

The Servant of India

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Topics of the Week.

"A Mockery of Self-Government."

THE *Bombay Chronicle* writes as follows in its issue of the 3rd inst. on the Sankey Report: "The most objectionable feature of the scheme is that which deals with the representation of the States. They form only a fourth of the total population of India and yet they are to have one-third representation in the Lower House. This is all the more unfair to the other interests in the country because the question of electing or nominating the States' representatives is to be left to the sweet will of the States, that is, the Princes, who are absolute rulers in their States. For all practical purposes it may be assumed that the States' people will not have any guaranteed number of elected seats in the Lower House. That is an impossible position. The case is worse with regard to the Upper House. The States—assuming of course that they all join the Federation—are to have 40 per cent. representation and all the seats are to be filled by nomination by the Princes. This is indeed a mockery of self-government. Government's nominees at the R. T. Conference may possibly countenance it if those nominees are communalists and are tempted with separate baits for themselves. But we cannot imagine the sole representative of the Congress, that stands for complete democratic Swaraj, to surrender the claims of the millions of States' people. The duty of safeguarding their rights is all the more sacred because those millions have not been allowed to send a single representative to the R. T. Conference."

"The Sacred Duty".

WE cannot help feeling that our contemporary is a little indiscreet and imprudent in saying that while the communalists in the R. T. C. may well

surrender the claims of the States' people, the Congress delegate will not be guilty of such betrayal. In the first place, the *Chronicle's* dig at the communalists is not entirely justified in this particular instance, for it must be acknowledged in common fairness that among the few delegates who opposed the States' claim for the privileges of (i) nomination and (ii) weightage of representation were some of these very communalists, e. g., Dr. Shafa'at Ahmed Khan and Mr. Zafrullah Khan. And it was the "sole representative of the Congress" pledged to the most absolute kind of democratic and independent self-government who on the contrary fully allowed the Princes' claim to determine the method of selection of the States' representatives and raised no objection to weightage. The facts therefore are just the other way round. If it is a "sacred duty" to safeguard the rights of the States' people by asking for a guaranteed number of elected seats for them then this duty has been partially discharged by the communalist, who is the *Chronicle's* *bête noire*, but has been scandalously betrayed by the Congress delegate. The Mahatma, both in the matter of election and of fundamental rights of the States' people, is willing to give full freedom to the Princes to deal with these two vital subjects in what manner they pleased.

* * *

British General Election.

THE Parliamentary General Election has resulted in the National Government being returned with a record majority of very nearly 500, the supporters of Government numbering 554 and those belonging to the Opposition parties 61. This has exceeded the most sanguine expectations even of those to whom nothing but a National Coalition Government was England's only hope in her present difficulties. The election result shows up beyond doubt the essentially conservative nature of the British people. The return of the National Government to Westminster in such strength is, it is claimed in certain quarters, leading to results confidently expected of it. Confidence in British credit is gradually being re-established, trade is reviving and manufactures are holding themselves in readiness in anticipation of large orders which they expect to rain upon them from foreign countries. Whether all this is going to come about we may not have to wait long to see. So far as India is concerned, the fact that the national Government is installed at Westminster in such unparalleled strength hardly makes any difference. Even when the Labour Government was in power, its Indian policy was virtually dictated by the Conservative party, for nothing that was not acceptable to the Conservatives had, in the nature of circumstances, any chance of being acceptable to Parliament, thanks to the slogan of presenting a united front to India to which the Labour party no less than other British parties stood committed. Similarly Indian policy under the regime of the new

Government will also be what the Conservative party which can boast of 473 out of a total of 554 Government supporters desires it to be. Thus whatever Government may be installed at Whitehall, India will continue to be ruled by the Conservatives so long as the Indian policy is to be as at present a non-party matter.

* * *

Unjustifiable Firing at Hijli.

THE report of the Committee appointed by the Bengal Government to enquire into the circumstances in which the firing at the detenu detention camp at Hijli on September 16 last took place has been published and is very damaging to the local Government. The Committee consisted of a judge of the Calcutta High Court and an European I. O. S. officer of the rank of divisional commissioner, so that there cannot be the least suspicion of their having exaggerated the true state of affairs to the slightest extent. And yet the findings of the Committee fully confirm the public impression that the firing in question was unjustifiable and indiscriminate. It will be remembered that the firing resulted in the death of two detenues and injuries, more or less severe, to a number of inmates of the camp. The Committee also came to the conclusion that the assault made by the sepoy on the detenues with lathis and bayonets was also equally without justification. It is an interesting commentary on the manner in which the camp is managed that the firing was resorted to by the sepoy in charge without any order to do so by any responsible officer, because none stays on the premises at night. The plea of self-defence which was advanced in support of their action by some of the men who, needlessly as it now turns out, fired on the building in which the detenues are lodged, the Committee found unsubstantiated by evidence. The revelations contained in the Committee's report go to show how cheaply human life is valued in such camps. If the Government find it necessary to arrest and detain without trial and for an unspecified period large numbers of young men on suspicion of their being a danger to the State, the least they ought to do is to see that they are ensured reasonable security of life, which could not be said about the Hijli detention camp. It may be, as is clear from the report, that several causes into which it is needless to go here had contributed to the deterioration in the relations between the detenues and the guard in charge of the camp. But that can never justify the unauthorised firing to which the sepoy resorted. And it is also a question, to which the report does not furnish any satisfactory answer, whether, if there was growing tension of feeling between the inmates of the camp and those placed there to watch them, any action was taken to place their mutual relations on a better footing. In this case all the further incidents resulting in the loss of innocent life would probably have been avoided. We hope the Bengal Government will suitably deal with the wrong-doers and take every possible precaution to make a recurrence of such a disgraceful incident in the future impossible.

* * *

Agrarian Situation in U. P.

CONTRARY to public expectation, the meeting of the Congress Working Committee which was held last week at Delhi does not seem to have bestowed any attention on the course of events at the R. T. C. It appears from its published proceedings that it was the agrarian situation in the Allahabad district which mainly brought it together. The ryots in that district are stated to have been so hard hit by the present heavy drop in the prices of agricultural produce that they are finding it extraordinarily difficult to pay up their land revenue dues. While the Government cannot be

said to be unaware of the agriculturist's difficulties, they are reported to be using coercive methods, as in Bardoli, for the recovery of their dues, which is greatly resented by the ryots. Other methods of securing redress having proved infructuous, the possibilities of satyagraha are for some weeks past being seriously considered by the local Congress leaders who are in close touch with the ryots. A few days ago a mass meeting of the ryots held at Allahabad pledged itself to support satyagraha as a means of securing relief in the difficult situation in which they find themselves. But this cannot be resorted to without the sanction of the Congress. When the matter came up before the Congress Working Committee last week, it had the benefit of full statements concerning the situation by local Congress leaders and eventually referred the application for permission to start satyagraha to the U. P. Provincial Congress Committee. Should this body come to the conclusion that it is a fit case for defensive satyagraha under the Gandhi-Willingdom agreement, the Congress President will consider the matter and pronounce his decision. The matter has since engaged the attention of the U. P. Congress Committee which appears to be in no hurry to precipitate a crisis. The Committee will come to no decision until it has discussed the situation with Government officials with a view to finding out how far they are prepared to make things easy for the agriculturists. It is to be hoped that these consultations will lead to a better appreciation of each other's difficulties by the parties to the dispute so that resort to satyagraha may be found unnecessary.

* * *

Political Violence.

