

THE Servant of India

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TOPICS OF THE WEEK.

THE National Liberal Federation's Kenya Memorandum has been followed by that of the Imperial Citizenship Association. This latter follows the same line as the former, and, being prepared by Mr. Andrews who knows the question from A to Z, will be regarded as authoritative throughout India. We need now entertain no doubt as to the view the Standing Committee on Emigration of the Indian Legislature will take when the question will come up before them in August next, and with the adverse decision of the Committee, the Government of India will find it hard to set it aside and persist in their intention to send an official to Kenya. The Memorandum of the Imperial Citizenship Association shows equal concern for the welfare of African natives with the Liberal Federation's Memorandum, and indeed the greatest value of these two documents consists, as observed by the *National Missionary Council Review*, in the fact that they will help much in forcing the question of native trusteeship into the forefront of public attention. The splendid start given by these Memoranda is being followed up in England by Dr. Norman Leys who, expressing approval of the Liberal Memorandum, has from his intimate knowledge of the country shown conclusively that the offer of some land in the lowlands being set apart for Indians is worthless, and by Mr. N. M. Joshi who at the International Labour Conference in Geneva condemned the system of virtual forced labour which obtains in Kenya. Mr. Joshi's contentions were no doubt challenged at the Conference, but their truth can be proved to the hilt.

Colour Bar. FROM the utterances of some members of the South African Party, of which Gen. Smuts is the leader, on the Colour Bar Bill, one would think that the Party is entirely opposed to a colour bar and would permit all races to enter trades and employments without let or hindrance. Look, e. g. at the sentiments expressed by Mr. Nicholls. He "declared that if there was one principle for which labour all over the world had fought, it was the right of the worker to sell his labour in a free market. What a prostitution of labour precedent they were now voting for! Labour all over the world had fought to obtain for the worker the fruits of his labour. The native in this country, according to every labour tenet, had a right to sell his labour in this country without restriction. That was a fundamental departure." However, it was this very South African Party which first made regulations embodying the colour bar, forbidding the native to take up any but menial work on mines and in factories, and acted upon them for the last twelve years. The Hertzog Government was faced, on assumption of power, with a Supreme Court's decision that the regulations were illegal, and the Bill only legalises the old practice of Gen. Smuts. The "fundamental departure" therefore consists, not in imposing new restrictions upon natives which were not in force before, but only in doing straightforwardly what was done clandestinely before. If the South African Party is now converted to the right of every workman to sell his labour where he would without distinction of race and colour, why does it not plead for the throwing open of the whole labour market to all residents of the Union, and pledge itself to do so when it returns to power? Till it does so, the public can only explain the fine sentiments to which expression is given by the South African Party, to be due solely to the desire to dish the Government. We in India must know what exactly lies at the back of the seemingly favourable attitude taken by General Smuts on this question towards Asiatics.

Base Projects. THERE seems to be always something new from Malaya, something that is, of far more than parochial importance. The latest thing is the suggestion of creating "a hill station for officers and men of His Majesty's Army and Navy" in the wild uplands of Pahang at a spot called "Cameron's Highlands," in view of the great Singapore Naval Base that is soon to be. The Straits Settlements Government have already spent £ 1, 250,000 to acquire the site of the Base itself; that of

Hongkong have given £250,000 as a general contribution to the Base: and now the F. M. S. Government propose to spend \$1,200,000 merely on constructing an approach road to an as yet non-existing hill station for the garrison of the Base. An Indian Pioneer battalion, by the way, is to share in the glory, by doing the dirty work of constructing the road. So there is a great ebullition of "loyalty" all round, as will be seen: not of course on the part of the people of these colonies, as the propagandist "literature" hath it, but of British Colonial Office agents there together with some tame Malay chiefs and Chinese millionaires, who are always ready to curry favour with their masters. The rich people of course will benefit—at least immediately by the rise in site values round about the "Base" and as contractors for labour and material required, etc. But where do the common people come in? Of course they don't, in Malaya any more than elsewhere; in fact, a good deal less than elsewhere. Protection against the foreign foe? H'm, yes. Who is he, anyhow? And is a great Naval Base (not to mention a Seaplane Station Poison Gas factory and big "dump" for all the latest bombs etc.) really likely to keep away a "foreign foe"? We should have thought that such a place would attract him, as dung does flies! Let the people of Singapore remember that their prosperity is that of a Singapore which is a free and open port; let them remember that a great fortress and a great emporium are mutually exclusive terms; let them remember the fate of Antwerp during the recent War. But is a small component part of the great and glorious Empire told, not to be selfish but to shoulder cheerfully such risk in the larger interests of the whole? Very well; but is it, we will not say right, but even merely decent, to make them shoulder part of the cost of it as well?

