

# Servant of India

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## TOPICS OF THE WEEK.

**Tanganyika Indians.** IF Mr. Graham, Secretary to the Legislative Department, who spoke in the Assembly on the resolution of Indians in Tanganyika, represents the Government of India's attitude on this question, it is no wonder that the latter's representations meet with such scant respect at the hands of the Colonial Office. When 95% of the local trade is in the hands of the Gujarati traders, the latter can reasonably claim as a right that they should be allowed to write their account books in Gujarati. All that the Tanganyika Government has to do is to maintain the necessary number of Gujarati examiners of accounts, which is not after all such a costly business. The F. M. S. Government, as we have repeatedly pointed out in our columns, has solved this question satisfactorily to all parties by engaging Chinese and Tamil inspectors of accounts. What is possible in this polyglot country ought surely to be possible in Tanganyika, where Gujarati examiners of accounts alone are needed. If the official language of the League of Nations is alone to be recognised, why should a discrimination be made in favour of English? It is no more reasonable for the League of Nations to require Gujarati traders to write their books in English than to require Tanganyika officials to carry on the whole civil and military administration through French. The Secretary to the Emigration Department, Mr. Bhore, did not, however, take up such an untenable position. His plea rather was that the Colonial Office having modified its former impossibilist attitude, the best course would be to go on negotiating with the office for some time longer.

It should be remembered that the modification came not as a result of official representations, but as a result of non-official representations, in which Mr. Andrews took such a leading part. It was also contended by Mr. Bhore, as showing that the greater part of the grievances had been removed, that the small traders would not have to keep their accounts in English or in Swahili. He forgets, however, in making this claim, that there is no guarantee that even the most petty trader will not be called upon to produce account books; and since the limit of exemption can come into force only when account books are examined and show that the particular trade is entitled to be exempted, it means that everyone, however little be the trade he carries on, is liable to produce books written in English or Swahili.

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WE did not expect of Sir Purshottamdas's tamdas the speech he made against Mr. Patel's Bill which sought so to amend the Criminal Procedure Code that colonial whites should not enjoy any preferential treatment over Indians. Sir Purshottamdas charged Mr. Patel with wasting the valuable time of the Assembly, saw pin-pricks and retaliation in the Bill and deprecated its introduction as spoiling the delicate negotiations in which the Government of India is now engaged with South Africa. This attitude is strange in a person so well informed and astute as Sir Purshottamdas is. There was no retaliation in Mr. Patel's Bill—though we should have been quite glad to see it, if not for its efficacy, at least for our self-respect. It only provided that a colonial white—who on the whole so badly discriminates against the Indian—should not enjoy in India any advantage over an Indian in criminal trials. The principle of reciprocity was acknowledged by the Imperial Conference so long ago as 1918, and if we legislated against the various colonials exactly in the manner in which they have respectively legislated against us, there cannot be the slightest complaint from any of them. But that was not what Mr. Patel attempted. As for the negotiations that are being carried on with South Africa, we should be surprised if Sir Purshottamdas is really optimistic about them. Any way, when they fail as unfortunately they will, we shall expect Sir Purshottamdas to produce that measure which will be 'bigger' and 'graver in character', something that will really be an adequate step in retaliation, which with a due sense of responsibility he has promised to do.

**Absurd Communa-  
lism.** A CHARACTERISTIC resolution was moved recently in the Madras Legislative Council regarding the representation of communities in the services. It was partly discussed and adjourned to March for want of time. It recommended that "at least 40 per cent. of posts in both the lower and upper grades of the services under Government be reserved for the Non-Brahman ( caste , Hindus, 10 per cent. to the depressed classes, 15 per cent. to Muhammadans, 10 per cent. to Indian Christians, 10 per cent. to Brahmans, and the rest ( 15 per cent. ) for the representation of other communities and for recruitment by competitive examination." This was moved by a Non-Brahman, belonging, however, to the Opposition. During the discussion a Christian representative asked for the reservation of 20 per cent. to his community. A Brahman representative warned the Council against the danger of spreading unemployment and discontent among Brahman young men by denying them opportunities of entering Government service. This is by no means an imaginary fear, since in the opinion of many thoughtful people the miserable economic condition of the educated middle classes in Bengal is the main reason for the prevalence of anarchical crime in that province. The resolution is characteristic in that it takes no account of efficiency at all or justice to those already in service: apparently Government posts exist, not for getting public work done, but that they may be held by persons belonging to different communities in particular proportions! While we are in favour of some preference being shown to qualified candidates of backward classes at the time of initial recruitment into service—in order that it may serve as an incentive for the spread of secondary and higher education among them—we deprecate the mentality that is so obsessed by communalism as to blind itself to all other considerations.

**Vaikom and Travancore Government.** ACCESS to public roads being one of the elementary civic rights, we have in these columns repeatedly expressed the view that it was the duty of the Government of Travancore, irrespective of orthodox opinion, to throw open all public roads, including the roads round the temple of Vaikom, to the depressed classes of the Hindus, who alone are now under a disability. Nevertheless, we approved of the Maharani Regent's reply some time ago to the deputation of caste Hindus—consisting of the leaders of a Jatha that had walked to the capital all the way from Vaikom, getting tremendous support all along—that she would be guided by the decision of the Legislative Council. The desire of a new ruler to share the responsibility of deciding an important question with the accredited representatives of the people was not to be flouted. But we did not think that the decision of the Council was to be arrived at with the Government members voting *en bloc* against the proposition to throw the roads open to all members of the public. We expected the Government members either to remain neutral or to vote as they liked in their individual

capacity. What actually happened was that out of 45 members present 20 voted against the proposition, 21 voted for it and 2 remained neutral. But of the 22 hostile votes as many as 15 were of Government. If the latter had remained neutral the voting would have been 21 against 7; which shows unmistakably that the representatives of the people are in favour of the roads being thrown open. The Government spokesman, in opposing the proposition, said it was a matter for the courts to decide. If that was so, why was it allowed to be discussed at such length in the Council, and how could the Maharani Regent say that she would leave it to the Council's decision? It is not yet too late. The final orders have to be passed by Her Highness. She has the clearest indication of public opinion. Where custom has the force of law there is no meaning in leaving the matter to the decision of the courts. We implore Her Highness to take a statesmanly view and remove the galling disability.