LAST week witnessed two violent crimes in Bengal apparently of a political nature. The District Magistrate of Dacca, Mr. Durno, and the President of the European Association, Mr. Villiers, were fired upon, luckily with no fatal results. The attempt on the former's life took place in front of a grocer's shop, while that on the latter in his office. The conduct of the perpetrators of the crimes has, as is only proper, been received with strong condemnation on the part of all sober-minded and thoughtful people. When, one wonders, will the perpetrators of such rash acts come to see the incalculable harm they do to national interests by their inhuman conduct? Are they not yet convinced of the utter inutility of violence as a political weapon? The cult of the bomb, in spite of its existence in this country for twenty-five years now, has not succeeded in paralysing the Government even to a slight extent or in influencing the course of administration to any considerable degree. Is it not time they knew better than to continue the use of a weapon which experience has shown to be entirely fruitless? As has been repeatedly pointed out, such crimes serve only to hamper the work of those who by peaceful means hope to obtain self-government for this country, not to mention the justification they provide to the Government for tightening their repressive machinery. It is difficult to suppose that those who indulge in political violence are so simple-minded as not to realise that British power in India is too firmly rooted to be subverted by isolated murders or similar violent deeds. On the other hand, the Government also should not allow itself to be unduly influenced by such incidents, extremely deplorable as they unquestionably are. Their arming themselves with unbridled powers of detention for an indefinite period of people on the mere suspicion of their being connected with a terrorist organisation, as the Viceroy's latest ordinance is designed to do, betrays an unduly panicky temper and helps to drive political discontent underground. Such desperate acts should dictate

to Government the desirability of granting political rights to India in a generous spirit, the absence of which is obviously putting a very heavy strain on the patience of young India. It is to be hoped this lesson will not be lost on those in authority.

* * *

The Worm Turns.

WE are in wholehearted agreement with the following remarks of *The Week* in its issue of last week: "Those who are not aware of the secular tyranny of caste over the untouchable, are hardly in a position to understand the bitterness of tone and feeling shown by Dr. Ambedkar in London. Though we consider it a crass folly for the social untouchables to aspire to become political untouchables, yet if there is one community which needs and deserves the fullest protection it is that of the untouchables. The Muslims and the Sikhs are quite capable of taking care of themselves. Their avowed fears are but a mask for winning a privileged position in the commonwealth. The Christians, though a small and scattered community, can by their quality make up for want of numbers. But with the untouchables... it is a different story altogether. They don't trust the caste people, and they have ample reasons for distrust. In the past they put up with the subhuman treatment they were given. They took it as part of their Karma. But with the growth of education and the spread of Western ideas, the untouchables are becoming more sensitive and more rebellious. It is quite natural that a highly educated and intelligent man like Dr. Ambedkar should feel the degradation of his people so keenly. His outbursts at the R. T. C., though lamentable, are yet quite understandable. The worm has turned at last. It is high time it did. And if the worm behaves somewhat truculently, that, we may take it, is but the beginning of expiation of a secular sin. Our Ambedkars are but tools in the hand of Providence."

* * *

C. P. Excise Administration for 1930.

THE excise administration report of the C. P. and Berar for 1930 shows how effective was the picketing of liquor shops resorted to by the Congress as part of the civil disobedience movement of last year. During the first three months when the movement had not taken shape the consumption of country liquor fell only by 7 per cent. The proportion went up to 29 per cent. for the second quarter, reaching up to 55 per cent. for the last three months of the year. The number of convictions also registered a corresponding reduction; it came down from 222 for the previous year to 132 for the year under report. Though Government is found to be hesitant in giving full credit for the reduced consumption of country liquor to the Congress agency, it is remarkably free from similar hesitancy in attributing the reduction of drunkenness to the picketing of liquor shops. Thus whatever objections may be urged against picketing on the ground of its restricting of personal liberty, there is no doubt it is a sure way, so long as it lasts, of reducing the extent of the drink evil, as is clear from the statistics quoted already. But apart from the vigorous picketing of liquor shops which was a noteworthy feature of Congress activities last year, the report records the fact of there being "no general temperance movement for social uplift" and not a single temperance association being systematically at work. The result was that though the budget provided, as in Madras, for a grant in aid of temperance propaganda it remained unexpended. The absence of any temperance activity in the province obviously means that the people being mostly abstemious by nature and religion do not need to be convinced about the good effects of moderation in drink.

Articles.

THE FEDERAL LEGISLATURE.

THE draft Report of the Sankey Committee on the composition of the federal legislature and the relations of its two Chambers has now been published. It has already been hailed by progressive British Indian delegates to the R. T. C. as marking a great improvement upon the report submitted to the first session of the Conference. It is not easy to see where exactly the improvement lies. In one respect at least there is a clear retrogression. The demand of the States for the conferment of equal and co-ordinate powers on the second chamber has been conceded, inasmuch as this chamber will not only have the power of rejecting and amending money bills as at present, but of initiating them, and, further, of voting upon demands for grants. Sir Akbar Hydari had put forward this demand on behalf of the entire States' delegation, and it has been duly met in the draft report. From the expressions of satisfaction which have been cabled to India in anticipation of a formal discussion in the Federal Structure Sub-Committee, it would appear that the progressive politicians from British India will not resist with overmuch vigour this unprecedented exaltation of the second chamber and the corresponding weakening of the first. But we have no doubt that it will be generally regarded in India as a highly reactionary proposal.

What then is there in the revised Sankey Report which is supposed not only to offset this retrogression but to constitute a definite improvement? What we believe appeals most to our go-ahead politicians is the proposed elimination from the lower house of the nominated element to represent the so-called Crown subjects. The earlier report had proposed that a maximum number of ten members may be nominated to the federal assembly to explain and defend the Government's policy in respect of reserved subjects. But even these ten nominees in a house of 300 were not endurable to our democrats. They were not, of course, numerous enough to form an official *bloc*; so much was admitted. But still it was argued it that would be more in keeping with the character of the popular house that none but elected members should find their way to it. To this opinion the Sankey Committee has agreed. It now proposes to make the first chamber of the federal legislature a purely elected body, removing the nominated element to the second chamber. To see this insistence upon the excision of even the 3% non-elected portion of the legislature that had been originally proposed, one would think that our leaders are much too deeply attached to the democratic principle to allow of even the slightest adulteration of it. But this devotion to the democratic principle is limited to the British Indian territory. In so far as the States are concerned, the Sankey Committee, we are told, has as a body no objection even to the whole of the States' share of one-third representation being obtained by nomination. An ordinary person un-

versed in the ways of politicians would find it rather hard to account for this strange phenomenon that those whose whole soul revolts against the presence of ten members nominated by the British Indian Government cannot find it in their heart to make even a formal protest against the presence of 100 members nominated by the Governments of the States. May it not be that the objection to the former proceeds from the fact that the ten members from British India would be nominated by a government which will closely approximate to a democratic government, while the hundred members from Indian States, being nominated by autocratic governments, appear unobjectionable to our politicians? Perhaps it is believed that one who is himself an autocrat chooses men acceptable to public opinion while the choice of a popular government falls upon people wholly unacceptable to the people at large.

Anyway, there will be a hundred members in the lower chamber who will owe their places to nomination by rulers of States and eighty in the upper. The Report of course makes mention of the assurances received from Their Highnesses of Bikaner and Bhopal that their legislatures will be "given a voice" in the selection of the representatives of their States to the lower chamber. It should not be difficult to imagine what the total outcome of these assurances would be. In the upper chamber at any rate there is no such encumbrance of princely assurances. There we are to have plain and straightforward nomination. In this connection it should be noted that the Sankey Report, whose draughtsman may be expected to know a little of constitutional law and practice, gives no countenance to the theory propounded by Sir Tej Bahadur Sapru that the Governments of the federating States are represented in the upper house of the federal legislature, and that for this reason the Governments of India States must appoint their nominees to it. Lord Sankey says, "The members of the upper house should be chosen mainly to represent component units." It is only because this theory holds the field that in British India the provincial councils are to elect their representatives in the upper chamber instead of the provincial governments. There will thus be 180 members nominated by the States' rulers in a joint session of the federal legislature consisting of 500 members. A joint session is to be the body which is to be given the right of taking final decisions, and in this 36% of the members are to be nominated (leaving aside the number of representatives to be nominated in the upper house as spokesmen for the reserved subjects). Well, the resulting constitution will be democratic certainly, since our own democrats are giving it shape, but it would be a somewhat novel kind of democracy.

