much scope for expansion under that head. Indeed with the prohibition movement in full force in the province as elsewhere, sheer prudence requires that the province should so order its finances that in course of time it can do without the receipts from excise. But this only serves to add to Bihar's financial difficulties. Time alone will show how it will overcome them.

The working of the legislature will, we are afraid, not strike any dispassionate observer as at all satisfactory. That with a non-official membership of 86-76 elected and 10 nominated, only 377 questions should have been asked and only 18 resolutions discussed is a matter which does not speak well for the solicitude of the popular representatives for public interest. While one can understand that owing to the Government's stepmotherly treatment of non-official business in the matter of apportionment of time for its consideration non-official members find it extremely difficult to get a larger number of resolutions debated in the Council, one cannot say the same about questions. We fail to see why this useful means of ventilating public grievances is not more largely made use of in Bihar. Nor similarly is the constitutional practice of drawing Government's attention to specific grievances by proposing motions to reduce demands

for grants much resorted to, for in the year under report we find only 36 such motions were moved. It is needless to point out that if only non-official members are fully alive to their responsibility for public interest, even the present reforms, utterly inadequate as they unquestionably are to the present requirements, can be made to yield much better results.

The advantages of radium treatment for cancer are not generally appreciated. There is apparently a wide belief that that treatment is to be resorted to only as a last resort when all other remedies have failed. On the other hand the belief seems to be fairly common that radium can cure any disease. But to judge from figures given in the report, the number of cancer patients availing themselves of the facilities provided by the radium institute at Patna is steadily rising. In 1928 it was 314, while in 1929 it went up to 437. Of the cases treated, 105 improved or were more or less relieved of their sufferings, 64 were clinically freed from all signs and symptoms of diseases, while 19 cases were cured. If only patients went to the institute in the early stage of their disease, the results would doubtless be more satisfactory. While on the radium institute, let us not forget to refer to the generous donation of one lakh of rupees for the purchase of radium made by the Maharaja of Durbhanga during the year under report, but for which the utility of the institute might perhaps have been crippled.

Figures relating to the growth of the co-operative movement in the province since its constitution as a separate entity in 1912 show that the movement has apparently come to stay. While the number of co-operative societies was 573 in 1912-13, it exceeded 9,000 in 1929. The membership also shows an equally surprising rise. It was about 21,225 in 1912-13, whereas it was 2,61,228 in 1929. Nearly three-fourths of the societies seem to be of the average class, only 5.4 and 16.6 per cent. being classed model and good respectively. On the other hand the proportion of bad and hopeless societies is 7.9 and 2.1 per cent. respectively. We trust this proportion is showing a tendency to decrease.

LABOUR IN INDIA.

RESULTS OF THE ROYAL COMMISSION'S ENQUIRY.

IV.*

HOURS OF WORK.

AT present in the case of adult labour hours of work are ordinarily restricted to 11 per day and 60 per week. In mills and other perennial factories the working day generally consists of 10 hours, but it is the employers' complaint that although the operatives nominally work for ten hours, a considerable part of that time is spent by them in the compound smoking, loitering or eating meals. No doubt, it is a fact; but it is often much exaggerated by the employers. Do the workers play truant or practise *ca'canny* or want to deceive their employers? The Commission admit that it is quite arguable that

* Previous articles in this series appeared in our issues of August 6 and July 30 and 23.

climate and other factors would always render a somewhat slower pace imperative in India. But apart from those factors, the Commission have unhesitatingly stated that it is impossible for the average operative to remain at work regularly through a 10-hour day either in a cotton mill or in any other factory. The unauthorised intervals are, in their opinion, a form of self-defence against overwork. Employers are always afraid of reduction in output if hours of work are reduced. It is a long cherished fallacy that the longer the hours, the larger the output. It is one of those superstitions that die hard. Of course there must be a limit to the reduction of hours and that the limit is not yet reached is evident from the Commission's view that ten hours' regular work in a day in a mill or a factory is a physical impossibility. The short working day is associated with closer attention to work and stricter supervision than the long one. Further, the Commission observe in their report, in no case did those workers who were working a short week with stricter discipline suggest that they would like a longer and less intense day or more intervals. Nor did a single employer, it is further observed in the report, who had adopted a short day suggest that it would be better to lengthen the day and require a correspondingly lower standard of concentration. The history of the last 25 years shows that a great reduction in nominal hours has been accompanied by a growth in the efficiency of the operatives and of the mills in general. The Commission, with the exception of Sir Victor Sassoon, came to the conclusion that a reduction in the statutory week was practicable and desirable. There was, however, a difference of opinion as to the exact number of hours. The majority recommend a reduction to 54 hours a week, while the minority consisting of Mr. Cliff, Mr. Joshi and Dewan Chaman Lal think that the institution of an 8-hour day is not only desirable but both practicable and necessary. The latter express their belief that within a reasonable period an 8-hour day would result in increased efficiency on the part of the worker and improved organisation on the part of the employer, and in consequence it would be a sound economic proposition. The majority would fix the daily limit by statute at 54 hours, permitting either six days of 9 hours each or five days of 10 hours with a half holiday on the sixth, while the minority would have the existing weekly and daily limits reduced to 48 and 8 hours respectively, provision being made for adequate rest periods. Evidently the majority recommendation is a compromise between the existing arrangement and an 8-hour day. The majority have no objection to go lower than 54 hours, if it is found after giving a trial to their proposal that efficiency has sufficiently risen. But the adoption of the stages suggested by the majority is likely to result in reducing the pressure on the employers for improving their organisation and machinery and in delaying the measures for the proper utilisation of the leisure that would be secured to the workers. The urgency in both these matters would, on the other hand, be felt if an 8-hour day is introduced at once.