**Political Obsession.** \* \* \* THE *Irish Statesman* in a recent issue deplores the fact that Ireland should have made much less progress in co-operation than Finland and other minor European countries, which admittedly drew their inspiration from Ireland for their economic organisation on co-operative lines and also started on the road much later than Ireland. The main cause for this backwardness, according to the journal, is "the passionate character politics took on with so many. . . . With large numbers everything was considered from a party point of view. . . . The most powerful political organisations in Ireland were either actively hostile or coldly silent about the movement for the organisation of agriculture." This kind of indifference and hostility to co-operative societies owing to political reasons, are even more pronounced among our educated classes than among the Irish. Our apostles of Swaraj would have nothing to do with institutions which are the best training ground for democracy, and our non-co-operators went the length of withdrawing moneys from co-operative banks because they are registered under an Act and are encouraged by the Government! Our energy is not much, but what we have is spent almost exclusively in the expression of political opinions and very little on improving the economic position of the masses. Look at Finland. Eighty per cent of the whole nation are included in its co-operative movement. They have not only dairy, credit, agricultural, live stock, poultry and other forms of co-operation prevalent in Ireland ( not in India ) but also others for making or buying electric current for members, for digging peat fuel, and saw-mills, flour mills, &c. Nor is it that those countries are more fortunately situated than our country. On the contrary, they have had to face political oppression, internal conflict, military devastation, &c., which are entirely absent here. The real difference between them and us is—they are earnest and wise.

\* \* \* WE are glad to see that in various parts of Madras Presidency meetings are being held in support of the Religious Endowments Act and that steps are being taken to checkmate the propaganda of its opponents. Another

matter for rejoicing in this connection is that Sir T. Sadashiva Aiyar has been appointed President of the Board of Charity Commissioners. It is the happiest possible choice and the Chief Minister, the Raja of Panagal, is to be warmly congratulated on making the appointment. The main contention of the opponents of the enactment has been that it would be used as a tool to promote Non-Brahman politics. That fear has been set at rest by the appointment of a Brahman ex-Judge of the High Court, universally respected for his devout nature and independence. There is no doubt that the Board of Charities will have the best chance under his presidentship. It is also very good of him to have accepted this office and sacrificed his well-earned rest and work of other kind. Will the opponents of the measure now shed their prejudices and join its supporters in ridding the Act of its imperfections?

*Training in Metallurgy.*

WE have pleasure in publishing elsewhere a communication from the Tata Iron and Steel Company regarding the training of Indian students in metallurgy. Being a course of three years, we presume it is only the first batch of students that have completed their training and been taken into the service of the Company. In the current year we are told that 23 students have been selected out of as many as 2397 applicants, which shows, by the way, the extent of unemployment among educated young men. Before, however, one could say whether the number of students admitted is satisfactory, one would like to know what percentage of the available posts would be occupied by them and whether there is no needless employment of foreigners.

*Abolition of Indentured Labour.*

ABOUT a year ago the Government of New Zealand put an end to the system of indentured recruitment of Chinese labour in Western Samoa, which it is administering as mandatory on behalf of the League of Nations, and the change has given satisfaction to employers and workers alike. Under the former system labourers were imported on the basis of a three-year contract, during which period they were bound to serve a particular employer, whom they could not leave, in hope of better pay, &c., without rendering themselves liable to special penal sanctions. The new Ordinance replaces indentured by free labour, making it possible for any labourer dissatisfied with his employment to give a week's notice to terminate his services and to seek other employment, the Government undertaking to find continuous employment for him for three years. Wages were increased; with the guarantee of a minimum wage of 3s per day, and the penal clauses for labour offences were repealed. The cumulative effect of the abolition of this disguised form of slavery has already proved very notable. "The labourers are doing more and better work now that they are being paid by results. Moreover, illness during working hours is fast disappearing, and malingering is greatly reduced." The improvement that is taking place in labour conditions is perhaps best shown by the remarkable reduction in the number of complaints brought by employers or by Chinese workers before the Chinese Commissioner. The report adds: "that the new freedom of movement is being taken advantage of is illustrated by the fact that during the first six months of this year 337 changes of employer took place" (among about 1,000 Chinese coolie labourers). If only in other countries the employers had the sense to understand their true interests there is no reason why slavery in this form or any other should exist anywhere in the world.

## GOPAL KRISHNA GOKHALE.

By Rev. N. MACNICOL, D. Litt.

I MUST express in a word at the commencement of what I have to say\* my sense of the honour you have done me in asking me to speak to you in this place on Mr. Gokhale's anniversary. It is one of the fine traits of Indian custom that it thus commemorates its great men and year by year seeks to revive anew in the heart the glow of remembrance and reverence. We live by "admiration, hope and love," and as we remind ourselves of the great qualities of men like Ram Mohan Roy, Mahadev Govind Ranade and Gopal Krishna Gokhale, we recapture for another generation and its tasks their great spirit. That is the worthiest *shrāddha* that we can offer them and we are here to offer it to-night to one, the thought of whom may well bring to you courage and hope even in these difficult and perplexing days.

I suppose one reason why I, a foreigner, have been asked to speak of Mr. Gokhale on this occasion is that I knew him at least a little, that I had some association with him in one department of his work, namely, his work for the cause of Temperance, and that I have a profound admiration for his great qualities. There are three men whose names are especially associated with Poona and who seem to me to embody the spirit of this city at its highest,—these are the names of M. G. Ranade, G. K. Gokhale and Sir Ramkrishna Bhandarkar. These other two represent the school of the ideal, of intellectual austerity and of high spiritual aspiration in which Mr. Gokhale was trained. I remember very well how he spoke of them to me in some extremely interesting conversations that I had with him once in Lonauli,—with what reverence especially he spoke of Ranade, "my great master" as he described him. There can be no doubt that that remarkable man whom, I see, Mr. Natarajan recently described as the greatest Indian since Ram Mohan Roy—so massive in his intellect, so patient and far-seeing and laborious,—had a profound influence upon his disciple. Mr. Ranade by his unwearied labours for India's highest interests accomplished a work for India that was of the very first importance and that is still bearing fruit. I remember that when Mr. Gokhale spoke to me of Mr. Ranade and Dr. Bhandarkar he said that to him the former represented the spirit of love, while the latter, a great Indian puritan, as he has always appeared to me, represented justice. It seems to me that if we could have in the leaders of to-day a union of the spirit of these two venerated leaders of the past,—the strength and courage and frank outspokenness of the one, and the deep insight and disinterestedness and patience of the other, India would not be perplexed and baffled, as she so often is, to know whom to follow and what road to take. Gokhale was like his *guru*, Ranade, in his greatest quality, namely, his capacity to take long views and work for distant ends, that is, in his statesmanship. They were different, of course, very different, in many of their characteristics, and

\*An address to the Deccan Sabha on the Gokhale Day.

in the work that they set themselves to do, but they were both statesmen, not mere politicians. The disciple cannot be said to have inherited the spirit of the *rishi*, the seer, which was so notably the spirit of the elder statesman, but he learned from him to look far ahead and to work in faith and patience for the harvest of a distant day. There is a striking passage in one of Gokhale's budget speeches in which he reveals this attitude in his own outlook upon the tasks of administration in which he was engaged. He points out how fatal to real statesmanship the whole spirit of the foreign Government was apt to be, so long as men were in power who were tempted to look no further ahead than the five years of their own term, men in whom there was an inveterate tendency to say, "This will last my time." That spirit and attitude is fatal to statesmanship and provides a powerful argument for placing the government of a country in the hands of those with whose whole life and happiness the prosperity of the country is bound up. The great statesman will be more than a patriot, but he will be that to begin with. These two men, Ranade and Gokhale, were statesmen by virtue of their insight and their foresight, by virtue of their devotion, not primarily to the immediate and passing good of their and and people but to a deeper and more lasting good of which they dreamed and for which they laboured.