INDIAN EDUCATION IN KENYA.

THE administration report of the Education department in Kenya for 1930 is an interesting document, specially from the point of view of Indian education. It may not be generally known that Indian education in Kenya is only 25 years old, dating back to the year 1906 when the first Indian

school was opened by the Railway administration in Nairobi followed five years later, i. e. in 1911, by the opening of the first Government school for Indians. During the year under report there were about 3,500 Indian children in receipt of education as against 1,644 in 1925, which registers an increase of 115 per cent. While African education progressed in the same proportion as Indian education during the same period, European education showed a smaller rate of increase. Whereas in 1925 only 626 European children were at school, in 1930 their number had gone up to 1,144, an increase of 82 per cent. But these percentages of increased literacy do not give an accurate idea of the extent of illiteracy in the different communities. As may be expected, this is the smallest among Europeans, being perhaps 5 per cent. So far as the rising generation of the Indian community goes, this proportion may be less than 50 per cent.; while in the case of Africans it is as high as 90 per cent. To appreciate still better the state of Indian education, it should be remembered that the Indian population numbers 39,500 which at 15 per cent. yields about 6,000 as the number of children of school-age, while, as already pointed out, only 3,500 are receiving some kind of instruction.

The basis of financing education in Kenya is frankly communal, the present arrangement being that the non-native races are expected to contribute the cost of their education. It should be noted however that this does not include administrative expenses. With a view to effectuating this arrangement, an Education Poll Tax and a Liquor Consumption Tax were imposed in 1927, the proceeds of which are being expended on the educational needs of the different non-native communities in proportion of their contribution. While it was easily possible to calculate the amount contributed by the Indian and European communities by way of the education tax, the same could obviously not be done with regard to the liquor consumption tax, which was an indirect tax. The result was an unseemly wrangle between these two communities for the greater portion of the drink revenue on the ground that it contributed more to the Government exchequer in the form of the liquor tax than its rival and the curious spectacle was witnessed of the Indian community, a teetotal community by religion and environment, claiming for its educational advance more of the proceeds of the tax on liquor on the strength of the contention that the Europeans, being numerically less than a half of the Indians, could not possibly consume as much liquor as the Indians! But this ingenious argument did not avail them much. And European education came to be credited with the proceeds of the liquor consumption tax to the extent of more than three times the amount allowed for Indian education, the figures for 1930 being roughly £25,000 and £7,000 respectively.

It appears however from the remarks of the Director in this report that the volume of opinion in the colony against the communal basis of financing education is slowly gathering strength and demanding its abandonment owing to its defective nature. But before we deal with that point let us see how it

worked in 1930. While in that year the total amount of revenue contributed by the European community under the two heads referred to above and by means of tuition and boarding fees came to about £51,000, the expenditure on its education did not much exceed £50,000, which means that the community contributed £1000 over and above what was required for its education. The Indian community on the other hand is supposed to have contributed £4000 less than the cost of its education, the figures of its educational revenue and expenditure being, roughly speaking, £27,000 and £31,000. But public dissatisfaction with this kind of communal arrangement is growing and finds expression in such questions as the following. If the idea is that the non-native communities should bear the entire cost of their education, why should it exclude administrative charges? Why should it similarly exclude the cost of housing and of pensions of the servants of the Education department all of which is as much part of educational expenditure as the money directly spent upon the spread of education and must, it is urged, be charged to that head? Should this be done, as appears probable in the near future, there would be an increase of 15 per cent. each to the cost of Indian and European education on account of housing and 10 and 15 per cent. respectively on account of pensions. On this basis, the educational expenditure of the European community for 1930 would come to about £58,000 as against its educational income of £51,000, while the educational expenditure of the Indian community would be £35,000 against its educational revenue of £27,000, so that the deficit in both cases would very nearly be equal, viz. £7000 to £8000. How this gap can be filled is a question which is engaging the attention of the educational authorities of the colony; and they are at present looking out for means whereby either the educational revenue can be augmented or the departmental activities curtailed. The second alternative cannot of course be thought of without serious detriment to the moral development of the community, while any possible increase in tuition fees in the present economic conditions is bound to be looked upon as a great hardship by those who have children to educate. Unless the Kenya Government discovers some sources of revenue still untapped, it must fall back upon a heavy addition to the tax on liquor.

While the non-native races are expected to find funds for their educational needs, the same principle does not hold good in the case of the natives. This is satisfactory. For were the cost of their education expected from the natives, it is almost certain that literacy would not have made as much progress among them as it has. They number nearly 29¾ lakhs and taking the proportion of children of school age at 15 per cent. there would be nearly 4½ lakhs of African children who must be brought to school if there is to be universal literacy, so far as the younger generation of natives is concerned. As a matter of fact however the number of African children at school in 1930 was only 13,500, which shows how extremely wide is the gap to be filled up before the goal of uni-

versalisation of education is reached. In these circumstances it is clearly the duty of the Kenya Government to concentrate their attention on the expansion of native education regardless of the proportion of its cost that may be contributed by the natives. If their education is made to depend upon their ability to bear its cost, it will have to wait till the Greek Kalends. And it is indeed a matter for satisfaction that that is not the policy that the authorities wish to pursue in regard to their education. On the other hand, as the Director pertinently points out, "The attempt to separate the education of one part of the community from that of other parts is philosophically unsound." Considerations of expediency might justify the communal basis of financing the education of Indians and Europeans who are after all merely birds of passage in Kenya, but can have no applicability in the case of the sons of the soil. Moreover any expenditure on their education is in the nature of an investment which will be returned several times over in the form of the improved earning capacity of the native and the keener sanitary sense that would be engendered in him. If there is one community more than another in Kenya in whose case compulsory education, to introduce which in particular areas and in the case of particular communities and sexes the Government have taken the necessary powers under an ordinance passed this year, is a crying need, it is the native community. But in the present condition of the Government's finances no considerable educational advance of the natives can of course be looked for in the immediate future. There is no doubt however that the Government would be paving the way for the introduction of compulsory education if they use such resources as they can spare in their existing straitened circumstances for the diffusion of education among the natives on a voluntary basis.

Reviews.

PROVISION OF CREDIT FOR AGRICULTURISTS.

THE PROVISION OF CREDIT WITH SPECIAL REFERENCE TO AGRICULTURE.
By H. BELSHAW. (W. Heffer & Sons, Cambridge.) 1931. 22cm. 326p. 10/6.

THE inclusion in the economic programme of the Indian National Congress of an item relating to "The Control of Usury—direct and indirect—and the Relief of Agricultural Indebtedness" as well as the recent unprecedented fall in the prices of agricultural produce have revived public interest in problems relating to the provision of credit for India's national industry. The recommendations of the Indian Central Banking Inquiry Committee may be helpful not only in stimulating this interest but also in indicating lines along which the solution of these problems may be sought. These problems have off and on engaged the attention of the leaders of public thought during the last fifty years, if not more, and should the recent political discussions lead to real transference of power, especially in matters financial, to the hands of the representatives of the people it will not be too much to hope that, as in Ireland, one of the first matters

to engage their attention will be the organisation of satisfactory arrangements for the financing of the country's premier industry and the relief of the largest section of the country population from the burden of oppressive debt. There are books in plenty dealing with the subject of credit, but the volume of literature available on the subject of agricultural credit is on the whole so scanty that the book under review is especially welcome to students of the branch of economics. The special utility of Mr. Belshaw's work consists in his attempt to correlate theory and practice. After first expounding the theory of a problem, Mr. Belshaw describes the prevailing practice in different countries and then examines how far such practice is sound when viewed in the light of the theoretical tests propounded. Presumably, for reason of limitation of space Mr. Belshaw has not found it possible to take within his purview the prevailing system of credits all over the world. Detailed descriptions are given of the credit systems of Great Britain, the United States of America and Mr. Belshaw's own country, New Zealand. While there are chapters devoted to the German *Landschaft* and the German Cooperative Banks of the *Raiffeisen* and *Schulze-Delitzsch* types together with a note on the *Credit Foncier* of France. To the systems of credit in other countries there is hardly a passing reference, while Mr. Belshaw mentions India just once when speaking of the predominance of the money-lender in the economic life of various Eastern countries, including India.