The most serious objection that is likely to be raised against the minority proposal is that piece-workers may not be able to earn as much as at present and that the employers will not care so much to improve organisation and machinery in their case as in the case of the time-workers. This objection is not, however, insurmountable. The present long hours are not conducive to good health and necessitate absenteeism and also change of climate for some months every year or two. A reduction of two hours in the daily hours of work may obviate this necessity to a great extent and the reduction of absenteeism and also the period of absence in the villages may make up for the loss in the earnings of the piece-workers. If their wages are absurdly low owing to antiquated machinery, bad organisation and defective methods, the employer will be compelled for the purpose of attracting labour to place his business on a sound footing, which will prove beneficial to the industry in the long run.

WORKING CONDITIONS IN FACTORIES.

THE Commission have made several important suggestions with regard to the health, safety and welfare of operatives. In not a few factories the workers have to work amid dust and dirt. "It is difficult," the Commissioners say in their report, "to associate efficiency with the grime to be found in some factories." A little further on they say: "It is commonly asserted that the Indian labourer, coming as he often does from a village, is unwilling to use sanitary conveniences. Our observations have convinced us that he can be brought to use them without serious difficulty, provided that they are kept in decent order." As regards temperature, the Commission noticed that a large number, probably the majority, of factory-owners, make no endeavour to mitigate the discomfort, to use a mild word, which the hot weather brings to their operatives. Prevention of accidents by educative measures is one of the duties of the employer towards his workpeople and the introduction of the Compensation Act has made it also a matter of self-interest to them. There are, however, some employers who are themselves, in the Commission's opinion, in need of education on this subject. The Commission have expressed belief in the possibility of something being done on the lines of the 'Safety First' movement in spite of the illiteracy of the workers. The Report also contains useful suggestions with regard to first aid to the injured, supply of pure water and provision of suitable washing and bathing facilities. As regards the provision of crèches the Commission observe: "In many of the factories employing women in substantial numbers no crèches have been provided, and this is particularly true of the Bengal jute mills, where caste feeling and the reluctance of women to leave their young children were stated by some witnesses to create serious difficulties. As a result of their absence infants are taken into the mills and can be found lying on sacking, in bobbin boxes and other unsuitable places, exposed to the noise and danger of moving machinery and dust-laden atmosphere and no year passes without a certain number

of serious and minor accidents, and sometimes even of deaths, occurring among such children." The difficulties created by caste feeling and reluctance of women to leave their children in crèches are, the present writer can confidently say from his own experience and the experience in general gained in Bombay City, not really so serious and can be overcome if tact combined with a little strength is used. The recommendation made by the Commission that crèches should be provided in all places where women are employed in considerable numbers, making the obligation a statutory one in all factories employing not less than 250 women, is quite reasonable. The suggestion for the provision of refreshment sheds and canteens also deserves to be carried out by the employers many of whom have not yet given sympathetic consideration to this amenity for the workers.

P. G. KANEKAR.

AFTER THE LONDON CONFERENCE.

THE Conference of Prime Ministers which met in London to deal with Germany's troubled financial situation ended by handing over the problem to the International Bank after taking the immediate action necessary to secure Germany's solvency. In this matter the Seven Powers' Conference has acted much like the League Council which also, when confronted with the Austro-German Customs Union proposal, referred it to the International Court to ascertain its legality, after taking the necessary precaution to suspend further development of the negotiations pending the consultation. Slow and cumbersome as such procedure is, a sure international tradition can be built up in no other way and no serious objection can be raised against this action. But those who are impatient of it complain not because of the delay involved by these methods but on account of their seeming futility and it must be admitted that neither the members of the Council who put off the discussion of the proposed Customs Union nor the Prime Ministers who evaded the consideration of the larger problems underlying the German crisis were entirely influenced by considerations of propriety. Their procedure must be largely accounted for by reasons of expediency and in the case of the London Conference the deliberate attempt made by the British Government to raise the whole question of war debts payment failed so conspicuously that the *Times* characterised the Conference as a missed opportunity.