Gokhale was radically different from Ranade—as different, perhaps, as Cavour was from Mazzini—but they were alike in the great intellectual powers that both placed at the service of their country. The principles for which Ranade laboured all his life were, Gokhale tells us, "greater equality for all and a recognition of the essential dignity of man as man." When Gokhale carried over these principles of his *guru* from the region of idea to that of political action, which was his sphere, he had, no doubt, to compromise. It is the unhappy necessity of the political leader, especially in days of democracy, to have to consider consequences, to balance probabilities and often to accept the second best. Gokhale had to live and work in that depressing region as Mahatma Gandhi would say, "the snake of politics got him in its coils." Certainly one has to recognise that he was no idea-logue, though I believe that he remained in many respects an idealist. He was no doctrinaire, but one who measured the circumstances and considered the possibilities. But at the same time he was always working, beyond those immediate attainments, for a lofty end of which, like his guru, he never for a moment lost sight. It is this combination of an idealism, which circumstances never prevailed upon him to surrender, with practical statesmanship, a combination which we may compare in a measure with that which Morley ascribes to Gladstone when he says of him that he united the moral genius of Mazzini with the political genius of Cavour, it is the mixture of these elements in him that makes Gokhale so notable a personality, in India's recent political history and causes us so greatly to regret his absence from the scene to-day.

You may remember that he testified once to the spiritual influence upon him of Ranade and Dada-bhai Naoroji and Mahatma Gandhi,—“men before whom,” he said, “not only are we ashamed of anything unworthy, but in whose presence our minds are afraid of thinking anything that is unworthy.” Those must be noble personalities indeed of whom such a thing as that can be said; and only less noble must be the man who is capable of feeling it and of saying it. And yet this man, so lofty in his aims and so reasonable in the means by which he sought to achieve those aims, so single-minded and so able, was always suspected and distrusted by those in authority, and left without the opportunity of exercising his great gifts in the direct administration of his country's affairs. I remember how he told me with some bitterness that he was watched, as though he were a dangerous character. He told me that probably my own visits to him would be noted by the police. You remember that similar treatment was given to Mr. Ranade even when he was a Judge. I suppose that one reason why he was consistently passed over for office and why far lesser men were preferred to him was just that his adversaries were afraid of his abilities. I remember that when Mr. Gokhale, Mr. B. G. Tilak and myself were deputed to meet the Government representative in reference to questions of Temperance policy, we without any hesitation placed our case in his hands and made him our spokesman. I think there can be little doubt that there was no one who was his intellectual superior, probably no one who was his equal, in the Viceroy's Council with which year after year he wrestled in the cause of the good government and the progress of India.

I have read somewhere a story of the old Duke of Wellington, that when he was Prime Minister of England, some one asked him how he was able to contend successfully with an opponent so astute as the great Talleyrand. Wellington is said to have replied that he found Talleyrand easy to handle because in his youth, as Sir Arthur Wellesley, he had to do with a certain Vithalpant in India. I do not know who this Vithalpant was, but I believe he was a Maratha Brahman and I suspect he was a Chitpawan. Gokhale came of a stock that did not need, and does not need, to fear comparison in intellectual ability with the ablest men of any race.

I have referred to the quality of far-sightedness in Mr. Gokhale's outlook on the politics of his time, as showing that he was no political agitator (as, I have no doubt, he was frequently described by his foreign critics) but a statesman of deep and rich vision. There is, of course, no clearer proof of this than is afforded by his work in the cause of education,—both of the English education of the Universities and the vernacular education of the elementary schools. He demanded for the education of the Universities that only the best men should be sent from England to India; he pointed out how great was the harm done by second and third rate men, sent out to do this work, work greater and requiring greater qualities than in the case of the civil administration

itself. He knew that India could not afford to get less from the West than the best that the West had to give; but he knew also that India could not afford to do without that best. What Bacon says of philosophy and atheism applies here—and Gokhale knew well how it applied—to what is called Western knowledge and Western civilisation. "Little knowledge," or, let us say, a superficial acquaintance with Western literature and Western life and thought, "inclineth a man to atheism" or to worse things than atheism: but "depth of knowledge," knowledge conveyed by the best teachers, "bringeth men's minds about to religion," to reverence, to true culture. That was his consistent view of the share that England could take and should take in the higher education of India. He saw that it could bring about, and had in a measure brought about, what he calls "the liberation of the Indian mind from the thralldom of old-world ideas." But this liberation could only be conveyed by men who were not themselves in bondage,—in bondage to race prejudice and the narrowness and insularity of ignorance.

How in like manner he fought for the education of the masses—a battle in which his defeat is still being repeated about us tragically to-day—I need not remind you. The best monument that the Deccan Sabha can set up to Mr. Gokhale will be if they carry forward to success this task that he inaugurated. He said himself that "the leaders of the people must bring to this task high enthusiasm that will not be chilled by difficulties, courage that will not shrink from encountering unpopularity, if need be, and readiness to make sacrifice." It is obvious to us all to-day that every one of these qualities is needed and will be needed in order to accomplish the long labour of emancipation that this involves. I wish there were more indications of progress towards realisation of this, which is the very first essential to any real emancipation of this land or its people.

It is not for me to point out to you what is your duty in these and other respects if India is to advance, as Gokhale so longed and so laboured to see her advance. I am only reminding you of what he was and of what he said. It is India through his voice that calls you to these tasks. One thing that he evidently felt deeply, for he recurs to it again and again in his speeches, was the sense that his countrymen needed to be awakened from a sleep that threatened to become a sleep of death. "The blood of the nation," he says, "is becoming torpid"; and the cause of this, as he saw it, was that they were not called, because of the foreign control, to take their proper part in guiding the nation and bearing its burdens. He speaks of "the steady dwarfing of the race because of their exclusion from power," and of their being "constantly weighed down with a sense of their inferior position." It was, no doubt, because of this feeling that he, at the very end of his life, fought so strenuously in the cause of his countrymen in the Transvaal. It is for the same reason—that is, because your honour and self-respect are involved, that you are still resisting, and will continue

to resist, with all your power, injustice to your countrymen in South Africa and in East Africa. "The root of our present troubles in the Colonies," Gokhale said, "really lies in the fact that our status is not what it should be in our own country. Men who have no satisfactory status in their own land cannot expect to have a satisfactory status elsewhere."