A perusal of the book leaves one very deep impression on the mind of the Indian reader. In all modern states, whatsoever the relation of the actual cultivator of the soil to the government of the country, effective action has been taken by Government from time to time to provide for the credit needs of the agricultural industry by the introduction of some special credit machinery for the grant of state aid. That assistance is due to the agriculturist as the primary producer in every well organized community. It is only in India that notwithstanding the special relationship subsisting between the state and the holders of agricultural land Government disclaim their share of the financial responsibility for building up a sound credit system. If communities in much more affluent circumstances than are agriculturists in India, as is evident from Mr. Belshaw's references to State aid in Great Britain, the United States, New Zealand and France, enjoy a wide measure of support from their Governments for schemes of credit organization, why is it that agriculturists in India alone are called upon to improve their economic condition and build up a credit machinery of their own on foundations of pure and unadulterated self-help and thrift? It is not thus that a depressed peasantry can face the financial difficulties of modern economic life. Hence it is no wonder if after twenty-five years of devoted effort, the system of co-operative credit is now found in some provinces of India to have almost failed in its purpose.

The position of the agricultural industry is such that as Mr. Belshaw very clearly points out, its credit needs have to be met by some specialized credit institutions enjoying close physical proximity to the farmer, so financed as to be able to adjust their operations to the needs of the farmer, developing a technique of finance which offsets the special disabilities of agriculture, using credit instruments suited to the requirements of the agriculturist, accepting the type of security available in the business, and lastly, safeguarding the equity of the farmer. These are some of the tests by which the soundness of any system of agricultural credit may be gauged. While in other countries, commercial banks and quasi-public organizations like the State Advance Office in New

Zealand, the feudal land banks and the intermediate credit banks in the United States, the *Credit Foncier* in France and the Agricultural Mortgage Corporations in Ireland and in Great Britain may fulfil one or more of these tests, in India it is only a choice between the Sowkar and the co-operative credit society. The joint stock banks, with the Imperial Bank of India at their head, are practically nowhere in the picture and the system of loans and the Agriculturalists Loans Act or the Land Improvements Loans Act is too rigid, too inelastic, too much dominated by the tax-gatherer to be ever really a popular agency for credit.

The Sowkar therefore held hitherto a monopoly in this field with all the evils attendant upon a monopoly. In several parts of the country, the starting of the Co-operative Credit Society has had the effect of dislodging him from this monopoly and in cheapening, to a certain extent, the cost of credit. What has been eliminated in these centres is what Mr. Belshaw calls the monopoly element in interest. Even then, as the Reports of the Provincial Banking Inquiry Committees show, it is only a fringe of the rural population that has been touched by the competitive influence of the new credit agency; elsewhere the monopoly continues. Where high rates of interest are demanded because the security is unsuitable or inadequate or even not forthcoming, no credit organization, Mr. Belshaw points out, can help and usury will persist. And, moreover, the influence of co-operative credit has been more indirect than direct. All inquiries go to show that in several areas served by co-operative credit societies, the volume of debt which is owed to Sowkars is higher among members than that to societies, while occasionally outside borrowing is still not the exception that it should be. The reasons for this state of affairs are various and not being pertinent to this review need not be gone into at length here. It is necessary however to test the suitability of the co-operative credit system as the credit agency of the future for rural India by the application of the principles enunciated in Mr. Belshaw's book and to examine if he affords us any guidance in our task of evolving a sound credit organization on these or other lines. Mr. Belshaw does not appear to be an upholder of any particular form of economic organization—the capitalistic, the socialistic or the co-operative. His general conclusion, however, seems to be that the system of credit under which an individual lender holding a position of monopoly supplies credit to the agriculturist is as a rule undesirable. For, in such a system owing to the ignorance and isolation of the man who tills the soil and the inherent nature of his industry, the borrower lays himself open to open or veiled extortion on the part of the lender. Further, no individual, howsoever well-intentioned, can be entrusted with the control of a function so vital to the economic life of the community as credit is for any productive occupation, and this is the main reason why those who believe in a new social order cannot agree to the perpetuation of the Sowkari system in India. Very similar is the position of capitalist or joint stock banks. Today they play an insignificant part in the finance of agriculture; they are more or less out of touch with the rural population, and they have practically no conception of the needs or disabilities of agricultural credit. In a sense it is fortunate for India that large capitalist corporations have set up no vested interest in at least the sphere of the economic life of the nation. In Great Britain and elsewhere the trend of financial development has been such that it was inevitable that capitalist banks or corporations in which these are interested should be closely associated with the finance of agriculture. We in India do not want the banking and

credit needs of the country to be exploited by large banking organizations like the big five banks in England. We want a system where the control of credit rests with the people, a system which is responsive to the people and is truly representative in the fullest democratic sense. And the co-operative system, despite its obvious defects and drawbacks, is more acceptable than any other system inasmuch as it subserves the economic interests of the community while subordinating the spirit of personal gain and aggrandizement.

What the relations of this credit machinery of the future for rural India should be with the State is a matter that has to be decided in the light of experience in other self-governing countries. The Central Bank for the country—the Reserve Bank of India—should be the medium through which the State would support, assist, and to a certain extent guide, if not control, the operations of this machinery. It was after a considerable amount of public agitation—such mild type of agitation as co-operators are capable of—that some provisions were introduced in the defunct Reserve Bank of India Bill for the finance of agriculture mainly through co-operative agency. Even then neither Government nor the select committee of the Indian legislature could be prevailed upon to recognise the special needs of agricultural credit by empowering the proposed Bank to handle agricultural bills with a maturity of nine months in place of the usual period of six months. That is the accepted position, as Mr. Belshaw shows, under various credit systems, but what is recognised as essential for a sound credit machinery elsewhere is deemed as financial heresy in India. For how else is one to explain the consternation with which Government view proposals for the grant of financial assistance to schemes of land mortgage credit which in all the countries dealt with in Mr. Belshaw's book—the land-chaffs alone being excepted—enjoy a very large measure of State aid and similar State aid is extended to the new machinery set up for intermediate credit in the Untied States and New Zealand and special facilities for short term and marketing credit are made available in England and elsewhere. And yet when claims are put up for corresponding assistance in India in view of the State's draining away a good portion of the floating capital through the postal savings banks and cash certificates, officials and their protagonists reject all such proposals on the ground that the needs of the Central Government are paramount. It is only in India—as Mr. Belshaw's work clearly brings home to one—that the needs of the State are distinct from the needs of those who in the main constitute and contribute to its revenues. In that sense this interesting volume under review is an eye-opener.

VAIKUNTH L. MEHTA.

A STUDY OF ENGLISH CHARACTER.

THE ENGLISH: ARE THEY HUMAN? By DR.

G. J. RENIER. (Williams & Norgate.) 1931.
20cm. 288p. 7/6.

SATIRISTS often invent the fiction of a foreign visitor as mouthpiece for unwelcome commentaries on national and social character. They do so either by way of realizing that gift of detached self-criticism the poet prays for in the familiar lines,

"Oh! Wad some power the giftie gie us,
To see ourselves as ithers see us."

or by way of fitting up humdrum minds with a "shock-absorber" against bitter home-truths. It is as if the authors believed that their readers could be administered laughing-gas with greater ease by a foreign dentist. Montesquieu's Persians (in *Lettres Persanes*)

Goldsmith's Chinaman, Carlyle's German (in *Sartor*), are, each, essays at pulling the reader's leg rather than at getting beneath the foreigner's skin. It all goes well so long as the foreigner is an imaginary person; were he, for once, to materialize as a stark reality, squaring up to a people with a study of their character, ruthlessly honest and searching, they would forthwith supplicate the gods to take away their fatal gift. The thing has happened pretty frequently to "God's own Englishmen", but seldom have they looked so odd and topsy-turvy as in Dr. Renier's picture.