* * *

Scandalous Traffic. ONE is shocked to learn that more than eighty years after slavery was abolished in British India and Indian States, a particularly odious form of slavery is tolerated in the Simla Hill States. These States are not independent like Nepal but are under the Punjab Government, and therefore the responsibility of British Government for the continuance of the evil cannot be shaken off. The practice is known as RIT and consists in the sale of girls and young women for sexual purposes, for sums usually ranging from Rs. 100 to Rs. 500 but sometimes going up to Rs. 2000, by the parents or other guardians in the case of unmarried girls and by husbands in the case of married ones. It is sometimes described as a form of marriage, but one finds no essential feature of the marriage relation in it. There is no limit to the number of girls that one might purchase, nor any restriction as to selling any of them again, and in this way they may change hands any number of times. If the sale and purchase were confined to the hill tribes one might recognise it a form of marriage and allow it to undergo change in the natural process of time. But it is not so, the girls are purchased by the people of the plains for immoral purposes, a notori-

ous traffic in them exists and they finally swell the ranks of prostitutes. The practice was stopped in British India long ago. Some of the States have followed the example of British India and prohibited it; but several of them have put no check on it because, according to the Himalaya Vidiya Prabandhani Sabha of Simla, which is making commendable efforts for the suppression of the evil, those States are making revenue out of the traffic by claiming a percentage of the sale money! What is most surprising is that the practice has been allowed to exist so long, around the summer capital of the Governments of India and of the Punjab, without the Political Department putting an end to it. What can be more scandalous?

* * *

India and Wembley. THE report of Mr. S. G. Sastri, officer in charge of the Mysore court at the Wembley Exhibition, is lucid, interesting and instructive. Apart from the sentimental value of participating in the Exhibition, he is of the opinion that India did not benefit by it because: "The trade between India and the United Kingdom has been so thoroughly organised, the resources of India as a supplier of raw materials are so thoroughly well-known in England, and also the needs of India for manufactured articles have been so accurately known by the manufacturers and merchants in England, that it was not at all a matter for surprise that this Exhibition did not serve to open out any new lines of development between India and the United Kingdom." There was an amount of retail trade in certain special lines of articles, but Mr. Sastri does not expect any large exports of them in coming years. Continental buyers, who are now getting their Indian products through English middlemen, showed an inclination for direct dealings with India, but this desirable object is difficult to achieve owing to the strong combination of British shipping firms and English merchants in England and India. Mr. Sastri points out a positive disadvantage—"This Exhibition has afforded another opportunity to British manufacturers to copy out and produce on a large scale, on the principle of mass production, many of the hand-made articles produced in India." So far as the special products of Mysore are concerned, chief among which are the products of the Bhadravati Iron Works and silks, he points out that in the case of the former there is difficulty in putting on the London market adequate quantities of the required quality, and that in the case of the latter the competition of China, Japan and France is formidable. He sees a limited market for sandalwood articles and lacquerware toys, but for perfumes, timbers, &c., there is practically none. On the whole, it will be more profitable for Mysore to think of the Indian market than the foreign one—which is a lesson well worth learning at the cost incurred by the State on the Exhibition. But care should be taken not to forget it too soon.