Mr. Gokhale was no man of extremes. The whole cast of his mind was towards moderation and reason. But one can see in his words, and one can well understand, how difficult it was even for him to preserve moderation and calmness in view of the opposition and misunderstanding that he sometimes had to face. He saw estrangement between the people and the Government becoming continually greater, bitterness and ill-feeling swelling like a tide. He must have felt intensely his helplessness before evils that he saw threatening his country, but that he was powerless to avert. It was the same feeling of impotence and the resultant "dwarfing of the race," as Mr. Gokhale describes it, that made Dr. Rabindranath Tagore cry out, "Much rather would I be an Arab Bedouin! While in other parts of the world we see the movement and clamour of the revelry of free life, we, like the beggar maid, stand still and longingly look on." What a trial it must have been for a man of Mr. Gokhale's ability, what a tragedy for his country, when he had to stand still and look on like a beggar maid, while disasters that he could do something to avert threatened his nation's life!

There is a beautiful passage from one of Ranade's speeches with which Gokhale concluded his Presidential address to the Benares Congress. It is that seer's vision of the promised land, the goal of his labours. "Happy are they," he says, "who see it in distant vision; happier they who are permitted to work and clear the way on to it; happiest they who live to see it with their eyes and tread upon the holy soil." The vision still tarries; but Gokhale, too, as well as Ranade, saw it afar off. He lived his political life by faith. His service of his country could only have been fulfilled by one who recognised—and he embodied his conviction in the Society he founded—that, as Mazzini said before him, "life is a mission, duty therefore its highest law." When he began his political career he told the students of the Fergusson College that he heard within him a voice which urged him to take that course. He had to struggle on with far less encouragement than you have to-day, but it was, he says, "ever in faith and hope." That was the spirit of Gopal Krishna Gokhale as of every one who has achieved anything worth achieving in the world. Only as that spirit of faith and duty possesses those who follow will the vision of these great pioneers be realised and a new birth of freedom and a new age of honour be granted to this land.

### MY FIRST MEETING WITH GOKHALE.

BY V. S. SRINIVASA SASTRI

IT happened in the Easter of 1906. Gokhale had summoned me for a personal interview in connection

with my application for membership of the Servant<sup>s</sup> of India Society. He then lived in Shanwarpet, Poona, in the house now called, after its owner, Gandhi-wada. I think I stayed four days as his guest. Messrs. David and Barve took charge of me. Though they were all attention, he would make frequent enquiries as to how I was getting on, so that I felt now and then I was taking away his mind from more important subjects. My Madras habit of taking coffee in the morning instead of tea was, I am afraid, a source of trouble; for to this day the Deccani cook of either sex has not learnt how to prepare this beverage without a touch of ginger and a week's allowance of sugar. After a trial or two I professed a partiality for tea, but my host discovered the real origin of my new taste and fretted himself and asked David several times what good it was his being a Madrassi if he could not make good enough coffee. Would he at least arrange for a conveyance and drive me to the railway station where I could have my fill of as black coffee as I cared for? Another Madrassi friend came in likewise for Gokhale's banter. It was a medical man whom they called Dr. Iyengar. His name was Ramaswami; he was Gokhale's intimate friend at the time and came nearly every day to dinner. He had nearly forgotten his Tamil and spoke it with great deliberation, with many drawls and pauses, much like a foreigner learning his first lessons. For reasons not hard to imagine Tamil is in special disfavour among those not born to it, and Gokhale shared to the full the prejudice of the scoffing world. He used to say it consisted only of consonants, chiefly guttural. So poor Iyengar and I had to perform our duet in clicks and dissonances, while he called all the establishment to hear our performance. He would himself laugh aloud and clap his hands in sheer childlike enjoyment. In fact he never lost this faculty of simple pleasure and used, whenever he was tickled, to strike the table or bench where he sat with one hand if the other was not free. My partner did his best, but I soon tired of the game and denounced him. I do not know where he is now. The last I heard was that he was lecturing on Indian philosophy in America and had sent Gokhale a nice volume containing his discourses. My food too distressed the Poona household exceedingly, though even in those untravelled days of mine my palate had much adaptability and I would not have famished in any part of India. Of the Madras dishes the best known and most widely appreciated outside the peninsula is the *saram*, which Gokhale, to show off his knowledge of Tamil, always called *saram*. After Gopal, his cook even then, had essayed it unsuccessfully once or twice, I was transferred for a meal to the house of David, whose former wife was a Madrassi and supposed, therefore, to be good at South Indian dishes. She was, however, a perfect stranger to them, and after an evening of great cordiality and vain attempts to remember Tamil expressions deep down in the family consciousness, I returned to the *chapati* and *ambti*.

I remember a warm debate over names. Gokhale

did not approve of the Madras style of calling each man by his proper name; he could not understand why the Dravidian folk seemed to disown their families, while the rest of the world were proud to designate themselves by their family titles. I tried to have my laugh at what I stigmatised as an imitation from the West. In this, however, I was mistaken, so far as the Deccan was concerned, for in the Mahratta chronicles people are known by their family names, Gokhale itself occurring with a fair degree of frequency. Even now I cannot think why, when a man is asked his name, he must mention that of some unknown ancestor or obscure village and keep his own for a small circle of familiar friends and relations. But to my discomfiture I find the younger generation of Madras sometimes abandoning the dear old sensible style. It tries your temper to read M. L. Kshirasa-gar on a visitor's card, and, when you have buttoned up your coat and put on the turban for a great interview, to find your old pupil, Madhava Rao, walking in with a timid step and asking with a familiar smile, "Don't you remember me, Sir?" Will anybody tell me why Subramanya Iyer should conceal his identity under the name of Karpur? I confess I am not fully reconciled to Mr. Natarajan's son being also a Natarajan. That day, however, the odds were against me. Natesa Dikshita, who ought to have stood by me for the honour of Madras, had already joined the undistinguished crowd of Dravids, and Dr. Ramaswami Iyengar put his provincial pride into his pocket and capitulated.

One of the men I met during this visit was Mr. Visvesvarayya, who had not been knighted and who, by the way, in spite of his irreproachable modernity, has not chosen to call himself Mokshagundam. He was then in charge of a water works scheme for Poona and came to see Gokhale who was President of the Municipality. After he left, Gokhale spoke of him in high terms and added, surveying me up and down with compassionate disapproval, "You see, how correctly he is dressed; he is equally precise in his work and in his engagements. If I had such men to deal with in all my business, I could wish for nothing better." My inclination after this was to keep at a respectful distance from him; but what was my surprise when, on Gokhale taking me to the Hira Bagh Club and leaving me in the hands of Mr. Visvesvarayya, he actually took me round the place and presented me to his friends just as he would have presented any respectable visitor! I have met him several times since then and every time I have thought of Gokhale also, to whom, in spite of striking superficial differences, he bore a deep similarity in scrupulous observance of the courtesies of social life, in strict regard for duty, in catholic outlook and in passion for work.