In the ultimate analysis the German crisis must be regarded as the surface aspect of the world crisis whose forces have been gathering strength for quite a long time. The present impasse may indeed be styled the economic vindication of the thesis underlying the no-more-war movement. The concrete phenomenon that resulted out of all the complicated financial arrangements following the Peace Treaty was the exodus of gold in large quantities from Europe to the United States in payment of war debts. The accumulation of gold on the other side of the Atlantic had results different from what paper computations may

have led one to expect. There was a boom in America, commercial enterprises flourished to an unprecedented extent and the living standards of the American people went up so high that they dazzled the European imagination. Besides, as all the gold that found its way to New York could not be absorbed there some of it came back to Europe and specially to Germany in the form of investments. Thus the country whose traditional policy was to avoid European entanglements became doubly involved with Europe in the network of modern finance.

With the unimpeded flow of American credits into Germany the American experiment or adventure was reproduced in that country on a smaller scale. Commercial life was quickened, the cost of living went up and there was an air of hope and prosperity everywhere. This was all the more remarkable in Germany because a people politically depressed by the consequences of the war and economically weighed down by the reparations payments began to feel that their day of deliverance was nearer than they could have dared to hope.

But the financial structure thus raised lacked the basic economic foundation because the limited amount of gold in the world and its economic—use might almost say symbolic—use makes it impossible that vast amounts of constantly recurring debts can be paid by one country to another in gold. Payment in kind, in agricultural and manufactured products, is the only practicable economic adjustment in such a case but the tariff policy of the United States rendered this arrangement impossible. The drain of gold that was taking place continued both as between the United States and Europe and as between the various European countries and it accentuated the political insecurity which different factors such as Franco-German or Franco-Italian or Anglo-American or Anglo-French misunderstandings brought about. The scramble for gold or gold disequilibrium both created and deepened the economic depression which in its turn worsened the political situation with the indirect but important and inevitable result that the credits on which the economic life of Germany was based were suddenly curtailed and the German crisis was precipitated.

Any attempt to improve this situation must take account of the deep-lying causes involved in it. Long-term credits, essential for industrial stability, should once more be made available. Economic adjustments between debtor and creditor nations or some correspondence between their respective imports and exports should be established so that gold may be relieved of the present strain on it but this can hardly be accomplished by a revision of the world's tariff policy and a re-examination of the whole question of reparations and war debts payments. Finally, some sort of monetary reform which will establish a more convenient ratio between gold and credit than what at present prevails should be envisaged. None of these steps, all of which would affect the vitals of every nation, can however be attempted at a time of political insecurity and hence the affirmation of world peace becomes the governing consideration.

In the political realities of our time that condition can be fulfilled only by the Government of the United States. The silver lining to the cloud of economic depression which now encircles the world in its gloom is the imminence of the Disarmament Conference. If America will assume its lead—and there is every hope that she will—and undertake the responsibilities of keeping the world's peace by making the Kellogg Pact effective, that is to say, by attaching some sort of machinery to it whereby a lawbreaker can be appropriately dealt with, then the world order can be restored once more.

R. R.

Reviews.

THE ART OF BOOK DISTRIBUTION.

THE FIVE LAWS OF THE LIBRARY SCIENCE.

By S. R. RANGANATHAN. (Madras Library Association, Triplicane, Madras.) 1931. 22cm. 458p. Rs. 5/-

THE MADRAS LIBRARY ASSOCIATION is rendering yeoman's service to the library cause by the institution of a series of books on library service, the first volume of which, *The Library Movement*, consisting of a symposium on libraries, was reviewed by me in these columns some months ago. The Association also promises books on classification, cataloguing, library routine and rural library service. The volume under review is written by a keen library enthusiast, and Mr. Berwick Sayers, an eminent, British librarian under whom the author studied in London a few years ago, says of it:—

This is one of the most interesting books that I have read in recent years upon our profession... a comprehensive survey by a librarian who has a peculiarly Indian mind and which reflects his own racial culture on the basic theories of the art of book distribution as it is understood in the modern world.

The book is not a dry disquisition on the philosophical basis of learning and its dissemination, neither is it a formal textbook of library economy. The writer takes as his text what he terms the five laws of library science, and proceeds in seven chapters to show their implications and how public libraries can best fulfil their objects. These five laws are:—

- Libraries are for use.
- Libraries are for all.
- Every book has its reader.
- Save the time of the reader.
- A library is a growing organism.