A Dutchman domiciled in England for the last seventeen years and well-known as a scholar and the author of a brilliant book on a phase of British foreign policy, Dr. Renier discusses the character and institutions of the English from the vantage of inside knowledge, with penetration and arresting freshness. If his findings are not always new, his illustrations are. Englishmen's over-estimation of themselves and all that concerns them; their reserve and love of understatement; their contempt for logic; their almost absurd deference to formalism—the "ritualistic conception of life", as the author calls it; their delight in play and hobbies; the puzzling contradiction between their "animal-worship" and love of blood-sports; their paradoxical blending of revolutionary temper and vigorous individualism with loyalty to the fripperies of tradition; the admirable manner in which they organize their public life—these and other traits familiar to us are set forth with the prismatic edge of a novel experience, by one to whom life among the English has been something of an inner adventure. We will illustrate by a quotation. The following paragraph describing English conversation more than matches Professor Morgan's in his study of Lord Morley:

The Englishman is a being of delicate shades and distinctions. Behind his serene face and reserved manner, he hides the reactions of an appreciative mind. He may not utter them directly, but he loves to pour himself out by implication. Oh, the strange charm of two English people seeking one another, and finding one another through the barrier of conventional talk! No brutal searchlight, as between continentals, to set out the other person in clear-cut outline. There is a pleasant game without set rules, thoughts are thrown out that dance like fairies on the thrilling air of a hot summer's noon, meeting and joining hands for a dance that defies the laws of gravity. An allusion to half-forgotten admission, a hint that is thrown out, caught up without seeming effort, memories that rustle, dulled chords that faintly vibrate. Echoes re-echo, minds open and admit a new notion which is silently stored up. It is the greatest and finest game the English play...

Dr. Renier has a keen eye for the perversities of national character. He contrasts the splendid work done for housing homeless dogs with the wretched condition of human dwellings in Bloomsbury "where childbirth takes place in a promiscuity which might grace the pages of Katherine Mayo's *Mother India*"; and he sees the distribution, by "Our Dumb Friends' League", of loin-cloths to owners to protect their animals from cold winds during the winter of 1923-1929, against the murky background of infant misery, for in that very winter many children of English miners were unable to go to school as they had neither stockings nor books. But contrariety is not a privilege of the English alone. Their humanity to animals recalls to us the Indian's, which allows bulls and cows to range at will along bazaars, in full consciousness of their sacredness, disputing the right of way with motor-cars and making free with the shop-keepers' grain—a humanity that nevertheless can turn to freezing callousness and allow the same

god-like animals to be mercilessly overloaded, over-driven and underfed, bled with the goad,—their tails violently twisted by a driver as if he were starting a Ford Car.

There is nowadays a tendency on the part of scholars in India returned from continental universities to exalt them at the expense of the British. Competent authorities, like Dr. Flexner, who have studied the strong and weak points of universities in Europe and America, do not lend support to this partisan zeal. Nor does Dr. Renier, who lowers the voltage of that zeal: "The old Universities for all their worship of physical fitness, and the new Universities without any restriction whatever, can be pitted against the best on the European continent. What country can offer an improvement upon the London School of Economics or the Institute of Historical Research? What finer curriculum of studies could one conceive than Oxford Greats?"

Dr. Renier's criticism of the administration of justice in England, if less complimentary, is stated convincingly enough to disturb, perhaps even to the point of altering, our notions of its unquestioned superiority at all points over the French method. While conceding the incorruptibility, the impartiality and the rapidity of British judicial administration, he accuses it of harshness, evident as much in the penalties imposed on the guilty as in its uniform disregard of the fact that the criminal may be a victim of society or of circumstance, that society has obligations towards him as well as a right to protect itself against him. "The survival of the death penalty, the way it is looked upon by English jurists, and the way it is loved by the bulk of the public as a dear and precious possession, is enough to justify one in establishing a fundamental difference between English and continental conceptions of justice". Impulsive crime (*crime passionnel*), the author contends, has received little recognition in English judicial practice. Arraigning "the formalist administration of justice" he says: "The English believe that their judicial system gives the accused a better chance of establishing his innocence than any other Judicial system in the world. They feel that the ruthless fashion in which their judges eliminate the irrelevant always works in favour of the accused. But is there not much to be said in favour of the French method which gives free reign to witnesses and allows them to bring forward details which illustrate the character of the accused, which may explain his motives, and which will help the court to form a fairer opinion of the case? The French judge an individual, the English believe that they judge only an isolated action. As though a human action could ever be isolated from its antecedents or from the circumstances in which it was committed."

Dr. Renier has a maggot in his brain in the shape of "repressions" and reticence in matters of sex, which "defects" in the English character he deplures and emphasizes more than he need. He forgets that we owe to a hundred taboos our rise out of savagery and that great works of art are masterpieces of suppression no less than of expression. Advocates of "nudism" in life and art forget that, in itself, it leads neither to a finer sense of Beauty nor to a subduing of our impulses to a higher purpose. The flight from the fig-leaf can be overdone as a virtue; and this can be maintained without justifying all the relics of Victorian pruderies.

But Dr. Renier writes seriously, with discrimination and bracing frankness that make his intimate knowledge of and love for the English all the more valuable to students of national character. One understands why English reviewers of his book do

not warm up in their appreciation of the book. Truth is a good dog, however, even if it barks too close to the heels of racial self-love.

R. SADASIVA AIYAR.

PHILIP SNOWDEN.

PHILIP SNOWDEN. THE MAN AND HIS FINANCIAL POLICY. By A. ANDRÉ ADE'S. (King.) 1930. 20cm. 110p. 5/—

SPECIAL significance attaches to the publication of this little book, which is a study of Mr. Philip Snowden, as a man and financier, at the present juncture. Mr. Snowden is one of the outstanding figures of British politics and was, until the recent break-up of the British Labour Party, its expert financial adviser. Being written by a foreigner, the book under review has suffered somewhat owing to the author's difficulties in securing fuller material on his subject-matter, but it is free from party bias and strikes one as a candid presentation of the remarkable personality of Mr. Snowden who is rightly characterised as one of the few post-war finance ministers entitled to be called "a great financier."

The book before us is not a biography of Mr. Snowden as such. Nevertheless the author gives a brief and interesting account of Mr. Snowden's origin and the influence on him of his Yorkshire home surroundings and of the chief stages in his career in order to prepare the necessary background for a right understanding of his financial doctrines and policy. A somewhat scrappy description of the British Labour Party and its Fabian tactics is also given in the opening chapter in view of Mr. Snowden's membership of and close association, until recently, with that Party. We are also told that his Puritan faith has moulded his social doctrine, especially his strong advocacy of temperance, and accounts for his deep horror for war. In spite of serious obstacles in his path such as poverty and the poor state of his health—this explains the bitterness of his retorts—he has attained a high degree of success in public life owing to his sterling qualities such as a will of iron, an exceptional capacity for work, the sincerity of his convictions and his matter-of-fact mind.