In seeking admission to the Society which he had founded the previous year, I was doubtless moved as much by admiration of his public work and character as by the ideals which underlay its constitution. One does not like to write with fulness or freedom on what is cherished reverently in one's inmost



most heart. Among the minor traits of character which then impressed themselves on my mind, I should like to mention, besides the faculty of child-like pleasure already noted, an earnestness in talk which held you in thrall and an eagerness of look which seemed anxious to carry you along. His ideals quickly possessed you, you found yourself overwhelmed by his ardour. He conducted me over the site that he had selected for the Society, mostly jungle and rock at the time; he roughly sketched his building plan; then he showed me, high on the neighbouring ridge, the spot where he had sworn in the first members—Dravid, Devadhar and Patwardhan. All the time some subtle element in his personality filled me with the conviction that Poona was the proper ground for all selfless work, that the Society was the chosen instrument for the uplift of the motherland and that he was the leader best fitted to allure the youth of India to brighter worlds. I felt the answering glow in me, but what with my inexpressive face, what with the sudden paralysis that overtook my tongue, he might have thought me a mere clod of earth. The words were miles away when I needed them most.

Another time too during this visit they played me a trick, but of a different sort. The moon was shining bright and we stepped out into the open space in front and occupied the seats which had been thoughtfully placed there. Gokhale had wound himself fully up on the subject of Poona and her primacy among the cities of India. Had not his master, Ranade, called her the metropolis of India and Bombay her suburb? Was she not the *punya bhumi* on which he had performed the continuous sacrifice of a life filled with pure thought and noble purpose? Then he touched on the Deccan Education Society and Karve's magnificent work and went on to recall the glory of the Peshwas, uniformly obscured in the history of India as written by Englishmen. As if to clinch the whole matter he looked up at this point and burst out, "Did you ever see a sky like this? Poona alone can boast of it." I had followed him in his flight with glad and wondering spirit, but somehow my wing broke just then. A sudden impulse to contradict seized me. I was not going to be enslaved. Was I not a pedagogue, commissioned to curb the wanderings of fancy and prune all extravagances of thought and expression? So I said half protestingly, "I have seen such clear nights in Madras as well." He turned to look at me and then it occurred to me that I must further elucidate the truth of my remark and add something inane about the serene sky of tropical regions. The spell broke and the magician became dumb.

I am sure Gokhale forgave me, but I haven't yet.

One day when we were alone he asked whether I would mind a little personal talk. Of course I said how greedy I was for it. "Quite sure?" he demanded by way of fixing me absolutely. Then he referred to a little comment I had made in a biographical article about him in the *Indian Review*.

After narrating the incident that led up to his apology to the Government of Bombay and the European soldiery employed in the plague operations of Poona, I had deprecated the rancour of public criticism of him at the time and summed up by stating that the episode was an instance where public opinion was more in the wrong than the unfortunate victim of it. The grammatical implication that the unfortunate victim was also in the wrong hurt him deeply. He was anxious, he said, that I should understand the matter in its full bearing on the proprieties of public life. He had not made the apology without consulting the best and wisest men of the time. It behoved a critic of other men's conduct to hold their honour as his own. When one had aspersed another's character in public and found himself unable to substantiate the charges, the proper course was to own up manfully. To leave a sting behind in the apology was neither righteous nor sportsmanlike. I felt edified and expressed my gratitude. A feeling of relief seemed to come over him as he said, "I don't as a rule talk to people on this subject and I promise not again to refer to it in our conversation." And he kept his word to the end.

## REVIEWS.

**THE ECONOMIC DEVELOPMENT OF THE BRITISH OVERSEAS EMPIRE.** By LILLIAN C. A. KNOWLES. (George Routledge & Sons, London.) 1924. 8 x 5½. pp. 555. 10s. 6d.

THE most interesting feature of the British Empire is that it is extraordinarily varied. "Every product, every clime, every religion, every stage, every possibility and consequently every experiment and every problem are encountered in the economic development of the Empire." As such the study of it is bound to unfold a wonderful panorama of varied sights. Professor Knowles does unfold such a one in the monograph with the above title.

After describing the stages of development and the divisions of the Empire, she gives a compact but clear account of the old Colonial Empire, and the new Colonial Empire after 1763, when British expansion was unhampered. The author rightly attributes the success of this experiment to the generous financial help given by England in spite of her own financial difficulties. The main motive of the new Imperialism was trade expansion and, as a condition of this, the establishment of law and order. But when the author tries to expand this claim into a higher moral claim to be trustees for civilization, one cannot help being sceptical. How little altruistic Imperialism is, can be seen from another study "Imperialism" by J. A. Hobson, which shows the reverse of the shield, not to speak of such works as "Commerce and Empire in Africa" by Leonard Woolf.

The rest of the book is devoted to the British Tropics. The theme of the author is pretty much the same as that made familiar by Benjamin Kidd's "Control of the Tropics". As civilized nations, re-

quire so many products of the tropics and as the indigenous governments and people would not produce them they must be made to do so. The writer does not pause to consider why Australia should be allowed to withhold from the world her vast areas of unused land if the natives in tropical countries can morally be expropriated from their land because they keep it idle. But to continue: the tropical areas must either be controlled or conquered. One result of this is that "the State in the tropics is the supreme land owner and the final arbiter of all things economic . . . Its only check is the Colonial or India Office at home" (p. 120). Thus gradually a series of responsibilities were undertaken by the State. All these are described under the heads of new crops, protection of natives, education, finance and medicine. The last is especially important in the case of the tropics, where measures for preventing malaria and typhus have saved millions of lives and increased the efficiency of labourers. Sanitation has been one of the achievements in the tropics of which the British may rightly be proud. The most disappointing chapter in the book is that dealing with the protection of the natives, in which no attempt is made even partially to answer the charge of atrocious persecution of the natives brought by such writers as the late Mr. E. D. Morel and Mr. John H. Harris.

As India occupies the most important place in the tropical possessions nearly 200 pages are devoted to the economic history of India from 1765 to 1914. It is a comprehensive survey and a marvel of condensation. No important topic has been omitted although the field covered is very wide. The author recounts the series of benefits from the railways which are undoubted, but she does not mention that the cheapening of imports led to the abandonment of industry after industry and threw a large part of the population into the class of peasants having no resource except the tilling of land. "It is therefore no exaggeration to call the railways the turning point both in the economic and the political history of India. The engineers created the foundations of the material progress in India." True; but the superstructure of industrial establishments does not yet rise very high above the ground and it is only now that we are adopting a halting policy of protection. The belief of the author in *laissez faire* seems to be pathetic. "The policy of *laissez faire* did not call forth that enterprise which it was hoped would recreate an Indian industry" (p. 440). Whoever could imagine that such a policy would create industries in the face of the competition of perfected rival industries? "Constructive Imperialism" becomes suspect if it concentrates its attention on developing agriculture in India and does not complete the process by developing industries also. The author admits it tardily on p. 466 where she says, "More might have been done perhaps, had England not believed so thoroughly in *laissez faire*, for herself and others; but a policy of Government development is expensive".