Few people in this century will be found to demur to the principles thus laid down, (which by the way the Baroda Central Library has always observed ever since its foundation) but not many years ago such principles might not have met with such ready acceptance. Before, e. g. the dictum that "Libraries are for all" could be taken for granted, it was necessary that the parallel dictum "Education is for all" should be accepted. In the eighteenth century, it was boldly averred that "to make the Society happy and people easy under the meanest circumstances, it is requisite that great numbers of them should be ignorant as well as poor." Very grudgingly was even the concession granted that mass education might be tried, if restricted to the three R's, 'Reading, 'Riting, and 'Rithmetic. However, the world does move, and mass education is now under-

stood to be the right of all, rich and poor, without regard to colour, caste or sex.

Perhaps the most interesting part of the book to the general reader is the 70 odd pages which the author devotes to a rapid survey of library conditions all over the world. The information as to present-day conditions in Soviet Russia is based on a report by a competent and impartial observer—Prof. Paul Monroe, Editor of the famous *Cyclopaedia of Education*. Ten years after the October Revolution it was found that approximately ten millions had been taught to read and write. Stationary libraries had amounted to 6,414, urban moving libraries to 25,579 and village moving libraries to 4,353. The latest Year-Book makes mention of 46,759 schools for illiterates and 50,000 travelling libraries. Lenin declared at the beginning of this campaign for the abolition of illiteracy that "Unless the masses were enlightened, a rigorous heightening of their economic welfare is impossible, co-operation is impossible and a genuine political life is impossible." It is hoped that by 1933-34 the ability to read and write will be the possession of every citizen of the Soviet Union. Amongst the new countries, Czechoslovakia stands foremost in its keenness for education through the public library. By an Act passed in July 1919, library service was made compulsory in town and village. Very small communes were given ten years' grace, but by 1929 the system had become practically complete. If we bear in mind that the population of this country is about two-thirds of the population of the Tamil country, and that it spends on its library movement about 2 annas per capita, yielding about ten lacs of rupees, the contrast between the progress in this newly freed country and the state of India is very striking.

Under the slogan "Save the time of the reader," Mr. Ranganathan treats of the various methods by which the time and patience of the borrower may be saved. This can be effected by employing time-saving methods and appliances such as well constructed catalogues kept upto date, by discarding the time-honoured custom of entering every loan in a ledger or other book, and adopting some card-charging system, by a free and ample display of labels on the shelves, and last but not least, by the adoption of the free access system. The open access system has been in vogue in the Baroda Central Library ever since its foundation in 1910, and duly enrolled readers are permitted to wander through the book aisles and freely handle and "sample" the books before borrowing them. The system has of course its dangers and inconveniences, but I have never yet heard of any library in the world which has abandoned the method once it has been adopted and run with the proper precautions.

It is a common experience that changing over to "open access" increases the circulation. Most important of all however is the frequency with which readers "make discoveries." Hardly a day passes without some reader exclaiming with an agreeable surprise: "I didn't know that you had this book." It may be the very sort of book for which he had been vainly searching for years. On the other hand, the work may deal with a subject with which he is totally unfamiliar but one in which his interest has been aroused by the casual turning over of the leaves of a book taken at random from the shelves. Let us suppose that all the bookshops in India had suddenly shut up all their book stock in closed almira's or even glazed cupboards, which would require to be unlocked by an attendant every time a customer wanted to look at a book. Now if the Thackers, the Taraporevalas, the Higginbothams, can safely allow strangers to enter their shops and handle their stock without any preliminary guarantee

or even a letter of introduction, why cannot public libraries in India take the same liberal view, particularly when they are in a position to demand some sort of guarantee or security? If any but a small proportion of people were dishonest, I am certain that booksellers would soon find themselves in the bankruptcy courts. One of the most important discoveries made in modern business circles is that the majority of people is not dishonest; hence the general adoption of methods of selling articles such as furniture, motors, radio sets, or expensive sets of books, by the instalment system.

Mr. Ranganathan wields a pleasant and facile pen, and enlivens his pages with a wealth of humorous anecdotes and caustic remarks. Let us hear what he says about the attitude of a Bodleian Librarian who ruled over this seminary for 50 years from 1763. This worthy was the Rev. John Price, who finding himself bothered by the enormous demand for Cook's *Voyages* published in 1771, promptly lent the library copy to a friend with an injunction to keep it as long as possible, lest he should be "perpetually plagued by enquiries after it."

"Librarian Price," remarks Mr. Ranganathan, "would fain have had a library without readers." Moreover, he discouraged readers by neglect and incivility. Yet he was allowed to rule the Bodleian for fully half a century and to instal in his place his own son-in-law who was a chip of the old block and managed to keep up his predecessor's traditions with equal thoroughness for another half a century.

But Librarian Price is an anachronism today. "The neglect and incivility have crossed the floor" so to speak, and sometimes it is the library staff that has silently to put up with incivility that emanates occasionally from inconsiderate or bumptious readers. It is very annoying if, just as one is in the middle of adding up a column of figures, someone pops in. But these are the little things that are sent to try us, and we must keep a cheerful outlook and on no account show any discourtesy or irritation. "The customer loveth a cheerful assistant."