* * *

Rabies. COL. W. G. PRIDMORE, in a review of "Louis Pasteur," published on another page, says that the death rate from hydrophobia among persons treated for however short a period, is 1%. But the efficacy of anti-rabic treatment cannot be fully appreciated unless we exclude from the fatal cases those who died during treatment, i. e. those who did not receive full benefit of the treatment, and those who died within 15 days of the end of the treatment, 15 days being the incubation period for rabies. When allowance is made for such cases, it is found that the rate of failure of the

treatment is only $\frac{1}{2}$ per cent. But of course in cases of hydrophobia prevention is far more important than cure, and in this connection the need for abolishing the practice of allowing dogs to be free and unowned in villages and towns cannot be too strongly emphasised. If only people who own bitches see that such puppies as are not taken away to be owned and looked after are destroyed when young, they will do a great deal towards checking the prevalence of rabies. The Officiating Director of the Pasteur Institute at Kasauli recently had occasion to stress the following points in a letter to us:—

"1. That if a dog is bitten by a rabid animal it should be destroyed, failing which it should be kennelled for 3 months and then kept on the chain for another three months. (Reason: Most such dogs get rabies usually within three months, sometimes later between 3 and 6 months, sometimes but seldom later than 6 months.)

2. That the saliva of a rabid dog is infective for an unknown period, but within a limit of 10 days before the dogs show symptoms of rabies. So if a person is bitten by a dog that is not obviously rabid, he should have the dog tied up and observed for 10 days. If the dog remains well there is no danger, but of course at the first sign of rabies in the dog the person should be treated. There is one exception: if a person is bitten on the face, head or neck he should not wait for signs in the dog, but should begin treatment at once. A small delay in such cases is much more dangerous than in bites elsewhere."

* * *

"United Action." WHILE Mr. V. J. Patel seems so keen on unity, other Swarajists are still uncompromising as ever, as will appear from a paragraph that appeared the other day in the Allahabad *Leader*:

Forward concludes as follows its latest article on 'united action':—'The nation has definitely and deliberately repudiated the Reforms and this fact of its repudiation must be accepted before there can be any talk of unity or of a united Congress. That is the working basis, the irreducible minimum allowed by national self-respect and national interest.' What exactly is sought to be conveyed by 'repudiation' in this passage? We suppose it must mean one of the following, *i. e.* 'disown', 'disavow', 'deny', 'refuse to recognize or obey (authority)' or discharge (obligation). In concrete language, does *Forward* mean that the willingness of Liberals to pursue tactics such as have been followed by Swarajist M. L. C.'s in Bengal and the Central Provinces, to break up ministries and to decline to allow any to function and themselves to accept office, and such as have been adopted frequently in the Assembly under Mr. Nehru's leadership, such as the wholesale rejection of demands for grants and of the Finance Bill,—that such surrender by Liberals of convictions and principles of policy a condition precedent of 'united action'? If *Forward* does mean this, it will be convenient if it says so plainly, for we all shall know then where we stand, and what are the prospects and the limits of 'united action'. So far as the public discussion has gone, the writings of *Forward* (of which no less a man than Mr. C. R. Das is the editor-in-chief) *Swarajya*, the *Mahratta* and some other papers, and the speeches of certain Swarajist leaders like Mr. Srinivasa Iyengar do not improve the position. Let some of the writers in the Swaraj party press be assured of one fact. Liberals have been evincing a keen interest in the subject of unity because of the requirements of the country and not in individual or party interest.

MEDICAL INSPECTION OF SCHOOLS.

IN most progressive countries of the world provision has been made for the universal and compulsory medical inspection of school children. We in India, who are still very far from the goal of universal education, have not yet begun even to think seriously of medical inspection. A stray attempt has here and there been made by an enlightened voluntary management, as by the Theosophical Education Trust in its primary schools in Madras; but as regards a State-wide attempt, the first, so far as we are aware, was made in Travancore in its last administrative year, and it was a small beginning confined to English schools. Its example however, is now being followed by Madras, the Government of which has recently issued an Order on the subject: It is also a small beginning and is in the nature of a timid experiment. On this experiment the Government of Madras has launched after a long consideration. For in February 1920 it sanctioned a scheme of grants-in-aid for the medical inspection of pupils in secondary schools under the management of local bodies and under private management, but some time later it caused the scheme to be held in abeyance, 'as questions were raised *inter alia* as to the scope of inspections, the agency which should carry them out and the arrangements to be made for co-ordinating the results.' One would think that such elementary 'questions' would have been considered before any scheme was sanctioned, but the Madras Government not only did not do so but took nearly three and a half years to find a solution for them after they were raised. This delay shows how little importance the Government attached to the subject, but we cannot well blame it, for other Governments have not even thought of the subject.