At the end the economic development of the Malay Peninsula, Nigeria and British East Africa is

traced. A wonderful transformation has been effected in all these areas. The writer claims that this has been brought about by England with a sole eye to the advancement of the indigenous tribes. "As one looks back over the past century and a half of Britain's work in the tropics it is interesting to see how the commercial interest has given way to the recognition of the importance of the native interest." It would be better if the author had attempted to prove this substitution of the higher moral elements for purely material gain. She has in fact ignored the damning facts mentioned, for instance, in the recent book of Dr. Norman Leys on Kenya, which shows how Imperialism stands for pure commercial exploitation, and exploitation at its worst at that, playing fearful havoc with the native tribes.

Throughout the book the author has made it clear that England has supplied the capital required for the development of the whole Empire almost single-handed. Prominent mention is made of the fact that the rate of interest charged is so low that it alone meant a saving of millions of pounds to every Colony. Whatever might be the motive, this financial assistance was the backbone of the whole economic development. Up to the end of 1909 nearly 1600 millions of sterling of British capital had been invested in the Colonies and India. But the result of this centralization and monopoly of finance has been a perpetual interest charge which may easily become unbearable unless wealth were to increase hand in hand. In India the complication of exchange has made this centralization a continual source of bickering and mistrust and the time is ripe for adjusting the pace of economic development to the surplus capital in the country itself.

If the volume were not so one-sided in the presentation of facts and in the drawing of conclusions, it would be almost a model for such short treatises. The diction is well-chosen and the exposition is luminous and vivid. We await with expectant curiosity Dr. Knowles's second volume dealing with Canada, Australia, New Zealand and South Africa.

G.

#### AMERICA AND INDIA.

INDIA, AMERICA AND WORLD BROTHERHOOD. By J. T. SUNDERLAND, M. A., D. D., President of the India Information Bureau of America. (Ganesh and Co., Madras.) 1924. 9 x 6. pp. 295. Rs. 3.

MUTUAL sympathy and understanding between nations, just as among individuals, are created only by the knowledge, on the part of the best persons in one, of the mainsprings of the chief activities or movements in the other. In the words of Lord Tennyson, it is the failure "to look through each other's eyes" that is the cause of all misunderstanding and its concomitants, retarding the world's progress and making it dreary and miserable. Two great countries in the world, India and America, need to understand each other very well. Especially to India, America's story of emancipation ought to prove



really suggestive. A better interpreter of the best of each to the other could not be found than Rev. J. T. Sunderland. English by birth and early breeding, American by adoption, Canadian to some extent by professional connection, a great student of the world's history of the past and also of the present by wide travel and friendship with the best men and women of each land, Dr. Sunderland is eminently qualified for this elevated task. His interest in India and her affairs is profound. As a Unitarian minister, he has been connected with the great theistic leaders of our country, in whom it can be said the national movement has had its intellectual and moral origin. He has travelled widely in India, lecturing and mixing freely amongst her people. In America he has been a close associate of Lala Lajpat Rai, during the latter's stay and work for India in America.

Dr. Sunderland's method to make America properly understood (and followed wherever necessary by Indians) is through the character-sketches of three typical and best of American personalities, viz., Abraham Lincoln, William Lloyd Garrison and Mrs. Julia Ward Howe. Abraham Lincoln gave the world the true definition and ideal of Democracy, lived that ideal and died for it. So his life should be of the highest inspiration to all people, including Indians, who are striving for democracy, which should be "government of the people, for the people and by the people." William Lloyd Garrison was "the most heroic leader in the great Anti-Slavery struggle in America," and his story "will always be an inspiration, a trumpet call, a challenge to fighters for every kind of freedom, in every land and in every age." Oh, for an Indian W. L. Garrison to fight for the rights of her submerged classes! Mrs. Howe was the leader in the "long struggle to secure emancipation for woman—emancipation from certain unjust and evil restrictions and bondages, and to give her freer, larger and nobler life." And her life is sure to be suggestive and helpful to India where a similar movement is at work.

"Notwithstanding all her literary activity and all her public work, Mrs. Howe was one of the most faithful, loving and devout of mothers. She brought up a family of five children, a son and four daughters, all of whom became useful and honoured members of society. I want to call particular attention to this side of her life because it is so often said that educated women do not make good mothers, that culture somehow detracts from motherhood, and especially that women who are interested in the welfare of the City, the State, the Nation and desire the responsibility of voting for public servants, are poor mothers in proportion to these wider interests."

Men alarmists will please read, mark and inwardly digest these words.

The section on India deals with India's great struggle for freedom and nationhood. The poor and famine-stricken condition of India, its causes and the growing poverty under which she is groaning under the costliest administration in the world, are described in a very vivid manner. So is the story of India's struggle for Swaraj and what it means. The new Reforms are explained and discussed, how they were conceived in a liberal spirit but stiffe

into a complicated and unworkable system of government when they come into effect, as has been the painful experience of those who worked them. The only remedy is to grant India Swaraj or self-government, as was given to Canada. This section of the book is intended for American readers, but will prove useful also to their trans-Atlantic cousins. Dr. Sunderland's suggestion is for a joint conference between representative Indians and Englishman who will discuss and decide upon the best solution for the present intolerable state of things. But will England have the grace and the vision to accept this course? History, from the American Colonies down to Ireland recently, hardly encourages any such hope.

The last section of the book is on World Brotherhood and how it is to be achieved—a subject dear to Dr. Sunderland's heart and also to the best minds and hearts of India. One "need only mention the names of Buddha, Rabindranath Tagore and Mahatma Gandhi." Christian *pères* in India may well take to heart what one of their own vocation has to say of Christianity, at present, as one of the forces of world-wide brotherhood:

"But regarding Christianity I will say that, as it manifests itself in non-Christian countries at the present time, I very much fear it does not always tend to create Brotherhood between itself and the faiths with which it comes into contact. If Christianity comes to a non-Christian land like India, for example, and recognizes the historic and venerable faiths there as sister religions; if it takes pains to make itself intelligent concerning them, keeps eyes open to discover their truths and excellences; is ready to overlook their imperfections (remembering its own); and seeks to co-operate with them in all good works and all efforts to uplift the spiritual and moral life of the people—then the presence of Christianity unquestionably tends to create religious brotherhood. But if Christianity, coming to a non-Christian land, seeks to conquer its historic faiths and endeavours to put itself "on top" instead of by their side, how can this produce brotherhood? Is this any better than if Britain or France or Russia or Japan seek to conquer other countries? Is it any more brotherly to seek to destroy Buddhism or Hinduism or Mohammedanism or Confucianism, than to seek to destroy a neighbouring nation?"

One is tempted to quote many more paragraphs like this from the book, but must refrain from doing so.