In conclusion, I would commend this book to all librarians, who will find many valuable hints as to the proper administration of a library, to library committee-men who may have accepted their position without any clear idea of what a public library stands for, to the educationist, who from a perusal of its pages will get an inkling into the importance of the library in modern education, to the social worker, and finally to the intelligent citizen who desires to be kept *au fait* with modern social movements, not the least important of which is the popular library movement.

NEWTON M. DUTT.

INTERNATIONAL ANTI-WAR MACHINERY.

THE INTERNATIONAL COMMUNITY AND THE RIGHT OF WAR. By LUIGI STURZO.
(Allen & Unwin.) 1929. 22cm. 193p. 10/-

THIS book is an attempt at tracing the various attempts made from time to time to organise an international machinery for the prevention of war. It is a study from the sociological and the historical standpoint as to the possibility of eliminating war altogether. The book is divided into four parts. Part I analyses the international community; its nature, laws, development and organization; part II chiefly deals with war between civilized states at the present day; part III examines the theories that have been formulated from time to time to explain or justify the right of war and sets forth a theory of the author's own; while in part IV this theory

becomes the basis of a study for the eliminability of war. The author's own theory about the right of war is as follows: "War comes about inasmuch as it belongs to a determined social structure. And inasmuch as it belongs to a determined social structure war cannot but be deemed legitimate provided that the formalities and the conditions have been fulfilled. That corresponds to the prevalent general conscience of the time and place, to the custom and to previous engagements." This theory seems to justify war provided it corresponds to certain general opinions and the prevailing general conscience, but the author puts faith in the force of public opinion to prevent war when opinion is against the resort to war, in which case it becomes automatically unjust and illegitimate and will be condemned.

The author deals with the nature and causes of war and reviews the various attempts to justify its existence, and comes to the conclusion that in the absence of any recognized method of settling disputes otherwise than by force, the legality of war has been incontestable but that the creation of an alternative machinery destroys its sole juridical and ethical excuse. Civilization is organization and organization means a nationalization of force. War is thus contingent not inevitable, a usage not a right, an aspect of a stage in the evolution of the human family which it may reasonably hope to outgrow. We have already advanced so far, the author maintains, that no civilized country is today compelled to fight; and when the international community is properly organized, war will cease for the same reason between nations as it has ceased between individuals i. e., that there is no need for the use of force.

Don Sturzo's conception of society is organic not static and he is convinced that mankind which has changed and advanced so far will change and advance in the future also. He is optimistic enough to say that in spite of the economic and psychological motives dominating people's minds, the idea of a pacific solidarity of the peoples has become a question of the day and has taken form and shape in the League of Nations, in the Unions of States, in the Kellogg Pact and in the practical efforts for disarmament and the abolition of war and that it is quite possible to conceive of both a permanent international organization of states and the complete abolition of war as being within the range of practical possibility. The book will help to make the ideal of the League of Nations popular among the peoples of the world.

C. V. HANUMANTHA RAO.

INDIAN CURRENCY AND EXCHANGE

INDIAN CURRENCY AND EXCHANGE, 1914-30. HOW GOVERNMENT HAVE MANAGED IT. (Federation of Indian Chambers of Commerce & Industry, Madras.) 1931. 24cm. 67p. As. 8/-

THIS is an excellent summary of the events of the last sixteen years in the monetary sphere occupied by currency and exchange—a sphere in which the action of the State is peculiarly overpowering. Reviewing the events of the War period, the author Mr. Parasnath Sinha, opines that the set-back to Indian prosperity in 1919-20 was due to the repeated alterations in the rate of exchange—an opinion with which hardly any one would disagree. The muddle about the 2s. gold rate is thoroughly exposed; it is pointed out that the only prophetic voice in the Babbington-Smith Committee was that of the Indian member of that Committee who insisted on the maintenance of the old ratio between the sovereign and the rupee. It is interesting to note that the Government of India resisted the attempts of the India Office

to push exchange further and further up and in their telegram sent in October 1924 the Government of India frankly say that "the stringency in the market is the direct outcome of Government action in contracting currency or rather in placing strict limits on possibilities of expansion". We think the author has done well in emphasizing this aspect of the exchange policy and exonerated the Government of India from the blame of playing to the tune of Whitehall autocrats.