The second part of the book deals with Mr. Snowden's financial policy. His principal achievement during the pre-war period relates to his scheme of fiscal reform in 1908 which he suggested to Mr. Lloyd George who was then the Chancellor of the Exchequer. This comprised: (1) a super-tax on large incomes; (2) a special tax on industrial monopolies; (3) an increase in the estate duty; and (4) a tax on land values. All these proposals were adopted with the exception of the industrial monopolies. Another notable success of Mr. Snowden was his influence upon the introduction of salaries for members of Parliament. A noteworthy feature of his post-war financial policy was the advocacy of a levy on capital with a view to the lightening of the burden of an enormous war debt on the poorer classes. The success of the Labour Party at the elections of 1923 was not, however, considerable enough to justify the introduction of this levy in the opening Budget of Mr. Snowden, the first Labour Chancellor of the Exchequer. A very instructive analysis of Mr. Snowden's Budgets of 1924 and 1930 follows and reveals the interesting fact that the Chancellor has a horror of extra expenditure which is reminiscent of Gladstone's, and that he works with a zeal which is truly Gladstonian for the redemption of the Consolidated Debt. Needless to add that his 1930 Budget did not satisfy the extreme Left of the Government Labour Party who were displeased with Mr. Snowden's failure to carry out the Socialist Party's programme as formu-

lated officially in the "Labour and Nation." This devotion to his principles has recently been amply proved by his decision to give up his Party rather than his convictions and to stand by the National Government with the object of placing British finance and credit on a sound footing.

We feel sure that Professor Andréadés will incorporate this spectacular and, what we are told to be, the last phase of the remarkable public career of Mr. Philip Snowden into the second edition of this well-written and readable book.

S. G. BERL

HOW TO ARREST RACIAL DECAY ?

THE SURVIVAL OF THE UNFITTEST. By CHARLES WICKSTEED ARMSTRONG. (C. W. Daniel Co., London.) 1931. 20cm. 192p. 1/6.

THE main object of the book is to prove that the racial decay that is going on, and alleged by many competent persons, is a fact and not a fiction. The work probes into the causes and suggests certain cures as well for this decadence. It is a notable work, and contains a clear and vigorous piece of writing, admirably adapted to introduce the ordinary layman to the science of eugenics. One has to congratulate Mr. Armstrong for this, and to respect him for "the frankness with which he voices unorthodox views." The subject is one which deserves the careful consideration of scientists and of statesmen. There is no doubt about that; and it is a consoling fact that the book has, within a short time, gone through three editions. That sufficiently indicates that Mr. Armstrong's contentions are permeating the educated people.

We shall try to briefly sketch the broad outlines of his theme, so as to give the reader an idea of the problem the author is handling. It will not here be possible to give the statistics, to quote the authorities, or to go into the details.

Defectives breed and multiply much more rapidly than normal people and, as a result of this, the nation as a whole is slowly and steadily deteriorating. The way to stem this downward move is to diminish the fertility of degenerative stocks and to increase that of those above par.

Heavy taxation penalizes success; the dole, the Poor Law, and charity, both public and private, encourage the weak, the defective and the shiftless not only to continue in their present condition but also to breed freely. Thus these so-called humanitarian schemes of relief have embarked the country upon a slow process of racial suicide. They encourage laziness, gambling, drunkenness and other forms of vices. They tend to convert even the deserving poor into the undeserving class of people.

According to the author, the existence of these schemes is due to democracy, which he terms "the Government by an ignorant majority... Naturally enough, the ignorant have no care for the future of the race, and if they had, having studied neither history nor science, nor even current statistics, they could not be expected to act with foresight in such matters. Their chosen leaders, knowing this, think more about ways and means of adulating the masses than of warding off distant dangers while there is yet time." The net result is that Socialism has come to assert the moral claim of the unfit to live in comfort upon the earnings of the fit. Thus he says that "Socialism is based upon a negation not only of economic but also of biological law." And yet the pauper vote has become a potent factor in deciding the fate of elections, and, who knows, the future of the human race. Seeing as one does the trend of modern events one will not be justified in entirely ignoring or poo-

pooling these contentions. All have to look into them and that has to be done before it is too late. The remedies that the author suggests cannot from their very nature be acceptable to all. They are still in their experimental stage. To these too I would invite the attention of the reader.

T. K. KRISHNA MENON.

SUBSTITUTES FOR WAR

THE PATHWAY OF PEACE. AN INTERPRETATION OF SOME BRITISH-AMERICAN CRISES. By R. MOELROY. 20cm. 192p. 6/-

THE author of this book deals with three methods as a substitute for war: "Negotiation as a substitute for war;" "Economic Pressure as a substitute for war;" "Isolation as a substitute for war." The two latter methods are treated, as the whole book treats of a variety of international phases of mutual co-operation or antagonism, with a wealth of quotation and originality of insight that is instructive without being dull. The chapter especially on "Negotiation" should be of practical and immediate interest to India as she is herself at present engaged in that sphere of relations with Great Britain in her political war, when the Round Table Conference is at last, if not advocated, at least adopted temporarily, as a substitute for the more war-like means of Civil Disobedience by the Indian National Congress and Gandhiji. But the Monroe Doctrine of Isolation, political, economic and as a necessary corollary of these, social also, though it might seem impossible of practical and permanent possibility in modern conditions of world inter-relationship so close and vital and mutually affecting that to try to isolate any part of the comity of nations defensively means only a complete break-up of all relations whatever like Robinson Crusoe on his island, is undoubtedly a beneficent and feasible formula if only some of our neighbours will faithfully bind themselves by the rule: "Thus far, and no farther, shall I go in my own account, whether it be commercially, politically or otherwise." Indeed, as Prof. McElroy says:

It is the self-denying principles of the Monroe Doctrine that have given it enduring life. Had it looked forward to continental domination, continental exploitation, special privilege for the near and commercial exclusion of the more distant, it would not have outlived the generation that saw it formulated. The self-denying principle and it alone can vitalize any combination of nations which forms to work for peace. The local thinker, the dreamer of a system which will give his nation special advantages, the believer in the divine right of muscles and a heavy hand, can never serve the cause of peace. He is looking backwards, and should be haunted by the dim memory of a certain pillar of salt on the plains of Sodom. (Italics mine.)

India, supposing she is a political and economical free unit in the near future, can be as surely relied upon to successfully stick to this healthy doctrine as America can be said to have done in her own national existence generally, without cavilling too much at particular notes in her eye as vain and theoretical sticklers at trifles do who do not see that the great beam is there no more.

While the Economic Pressure policy of President Jefferson failed miserably, mostly owing to its violation by faithless American traders themselves, we cannot give up that method as in itself ineffective or disastrous for India: for already the foreign cloth boycott has had tremendous repercussions in the political arena. Both the cases may be widely and intrinsically different; but the fact remains, that while India can be single-minded and coordinate her economic pressure in spite of outside influence or interference so

long as she is determined, Jefferson could not carry out his excellent programme owing to the frittering of attention and policy between the necessity of dealing with Pitt on the one hand and Napoleon on the other with his overwhelming Berlin blockade. The "discredited" American President did not "lean on a broken reed," as Prof. McElroy says, but only got a sound policy to collapse between the devil and the deep sea by hesitating between autocratic, or rather Capitalistic England and the Emperor Napoleon.

Apart from its interest to us in our own political aspirations these lectures should complement any study of Anglo-American relations, and the stress laid upon the importance of the "International Mind" would have been more convincing if some of our world problems were more influenced by the League of Nations. But even though the pathway of peace may be a "broad highway" leading to amicable settlements in an International Court of Justice of all problems affecting Great Britain and the United States, it can never be so, for instance, in the case of Anglo-Indian relations, for negotiation can only be a real substitute for war, when the negotiators are of equal standing, and not when one party can dictate or coerce as the ruling arbitrator. But let us hope, as the author observes about the Monroe Doctrine, "The logic of self-defence follows no set rules either Aristotelian or Baconian. It is frankly teleological, with the emphasis upon results, rather than upon the methods by which those results are attained."

The importance of this small book, which is based upon the Watson Chair Lectures for 1926, and only lightly touches upon certain typical episodes in the history of British-American relations, is great for its comments upon their significance for the future, primarily; as the Rt. Hon. H. A. L. Fisher says in his Introduction,

There are two broad propositions which no man of sense will challenge. One is the surpassing importance, to the well-being of human society, of Anglo-American co-operation; the other, which is correlative, the catastrophe to the whole fabric of civilization which would result from a rupture of the Anglo-American peace.