M. S. M.

**SOME JAPANESE ARTISTS.** By YONE NOGUCHI. (The Theosophical Publishing House, Adyar, Madras.) 1924. 6½ × 5. pp. 154.

ANOTHER useful and interesting volume, the eleventh in the series, has been added to the Asian Library. The publication of "Some Japanese Artists" from the pen of the famous Japanese poet and critic, Yone Noguchi, will be welcomed by all who are seeking inspiration and guidance in Eastern culture. To Indians who are trying to restore to their art the vigour and vitality it had in the past, the little volume will be specially welcome, for in these critical appreciations of the work of seven of the most famous Japanese artists, there are revealed principles of Art which are not only common to them all but to the East as a whole, on which India in common with the rest of Asia has always laid empha

sis. There are, besides, illuminating passages in which the differences between Eastern and Western Art are beautifully set forth. A distinguished poet, qualified further by residence and travel in the West and with the art of the West, Noguchi's criticism is not marred by national vanity or westernised outlook. He quotes indeed with approval the remark of George Moore, that Art is born in parochialism and dies in universalism, but finds in it only a greater emphasis laid on a true parochialism. The same breadth of view and balanced judgment is shown in a later passage: "Art, when it is really great, knows neither East nor West, but comes always from 'no where,' the land of the misty twilight where the guardstones of ancient and modern ages are all lost. The best art of any country stands aloof from time and space and leads people of all countries to the one kingdom where emotion, and not intellect, should alone be a passport." Noguchi brings to his task a remarkable facility of expression, all the more admirable because it is in a language foreign to him. Such sentences as: "Any suggestive art should have the idiom of expression at once vivid and simple"; or "Impersonality is but a psychological state of mind which knows nothing of strait-laced morality, the purity which keeps itself from a vulgar personality"; show how much at home the author is in the language in which he writes.

These qualities have combined to make the brief sketches readable as well as illuminating. The criticisms of the pictures are of very great value in their penetrating analysis and in the successful endeavour to trace the development of Japanese art. One cannot help regretting that the pictures are so few. To many in India the pictures discussed by the author are not known and they can follow the criticisms only with some difficulty. It is to be hoped that in the next edition a larger selection will be given.

K. K. K.

#### SHORT NOTICES.

**COMMERCIAL EMPLOYEES AND PROTECTIVE LEGISLATION.** BY J. HALLSWORTH. (The Labour Publishing Company, Ltd., London.) 1924. 6½ × 4 pp. 96. 1s.

THIS small handbook by the Industrial General Secretary of the National Union of Distributive and Allied Workers contains a concise exposition of the protective legislation specially affecting shop-assistants, warehouse-men and clerks. The Shop Acts deal with hours of work, recess, &c and certain provisions of the Public Health Laws have become necessary as the result of mixed employment of the sexes in commercial occupations. Child labour legislation has also been greatly improved by the amendments of recent years. Although the clerks are not covered by special legislation such as the Shop Acts nor by the Truck Act, 1896, they are given the benefit of the Public Health Laws along with shop-assistants and warehouse-workers. The chapter on "Proposed Legislation" is suggestive and presents carefully prepared demands. The book should prove very useful to those for whom it is intended. In India there is an obvious need for such legislation. Especially it is needed for men and boys employed in tea-shops and for men and women employed in *bis* shops in Bombay. Among the latter the rate of mortality from tuberculosis is appalling, which is avoidable to a great extent, provided a higher value is attached to human life and comfort than to the gains of a handful of privileged persons.

P. G. K.

**A WOMAN ALONE IN KENYA, UGANDA AND THE BELGIAN CONGO.** By ETTA CLOSE, O.B.E., F.R.G.S. (Constable & Co., London.) 1924. 7½ × 5. pp. 288. 8s. 6d.

THIS book, written in a fluent and easy style, makes very pleasant reading and will give a good glimpse into the African native's life and the European settler's life to those who have never visited Eastern or Central Africa. Miss Close has acute powers of observation and describes African scenes with a wealth of detail which makes her pen-pictures both faithful and truly enjoyable. The author makes no pretence of making any substantial contribution to the world's knowledge of Africa or of tackling any of the African problems: it is just a tourist's diary, but she has made it really interesting and has now and then succeeded in throwing light on a side of native life which had perhaps escaped the observation of those who had made an even longer stay there. A charming little book.

V.

**CITIZENSHIP IN INDIA: ITS PRIVILEGES AND DUTIES.** By CAPT. P. S. CANNON, (Humphrey Milford, Oxford University Press.) 1923. 7 × 4½. pp. 199. Re. 1.

INFORMATION about their duties and responsibilities as Indian citizens has up to now been so scrupulously withheld from the Indian Army that one is glad to learn from the author that citizenship is at long last going to figure as one of the subjects of education in the Indian Army. The book is intended "for the use of personnel of the Indian Army Educational Corps attached to units and formations as a basis on which to organise the teaching of citizenship." We have no doubt it will admirably serve that purpose. Besides enlightening the reader as regards the duties of the more important functionaries of Government, the book gives in broad outline an analysis of the recent Montagu-Chelmsford reforms. We are pleased that this is on the whole faithful and intelligible. His forecast of the further development of the Indian constitution shows his complete want of touch with Indian public opinion. We also wish he had written less contemptuously of those who find themselves under the painful necessity of criticising the Deputy Commissioner now and again.

D. V. A.

**BRITAIN SINCE WATERLOO.** By R. V. OTURKAR, M.A., S.T.C. (New Kitabkhana, Poona.) 1925. 7 × 4½. pp. 105.

THIS small book contains a summary of the events of British history from 1814 to 1924, and is intended for students appearing for the Bombay Matriculation examination. It is no easy matter to deal with such a vast subject in so few pages. The writer's performance is creditable; there is neither overcrowding nor meagreness of matter. The language, however, is capable of improvement and we hope the book will be carefully revised in this respect for the second edition. Test questions are mentioned in the contents, but not found in the book.

#### MISCELLANEA.

##### INDIAN STUDENTS AND METALLURGY.

The Jamshedpur Technical Institute was opened by the Tata Iron and Steel Co., Ltd., towards the close of 1921. The Company has always recognised the necessity of training Indians to hold the superior positions in the Works, especially in view of the increased plant which is now being brought into operation. No facilities for such training previously existed.

in this country and the Company realised that, if men were to be trained, it would have to provide facilities for this from its own resources with such assistance as it might obtain from the Provincial Governments and the Government of India.

This probably the only institution in India imparting technical education which ensures satisfactory employment in the industry for which the man is trained on his completing the course satisfactorily. This ideal of technical training has very seldom been realised. The students of the Technical Institute, if their ability and application are satisfactory, are at once, on leaving the Institute, provided with suitable posts in the Works of the Company. The Institute is supported by grants from the Government of Bihar and Orissa, Bengal, Punjab and Mysore and by the Company. Applicants for admission are required to be under 22 and to have passed the Intermediate Examination of a recognised University or its equivalent. The entire course is for a period of three years and consists of alternate weeks of class room and mill work. Each student receives a stipend of Rs. 60 per month during the entire course.