Reviewing the events since the passing of the 18d. ratio, the author maintains the thesis persistently that exchange has required the props that Government can find for it and has inveighed against the repeated contractions of currency during 1927-30. But it cannot be denied that the attempt of the Government to keep exchange near 18d. has resulted in assimilating the Indian prices to the world prices, which without their action would have been very low relatively to Indian prices. It is therefore equally undeniable that without the contraction of currency to which the author has taken such strong exception, prices in India would have soared to heights which it is difficult to contemplate with equanimity, because of their certain effect in checking Indian exports. After all it must be admitted that every Government has to manage currency to a greater or less extent and the Indian Government is no exception; the only thing to be seen is whether it has been managed in the interests of Great Britain and in a way detrimental to Indian interests. For instance, there was a complete identification of the index numbers of Indian prices and world prices in 1927 at 148; without the contraction of Indian currency Indian prices today would have kept the same height while the world prices have gone below 100; it is curious to see how this would help the Indian exports.

The criticism of the author that the policy of issuing Treasury Bills has been drawing off funds from the Indian market is perfectly just; similarly the strictures passed by him on the additions to the unproductive debt in India are also well deserved. The author has shown in tables on pp. 62 and 63 how our gold assets have been reduced during the last two decades; sterling securities which were worth 82 crores have been nearly wiped out while the gold compared to 1914 has been reduced by Rs. 8 crores. The result is that the gold standard in India is as far from us as ever. We thoroughly agree with the moral drawn by the author that "until the transfer of finance is real and complete India cannot come to her own."

V. N. GODBOLE.

A FRENCHMAN ON INDIA.

INDIA. BY PIERRE LOTI. TRS. from the French by GEORGE A. F. INMAN. (T. Werner Laurie, Ltd., London.) 1928. 23cm. 285p. 6/-

IT is one thing to hear of a land spoken of by the connoisseurs of sightseeing, long inured to the marvels and thrills of travel, able to look at things without emotion or eagerness, but just as the sophisticated college student of the city nods in a familiar way at the wonders of the public museum, which is, however, an abode of mystery and pageant to the reverent visitor from the villages. The former class of observers can make of the best and most interesting of experiences but a flat featureless affair while he may find occasion for sly satire now and then. But the more simple and recipient minds of the unsophisticated will find in the same monotony and commonplace, attractions for the eye and enjoyment for their mind which only their enthusiasm can radiate to those around them. It is in such a spirit

of unsullied reverence and vigorous curiosity that M. Pierre Loti has approached this ancient land of India about which he writes in a way that will do good to the bored modern reader, who stands in dread of trashy books of travel.

M. Loti came to India towards the very close of the last century. He first touched at Ceylon, the cradle of by-gone Buddhism, where, in the eerie twilight of past religious splendour which lights up the primaeval forests near Kandy, "statues with mysterious faces haunt the place," with the ubiquitous giant of the granite-Buddha coming upon the stranger posed in a queer attitude with his hands on his hips and "the eternal smile on his rigid countenance". The pure relish with which the French traveller speaks of his jolting journey from Tinnevely to Trivandrum under the hospitality of his host the Maharajah of Travancore; the touch of reverence in his remarks about "noble Aryan-visaged Brahmins clad in loin-cloths and the sacred thread trudging along to their temples; and the way in which he is affected at his interview with the Maharanee, of whom he says, that "only in old Indian miniatures has he had a glimpse of such princesses," is of direct appeal.

The atmosphere reflected in the book throughout is one of reinvigorating and picturesque sensation and there is altogether a fitting strain of melancholy and sombre brooding along the pages, revealing how the author shared in the spirit of the places he visited and the vision with which he approached the mystic India of the Vedas and her silent wisdom veiled beneath the mist of sad and age-long contemplation. It is superfluous to follow the author here through his progress along Tanjore and Madura, "The Land of the Palms," as he terms it, up again past Hyderabad through famine-stricken areas in Upper India, and finally his entry into Benares, that sacred city of the Masters, where he became a disciple to the learned Brahmins; it is enough if we say that this is something more than a mere traveller's diary, a frank and loyal confession of the feeling of affinity and magnetic attraction of the Westerner towards the home and civilization of his Aryan brethren in India.

A. MADHAVA MENON, C. S. S.

NAVAL DISARMAMENT.

NAVAL DISARMAMENT. BY H. WILSON HARRIS.

(Allen & Unwin, London.) 1930. 20cm. 124p. 3/6.

SINCE the end of the Great War the principal nations of the world have been making efforts to make war impossible. But their endeavours have met with but partial success. What with the Covenant of the League of Nations, the Locarno Pact and the Kellogg Pact, the world may be said to be on the high road to peace, but without the successful solution of the Disarmament problem, there is no hope of "peace on earth and goodwill among mankind". Disarmament is understood in two ways, viz. the total abolition of every kind of armament, and the limitation of navies to be followed by that of armies and aerial forces. Their total abolition is not within the range of practical politics. Limitation of the navy has been undertaken through the efforts of the Powers in that direction but their efforts have not been yet crowned with complete success.