A. MADHAVA MENON.

AMERICAN TRADE STATISTICS.

HAND-TO-MOUTH BUYING. A STUDY IN THE ORGANIZATION, PLANNING AND STABILIZATION OF TRADE. By LEVETT S. LYON. (The Brookings Institution, Washington.) 1929. 20cm. 487p. \$4.00.

THIS volume, which is one of the most extensive analyses of the statistics of American trade yet offered to businessmen and economists, attempt first to ascertain the extent to which the widely discussed practices generally called hand-to-mouth buying really exist. An examination of the proportion of business done by advance ordering by many individual businesses and many industries is made which shows that the practice varies widely and that generalizations are unsafe in the matter. A major portion of the book deals with "effects and concomitants" of hand-to-mouth buying. Important in this section is a consideration of the relative amount of stocks and inventories carried on by business over the period of a decade. In all comparisons, the stocks are expressed as a percentage of the business done, thus representing what the author calls the "stock burden of industry." In this field a number of striking disclosures are made. A number of useful and interesting conclusions are drawn concerning the stock burden of specific commodities and industries discussed; and it is stated that so far as agriculture is concerned, the accumulation of large stocks has become unavoidable.

The final division of the book is devoted to the question of the permanency of hand-to-mouth buying. A study made of the trade reports of certain industries shows that the practice was referred to as early as 1868 but concludes that, due to the mechanics of trade, the present method of hand-to-mouth buying differs from the old. This and other conclusions regarding American industry should make the book valuable to both buyers and sellers of manufactured products.

The book is produced under the direction of the Brookings Institution of Washington. It takes the businessman's phrase "hand-to-mouth buying" and interprets its terms in both the business and the economic issues involved. "It represents perhaps the most extensive application of trade statistics to a practical problem that has yet been made" says the Director of the Institution and it may well be endorsed. As has already been said, the volume should prove valuable not only to businessmen who have found hand-to-mouth buying a matter for consideration but to all those concerned with problems of trade, business stabilization and trade generally.

C. V. HANUMANTHA RAO.

MASS EDUCATION AND MISSIONARIES.

CHRISTIAN EDUCATION IN THE VILLAGES OF INDIA. By ALICE B. VAN DOREN. (Association Press, Calcutta.) 1931. 20cm. 115p. Rs. 1/4.

ONE of the important problems that the India of today has to face is that of educating her "dumb and semi-starved masses". A time there was when education in India was meant for the higher classes, and was restricted to cities and towns alone. The time has now come when "mass education" has become a crying demand and a strong conviction is growing that the real salvation of India lies in educating the villages so as to enable them to shoulder the responsibilities that the future would throw upon them.

The book under review treats of this problem scientifically and sympathetically. It is an attempt "to give an adequate presentation of such problems and values as require careful study and investigation" and "to show how an educational programme might be developed that would fit the needs and aspirations of the folk of the Indian village". As for the writer who is already known to the educational world and has spent years of experiment and experience with village children, we can do nothing better than quote the words of Mr. Paton in the introduction:

She has both the best technical equipment available together with proved success in relating her educational ideas to Indian conditions.

We have nothing but praise for the book which reveals the writer's broad and practical outlook, her intimate acquaintance with Indian life and culture and her deep sympathy for the suffering ignorant.

To the student of Indian education, the chapter on "The Child", "The Contents of Curriculum" and "Demands on the Teacher" are instructive and inspiring. Indian teachers forget that the child is father to the man in more than one sense and that in education the inner life of the child is as important as or rather more important than its outer life. Miss Van Doren rightly emphasises the point that no stream can rise higher than its source and that the future of India lies with those teachers who may be called upon to educate the masses. She points out how in order that education should be effective, it should be correlated to the life and surroundings of the learner, and that "learning is real only in so far as it has its source in doing and affects further doing." Many of the sugges-

tions offered in the book are thoughtful and may bring about happy results, if brought into practice.

Being a Christian missionary, the author has naturally devoted many pages to the importance of religious education and the methods by which it can be most wisely and effectively imparted. To her such an education is not merely 'transmissive', but 'creative' too, and that it has the ideal of 'fulness of growth in God'. She eloquently pleads for common worship, common prayer and the cultivation of the habits of Christ-like living and thinking. It is just possible, however, that some may honestly differ from her and believe that though religion should not be excluded from village schools, still it should not be given that importance which it receives in many missionary schools. They contend that religion, after all, is one of the streams and not the main current and that the spirit of religion is 'caught' and not 'taught'.

We cannot conclude without referring to an important point. Every educationalist will acknowledge with gratitude the immense services rendered to India and her villages by the Christian workers, and particularly by those who have devoted themselves to the education of the depressed classes. But why should they call their form of education 'Christian'? Why term education Christian or Non-Christian, when the author knows that such an education will never root itself in the Indian soil until it is planted, tended and watered by Indian hands? India wants now an education whether given by missionaries or mullas, by priests or pandits which will be essentially "national" and "rational", which shall combine in it the spirituality of the East and the scientific knowledge of the West, yielding to the learner world-knowledge and self-knowledge.

N. V. KINKAR.

SHORT NOTICES.

ARTICLES ON R. T. C. AND OTHER ADDRESSES. By C. R. REDDY. (The Modern Book Mart, Madras.) 1931. 19cm. 81p.

MR. REDDY'S opinion on the work of the first R. T. C. to which his articles included in this small book relate is summed up in the following words:

The R. T. constitution combines the anti-democratic features of the British and American types and does not in the least provide for popular sovereignty which is the root principle of both those systems. Having dished democracy at every turn, by the composition of the federal legislature, by fictitious ministerial responsibility, etc., they want safeguards also; safeguards against whom—not the legislature which will be a tool in their hands nor yet ministers who will be their toadies, but like lunatics against themselves, the only remaining factor. These safeguards are, I suppose, intended to make assurance doubly sure.

No wonder Sir P. C. Ray who contributes a foreword thinks that his views on this subject are "as refreshing as suggestive". He also assures us that Mr. Reddy's other addresses included in this book are not "mere verbiage or empty platitudes, but are the result of deep thinking on the burning problems of the day." The publication of this collection of Mr. Reddy's utterances and writings is specially opportune, in view of his having recently joined the National Congress. We hope that as a Congressman Mr. Reddy may be able to give even a better account of himself and that the Congress will be able to retain his adherence for many a long day.

J. B. G.

SHIVA OR THE PAST OF INDIA. By ELIZABETH SHARPE. (Luzac & Co., London.) 1930. 18cm. 38p. 1/6.

THIS important monograph expounds a new and ingenious theory of the worship of the phallic emblem of Shiva. It throws a lucid light on the mystery which surrounds Shiva. The arguments will carry conviction to every reader that Shiva is really the destroyer of passion and the phallic emblem is the symbol of conquered passion or conserved virility. The great Snake of Evil lies powerless round the neck of the one who has subdued passion, and who dances on the deerskin of dead animal senses. The value of the pamphlet lies in its thought-provoking character.

BALKRISHNA.

BAD HOMBRE. By W. WENDELL FLEWELLING (Meador Publishing Co., Boston.) 1931. 20 cm 264 p. \$ 2.00.

A YOUNG Spanish girl, Juanita Cavelon, brought up in Spain is suddenly called to the bedside of her sick father in the Republic of Dominica. On board the ship she meets a fellow traveller De Gabriels, a diplomatic agent bound for the same destination. He falls in love with her. But she is saturated with admiration for the Americans, as every continental girl is, through the influence of American movie pictures. Her home town is infested with bandits. One of them, Roman Natera, is the terror of the place and has taken a vow of vengeance against her father. He has a beautiful mistress Mercedes Baptista, who plays a considerable part in the intrigues that follow. He is assisted by an unscrupulous but dangerously clever French ex-officer, Cedens Belgarde. Against them is pitted a police agent, Captain Philip Kent, an American. He falls in love with Juanita. The feeling becomes mutual. The plot develops, as the brigand chief makes attempts on the life of De Gabriels. The police find it impossible to locate his lair for a very long time. After a continuous brave struggle Captain Kent succeeds in destroying the power of the bandit. Having got rid of all the enemies of her father, he wins over Juanita and secures well-earned happiness for his life.