So far, 15 students have completed their course of training at the Institute. Two of these, having been trained for the Mysore Iron Works at the expense of the Mysore Government, returned to Mysore. The remaining 13 have been employed by the Company in the following departments:—

Blast Furnaces	...	...	...	4
Open Hearth	...	...	...	3
Bessemer Converters	...	...	...	1
Rail Mills	...	...	...	3
Special Training	...	...	...	2

Total ... 13

The Institute has attracted numerous students from all parts of India and the rigorous selection maintains a very high standard of efficiency. The number of admissions is limited by the number of men who can be recruited for superior positions in the Works and by the size of the classes. During the current year the admissions were 23 and this number was selected out of 2397 applicants from all parts of India.

### CORRESPONDENCE.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR—Anent Lord Morley's views on the Montagu-Chelmsford Reforms, about which you published a letter from the Rt. Hon. V. S. Srinivasa Sastri in your issue of the 22nd January, it may interest your readers to recall a speech made by Lord Morley himself soon after the publication of the Montagu-Chelmsford Report. A short summary was cabled here by Reuter, but the following is a more amplified report.

The occasion was the presentation of a bust of Lord Morley to the National Liberal Club in London by his Indian admirers, prominent among them being Sir K. G. Gupta and Sir Abbas Ali Baig. In the course of his speech acknowledging the honour, Lord Morley took occasion to say that correspondents had asked him what he thought of the proposed reforms. But he would be precipitate if he gave a bold "aye" or "no" of praise or dispraise, though it could not matter if he did. He had given a careful study to the report. "Copiousness," he remarked humorously, "makes everything more respectable to me; it is a literary habit." But he was not going to pronounce on the clauses or on what might happen in the committee stage; and he felt he could not be mistaken in tracing the lineaments of the parental physiognomy of 1809 in the progeny of 1918. Referring to his pro-Indian crisis, Lord Morley observed that he had been reproached for stating that he would not take part in a reform of India that might lead to an Indian Parliament. But he would like to know what was meant by a Parliament. He did not know whether the outcome of the proposals now before the country would amount to a Parliament and what sort of a Parliament it would be. Therefore that might well be postponed. But no one could suppose for a moment that all the convulsion and passion sweeping over the world was going to pass India by.

Nothing could be more irrational than to imagine the people of India as saying that they were out of all this and wanted nothing. There were great and powerful bodies of Indians of whom that was not in the least degree true. As to the immediate proposals, he had the privilege and advantage of being the colleague of the Secretary of State for India; and while he felt that Mr. Montagu's ideas were more likely to be, on the whole, recommended than any other that could be imagined, he deprecated, at that early stage in the discussion, the kind of truculence of tone already adopted by some organs of opinion who treated this serious and important movement in connection with India as if it were a mere passing difference in the public and political life of only the British people. They needed all the freedom from party passion that they could get to pass safely through the difficult position in which they were. He had the highest admiration for the zealous counsels and active experience and influence which Mr. Montagu had brought to bear on the problems of Indian government from the day that he entered the India Office; and the speaker had no doubt Mr. Montagu had continually cast the lead and taken his soundings before making his recommendations. Lord Morley then went on to quote the famous words of Macaulay predicting India's demand for Europe's political institutions as a result of English administration and English education; and he was positive that it would have to be faced. He warned his hearers against the danger of England's falling back into political retrogression and said that those would be just and wise statesmen who did not shrink from letting the imperial public realise all that might lie before them. The situation in India was not to be met by dogmatic negatives; there would have to be considerate treatment whether in the form of Mr. Montagu's proposals or in any other form.

Thus spoke Morley in 1918. It is true he has interjected some phrases of reservation or qualification into his speech; but surely they are not such as to affect to any extent the essential friendliness of his attitude. Indeed, the next speaker on that occasion was Mr. Montagu himself.—Yours, &c.,

D. V. GUNDAPPA.

Bangalore, Feb. 12.

### BOOKS RECEIVED.

- JOHN, VISCOUNT MORLEY: AN APPRECIATION AND SOME REMINISCENCES, By J. H. MORGAN. (John Murray, London.) 1925. 8½ x 5½. pp. 215. 10s. 6d.
- ESQUISSE D'UNE PHILOSOPHIE DE LA DIGNITE HUMAINE. By PAUL GILLE. (Felix Alcan, Paris.) 1924. 7½ x 5. pp. 146. 8 fr.
- THE PUNJAB PEASANT, IN PROSPERITY AND DEBT By MALCOLM L. DARLING. (Oxford University Press.) 1925. 9 x 6. pp. 298. Rs. 9.
- CROP PRODUCTION IN INDIA. By ALBERT HOWARD. (Oxford University Press.) 1924. 8½ x 5½. pp. 200. 10s. 6d.
- RABINDRANATH TAGORE: POET, PATRIOT, PHILOSOPHER. By K. S. RAMASWAMY SASTRI. (Sri Van Vilas Press, Srirangam.) 1924. 7 x 4¾. pp. 249. Rs. 1-8-0.
- CIVILIZATION'S DEADLOCKS AND THE KEYS. By ANNIE BESANT. (The Philosophical Publishing House, Madras.) 1924. 7½ x 5. pp. 142. Rs. 1-4-0.
- A SYSTEM OF NATIONAL EDUCATION. By AUROBINDO GHOSH. Revised Edition. (The Arya Publishing House, Calcutta.) 1924. 7¼ x 5. pp. 55. Re. 1.
- INDIAN LEGENDS. The Victory Series for Indian Students. No. 16. By AMARANATH JHA. (Ram Narain Lal Allahabad.) 1924. 7 x 4¾. pp. 202.
- ISHA UPANISHAD. By AUROBINDO GHOSH. (The Arya Publishing House.) 1924. 7¼ x 5. pp. 131. Rs. 1-8-0.
- YOGIC SADHAN. By AUROBINDO GHOSH. 3rd Edition. (The Arya Publishing House.) 1923. 7¼ x 5. pp. 71. Rs. 0-10-0.
- FIRST CENSUS, 1921. (Government Printer, Sava.) 1922. 12 x 8. pp. 200. 6s.

## SOCIAL PROGRESS.

- |   | Rs. | A. |
|---|-----|----|
| 1. <b>Hindu Social Progress.</b> Being papers collected and edited by N. Subbarau Pantulu Garu, B. A., B. L. ...  | 1   | 0  |
| 2. <b>The Ideal Community.</b> A rational solution of economic problems. By K. Van Gelder....   | 0   | 12 |
| 3. <b>The New Gospel in Social Affairs.</b> An address given at the Queen's Hall by George Lansbury. ...  | 0   | 2  |
| 4. <b>Social Problems: the Message of Theosophy.</b> By Annie Besant. ...   | 0   | 1  |
| 5. <b>Social Re-Construction.</b> With special reference to Indian Problems. By Bhagavan Das. ...   | 0   | 12 |
| 6. <b>Social Reform and Social Service.</b> By Mukund R. Jayakar. ...   | 0   | 4  |
| 7. <b>Social Reform in the Light of the Hindu Scriptures.</b> By A. Mahadeva Sastri. ...  | 0   | 4  |
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