Mr. Wilson Harris has given us in this admirable book all the discussions on naval disarmament which have bulked large since the Washington Conference of 1921. Starting from that Conference he takes us through the Geneva endeavours of 1927, the Coolidge Conference of the same year, the abortive Anglo-French Naval Compromise of 1928, the Anglo-American conversations of 1929, and ends

with the problems confronting the London Naval Conference of 1930.

The author admits that the history of Naval Disarmament is almost uniformly a record of failure. If one probes into the "why" of it, one cannot help remarking that it is mistrust and jealousy that stand in the way of Naval Disarmament. Addressing 500 United States citizens assembled in connection with the Friends of Canterbury Cathedral Festival, the Archbishop of Canterbury said on July 25 that there would be no security for peace so long as the spirit of fear and jealousy, suspicion and mistrust prevailed among the nations.

The author also admits that an agreement on the vexed question of the Freedom of the Seas is a condition precedent to any permanent settlement of the problem of disarmament, but we wish he had described at great length this "Riddle of the Seas".

The book is very interesting and instructive, and highly technical terms as "global tonnage", "parity", "limitation by categories", "requirements" etc. are all explained with a felicity of expression all the author's own. The reader is carried on from the beginning to the end without an effort of his own, for the learned author possesses in a high degree that peculiar lightness of touch which appears to be the special secret of a literary genius. Nor can he be accused of superficiality for he is obviously master of his subject. And throughout we feel that there is nothing amateurish about his criticism; it is the judgment of an expert who knows his business and is able to take a practical estimate of the naval affairs of which he writes.

We congratulate the author on his brilliant performance and recommend his book to all those who are interested in the subject of naval disarmament.

M. V. SUBRAHMANYAM.

SHORT NOTICES.

TUKARAM. TRS. FROM MAHIPATI'S BHAKTALILAMRITA. CHAPTERS 25-40.
By JUSTIN E. ABBOTT. (Author, Summit, N. J., U. S. A.) 1930. 20cm. 346p. About Rs. 2/-.

THERE are many intelligent men and women who are interested in the history of Maharashtra in general and in the literature of the Mahrattas in particular, and yet who do not understand Marathi. For the benefit of such persons Mr. Justin E. Abbott has been engaged for many years now in translating some of the classical Marathi poets, so that even those who do not understand Marathi may be enabled to appreciate the mental and spiritual atmosphere in which the Mahrattas lived, moved and had their being. Incidentally the translations might enable eclectics in England and America to gather what the Marathi poet-saints have to contribute to the world's stock of spiritual thought and feeling. The book before us is a translation of chapters 25 to 40 from Mahipati's Bhaktaleelamrita, which describes the life of Tukaram as Mahipati conceived it. Mahipati was neither a very critical investigator nor a deep philosopher, but in spite of this fact, or rather because of it, he truly represents the thoughts, feelings, aspirations, prejudices and superstitions of the average middle-class Mahratta in the eighteenth century. It is not the purpose of Mr. Abbott to try to solve the chronological and other problems which the life of Tukaram presents. He is interested only in the human aspects of that life, which, as he says, is "full of food for the moralist, full of suggestions for the idealist and to every one an inspiration to a better and nobler life."

The translation is accurate and surprisingly succeeds in reproducing much of the religious and spiritual atmosphere of the original. The glossary at the end of the book will be found to be very useful. We have no hesitation in recommending the book to those for whom it is intended. We are eagerly looking forward to the other books in the series which we are promised and if we may be allowed to add a personal note, we may express the wish that Mr. Abbott, old as he is, may live long enough to see the completion of the very useful series which he has planned, with a view to making the Marathi poet-saints better understood by the English and the Americans and thus enriching their stock of civilising and ennobling influences.

V. M. JOSHI.

THE MOVEMENT FOR A SOUNDER MONEY.

By OWEN D. YOUNG & OTHERS. (The Stable Money Association, 104 Fifth Avenue, New York.) 1929. 19cm. 54p.

THE whole world is struggling at the present moment to escape from the creeping paralysis of steadily falling prices. The disease is acting as a stupendous brake upon economic activity and enterprise besides causing what Sir Josiah Stamp calls "the worst type of redistribution of income, viz. that which is due as the reward for current production and that due for past saving; and also that between the capital put up for safety (debentures) and that for risk." The prevention of disturbing fluctuations in the general price level has thus become one of the most bitterly practical questions of the day. There is a growing volume of expert opinion that the accomplishment of this task is not beyond the power of human ingenuity. Much can be done by controlling the annual production of gold, by rationing out the supply of money and credit according to trade requirements and by securing close co-operation amongst the Central Banks and the governments of the various countries. But most important of all is the creation of a conscious public opinion throughout the civilized world "determined to have a yard-stick for its most vital relationships." Apparently an association called "The Stable Money Association" has been started in the United States for the purpose of creating such a public opinion. The booklet under review contains six excerpts from the speeches and articles of eminent economists, bankers and men of public affairs, the theme in each case being the vital necessity of security and stability of money values. It is to be hoped that the Stable Money Association will follow up this very useful little pamphlet by another one dealing with the actual methods of achieving monetary stability.