The story has a peculiar fascination and charm of its own. The scenes have been laid in a tropical country with a mixed population with strange emotions, passions and customs. In our century banditry is something unknown. Therefore it has a special touch of romance about it. The characters are interesting as they have all (with the possible exception of Kent) warm blood running in their veins. The interplay and interaction of their passions, so beautifully depicted by the author, makes the book very pleasant reading.

M. S. CHEEMA.

'INTO THEIR COMPANY.' A BOOK FOR A MODERN GIRL ON LOVE AND MARRIAGE. BY A MEDICAL WOMAN, A GIRL & A WIFE. (Burns Oates & Washbourne.) 1931. 17cm. 87p. 1/6.

THIS is a book for a modern girl on love and marriage, and written by a devout Christian lady doctor who has passed from girlhood to a married state. If sufficient Christianity has remained in any so-called civilized European society, then there this booklet will surely appeal to modern girls who are, helplessly as it were, being driven to the path of the Devil by the present-day literature on sex-worship, and by the pictures on the screen. To a man or woman, imbued with the Christian spirit, such literature and

pictures are simply revolting, but they are the rule, and such books an exception. The principles of chaste married life and virginity are beautifully explained from a Christian point of view, and we wish every success to such attempts.

V. M. BHAT.

DO THEY ENJOY PRIVILEGES? By GAGANVHARI L. MEHTA. (Indian Chamber of Commerce, 135, Canning Street, Calcutta.) 1931. 25cm. 20p.

THE author wrote a series of articles in *Young India* on whether the Europeans enjoy privileges in India. His answer to the above question which is based on a number of instances which he mentions in the articles is of course an emphatic "yes." Whatever the Europeans may say to the contrary, some administrative posts are still taboo to Indians. Not until quite recently was an Indian admitted to the Railway Board, while no Indian has even in the year of grace 1931 succeeded in attaining to the position of Chairman or Vice-Chairman of a Port Trust! Despite all talk about the equal treatment of Indians and Europeans in the matter of administrative appointments, it is a fact that no Indian has so far been appointed as private secretary either to the Viceroy or any of the provincial Governors. But Mr. Mehta does not deal with the administrative field alone. He selects for prominent mention some instances in commerce and trade which indisputably support his contention that Europeans in this country enjoy favoured treatment at the sacrifice of Indian interests. At a time when the question of trading rights for Europeans is to come up again for consideration at the Round Table Conference, Mr. Mehta's pamphlet is sure to be found to be handy by all those who are interested in the problem.

D. B. B.

THE TRUTH ABOUT INDIA. (Lewis Copeland Co., 119 West 57th Street, New York.) 1930. 23cm. 62p.

"INDIA IN BONDAGE" by that well-known American friend of India, Dr. J. T. Sunderland, has been proscribed in India. The Indian public has never been convinced about the wisdom of the action taken by Government with a view to preventing its circulation in this country, for the book really gives facts about India which were collected by the author after a prolonged study of literature about India and close observation of Indian conditions on the spot. Indian opinion believes that Dr. Sunderland's book was a faithful portraiture of Indian life. But if Government based their action on the ground that some information contained in it was misleading and one-sided, Miss Mayo's *Mother India* should have been the first to come under their ban on that ground. The absence of any action on their part in regard to that mischievous book clearly shows that they cannot stand a spade being called a spade, as was the case in Dr. Sunderland's book, so far at any rate as India is concerned. The book under review is a collection of selections from that book chosen by the author himself and brought out generously by the publishers. We trust the book will have a wide circulation in India as showing what the better mind of America thinks of India's struggle for self-government, and as supplying information about India in a handy form.

B. S. K.

**STUDENTS' BROTHERHOOD, POONA I
ANNUAL REPORT FOR 1930-31.**

THIS is a record of the very useful work which this institution has been doing for students of colleges in Poona by arranging assistance classes, lectures, conversational meetings, sports, essay competitions, etc. for the benefit of students. The increasing appreciation on the part of students of the beneficent activities of the Brotherhood is to be seen in its increasing membership.

M. P. O.

BOOKS RECEIVED.

- THE THEORY OF PROTECTION AND INTERNATIONAL TRADE. By MIHAIL MANOILESCO. (King.) 1931. 22cm. 267p. 12/6.
- MODERN AND CONTEMPORARY EUROPEAN HISTORY (1815-1928.) By J. SALWYN SCHAFIRO. (Allen & Unwin.) 1931. 21cm. 840p. 15/-
- QUESTIONS OF THE DAY. By JOHN A. RYAN. (Stratford Co., Boston.) 1931. 20cm. 333p. \$3.00.
- EQUALITY. By R. H. TAWNEY. (Allen & Unwin.) 1931. 2cm. 303p. 7/6.
- MODERN CURRENCY AND THE REGULATION OF ITS VALUE. By EDWIN CANNAN. (King.) 1931. 19cm. 112p. 5/-
- FEDERAL POLITY. By B. M. SHARMA. (The Upper India Publishing House, Lucknow.) 1931. 23cm. 266p. Rs. 6/-
- GANDHI. The Holy Man. By RENE FULOP-MILLER. Translated from the German by F. S. Flint & D. F. Tait. (Putnams.) 1931. 20cm. 191p. 3/6.
- TWENTIETH-CENTURY ADDRESSES. By F. C. DICKINSON & DIWAN CHAND SHARMA. (Macmillan, Bombay.) 1931. 20cm. 252p. 3/6.
- ECONOMIC ESSAYS AND ADDRESSES. By A. C. FIGOU & DENNIS H. ROBERTSON. (King.) 1931. 23cm. 215p. 10/6.
- SOCIETY AT WAR, 1914-1916. By CAROLINE E. FLAYNE. (Allen & Unwin.) 1931. 22cm. 380p. 12/6.
- DO YOU REMEMBER SINCLAIR STEVENSON? By MARGARET STEVENSON. (Basil Blackwell, Oxford.) 1931. 22cm. 257p. 6/-
- THE MARXIAN THEORY OF THE STATE. By SHERMAN H. M. CHANG. (University of Pennsylvania, Philadelphia.) 1931. 23cm. 230p.
- VACANT THRONES. A VOLUME OF POLITICAL PORTRAITS. By SIR IAN MALCOLM. (Macmillan, London.) 1931. 22cm. 204p. 10/6.
- THE MAHDI OF ALLAH. THE STORY OF THE DERVISH MOHAMMED AHMED. By RICHARD A. BERMANN. (Putnam, London.) 1931. 22cm. 317p. 16/-
- THE MARKETING OF WOOL. By A. F. DU PLESSIS. (Pitman.) 1931. 22cm. 337p. 12/6.
- THE MORTGAGE BANK. A STUDY IN INVESTMENT BANKING. By JOSEPH L. COHEN. (Pitman.) 1931. 22cm. 268p. 10/6.
- THE HISTORY AND ECONOMICS OF TRANSPORT. By ADAM W. KIRKALDY & ALFRED DUDLEY EVANS. (Pitman.) 1931. 22cm. 448p. 16/-
- AMERICA'S WAY OUT. A PROGRAM FOR DEMOCRACY. By NORMAN THOMAS. (Macmillan, New York.) 1931. 20cm. 324p. \$2.50.
- EKNATH. A MARATHA BHAKTA. By WILBUR STONE DEMING. (Karnatak Printing Press, Bombay 2.) 1931. 18cm. 117p.
- MAHATMA GANDHI. (The World's Greatest Man.) By LALA LAJPAT RAI. (National Literature Publishing Co., Bombay 4.) 18cm. 133p.