G. B. J.

NANTUCKET, MAUSHOPE AND OTHER NEW ENGLAND POEMS. BY DON HALDEMAN-JEFFERIES. (Meador Publishing Co., Boston.) 1930. 21cm. 122p. \$ 1.50.

THE book is quite characteristic of the authoress who is intensely spiritual and idealistic. She is a member of the National League of American Penwomen. Throughout her poems there flows the harmony and optimism born of the philosophic mind. There is nothing sordid and the poems are full of sweet dreams and spiritual yearnings of the heart. All the poems are based on her subtle philosophy that

"Material things cannot compare,
With Spirit of the INNER BEING"—

In her own charming way, she deplores the racial rancour which is characteristic of the American

life in her poems "Maushope", and appeals for sympathy, love and understanding of the Red Indians and other coloured races.

That this Spirit
Is our Spirit
Born are we
Within its Allness
Rocked are we
In this same Cosmos.
Will this knowledge
Bear us fruitage
Stay our speech and hold our hand?
Another lives
Within our land
A' brother
Whom we scorn and hinder
Make hard his life
And dark his way
And fill his soul
With bitterness.
Yet he lives
To teach us Justice—
Rivals us
In Books and learning!
Will we learn
The art of loving!
Before he too
Has joined the Red man
Leaving only
Old traditions?

K. S. V.

MOTIVE FORCES OF THE MIND. By ALICE RAVEN. (W. Heffer & Sons, Ltd., Cambridge) 1928. 20cm. 94p. 3/6.

THIS handy little volume brings together a series of lectures delivered at the Women's Settlement at Stratford and comprises talks on a number of different subjects calculated to be useful to men and women engaged in educational work, dealing as it does with the motive forces behind the activities of the human mind. As an introduction to the study of the psychology of the child it furnishes a number of useful tips. To the advanced student of the subject this little book perhaps contains little that is interesting. But for the large numbers of men and women who have little time to devote to the subject it will be very suggestive. The chapter on the use of psychology in education in particular will be found to be very informative. The whole volume can be read through in the space of a few hours and will repay perusal.

M. V. GOPALASWAMY.

THE SWEDEN YEAR-BOOK, 1931. 1931. 20cm. 317p.

THIS is a very useful reference book which tells us everything we should know about Sweden. Its appearance ought to be particularly welcome to us in India at the present time when our constitution is under revision. This book opens with a chapter on the Swedish constitution which cannot be without interest to us. The information in the rest of the book dealing with the different aspects of Swedish life which, we are glad to see, has been brought up-to-date, is very serviceable to everybody who wishes to have anything to do with that country. It is instructive to read in the chapter on Temperance about the stringent regulations enforced in that country

for the promotion of temperance, though the fact that the Swedish people or rather a majority of them voted against prohibition a few years ago cannot be said to redound to their credit. But it is not our purpose here to refer to the contents of the Year-Book in any detail except to say that it is a book which no publicist should be without.

H. D. S.

THE CALL OF INDIA, (IN VERSE.) (A. H. Stockwell, London.) 20cm. 16p. 1/-.

ALTHOUGH a booklet, it contains some fine specimens of inspired poetry. The language is chaste and chiselled. A bird comes and delivers its message to the poet (or probably, the poetess) in the terminology of a Persian *Sūfi*. A spirit rises and sings in the strain of an Upanashadic *Rshi*.

The following few lines will give a clue to the ennobling and refreshing ideas contained therein:—

"Life's what you make it, and the man who tries,
To take the shining stars from out the skies,
Goes crook on life and calls the world a cheat,
And tramples on the daisies at his feet." (p. 7)

"Sin no more;

What profiteth a man if all the world
He gain and in perdition lose his soul!" (p. 16)

B. D. VERMA.

BOOKS RECEIVED.

- THE GENERAL STRIKE. A STUDY OF LABOR'S TRAGIC WEAPON IN THEORY AND PRACTICE.** By WILFRID HARRIS COOK. (University of North Carolina Press, Chapel Hill.) 1931. 24cm. 649p. \$ 6'00.
- ILLITERACY IN THE UNITED STATES.** By SANFORD WINSTON. (University of North Carolina Press, Chapel Hill.) 1930. 22cm. 168p. \$ 3'00.
- THE EIGHTEENTH DECISIVE BATTLE OF THE WORLD. WARSAW, 1920.** By VISCOUNT D'ABERNON. (Hodder & Stoughton.) 22cm. 178p. 10/6.
- VOLUME TWO.** By KATHERINE MAYO. (Cape, London.) 20cm. 262p. 7/6.
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