The scheme now sanctioned is also confined to recognised secondary schools for boys, school departments of colleges and training schools for masters. Every pupil is to be examined at the time of his admission and once a year thereafter. The inspection is to be conducted by local registered medical practitioners, selected or approved by the Director of Public Instruction in consultation with the Surgeon-General, preference being given to civil assistant surgeons in Government employ. The maximum fee payable to the medical officer is fixed at twelve annas per pupil for the initial examination and six annas for the subsequent annual examinations. In the case of Government schools the medical officer will be a Government servant and he will be paid at the maximum rates, one third of which will be recovered from the pupils by the levy of a special fee. In the case of schools managed by local bodies and private agencies the remuneration to the medical officer may be lower, and the schools will get a grant-in-aid equal to one third of the expenditure actually incurred, provided that at least an equal amount is collected from the pupils by special fee.

It is an obviously cautious scheme. It provides

only for the medical inspection of the pupils and leaves the treatment of the diseases to be arranged for by parents. It applies only to secondary schools for boys and the examination of girls is not thought of even where lady doctors are available or could be made available. Even for the schools to which it applies it does not make medical inspection compulsory, but makes it dependent on the willingness of the school authorities. In practice it may not make much difference, but we would not be surprised if some private agencies, not sufficiently alive to the importance of medical inspection and leading a sort of hand to mouth existence, should not take advantage of the scheme because they would have to find a part of the cost from their own funds. But in spite of it all it is something of a beginning and is to be welcome on that account.

One, however, might well ask whether the Madras Minister for Education could not have taken a bolder step. The number of male students in Madras in the secondary and training schools together at the end of the year 1923-24 was about 160,000 and if all of them came under the scheme at once and were medically examined, the cost to Government in the first year would not much exceed Rs. 40,000, for Government secondary schools are remarkably few in Madras Presidency, and in subsequent years it would be only about Rs. 25,000. This is too small a provision for the Minister to make. To give the best results medical examination should be made early, so that defects may be rectified soon. It is therefore that wherever it has been introduced, it is made applicable to children of primary schools. Nor is the inspection made annually but at intervals of two or three years. In England the first examination is made at the time of the pupil entering school, the second when he is between 8 and 9 years and the third when he is between 12 and 13. The Madras Minister for Education could very well have introduced a similar scheme applicable to primary schools, without the cost proving excessive. At the end of 1923-24 the total number of boys in primary schools was about 1,580,000. If all of them came at once under medical inspection the cost to Government under the present scheme would be only about Rs. 4 lakhs. But supposing that aided primary schools would require a more liberal grant-in-aid than aided secondary schools, even then the cost would be only about Rs. 6 lakhs. This is in the first year. In subsequent years, if the inspection is made annual, the cost would be only a half of it, with something more on account of initial examinations. But if the subsequent examinations are made at intervals of two or three years, the cost would be very much lessened and not exceed Rs. 3 lakhs under any circumstances. So far we have proceeded on the assumption that all boys in primary schools would come under the scheme. But in the nature of things it is an impossibility, for qualified medical men are not available in rural areas and children of rural schools cannot be examined unless Government appoints a special staff of school physicians as is

done in most European countries. Such a staff not being contemplated at present, it can be put in force only in urban areas. The cost then would probably not exceed a lakh of rupees. But even if it required two or three lakhs it should not be difficult for the Madras Minister of Education to provide for it. It is quite a small sum compared with the total expenditure incurred by the Government on education, which in 1923-24 amounted to Rs. 137 lakhs. We should therefore urge Sir A. P. Patro to make the scheme applicable to primary schools in all areas where competent medical men are available.

The remarks we have made above apply *mutatis mutandis* to other provinces as well. It should be quite an easy matter for the Ministers of Education in various provinces to introduce medical inspection of schools in urban areas. In the major provinces it would cost only about a couple of lakhs each and in the minor provinces much less. The question will naturally be asked whether whatever amount is available should not be devoted to the expansion of primary education. No one in this country will under-rate its importance; but considering the benefit to be derived from the medical inspection of children and its comparatively small cost, we should not hesitate to give priority to the latter. In most countries where medical inspection of school children is instituted, arrangements are also made by the State for the correction of defects. The matter is not left entirely to the parents. Such arrangements would have to be made in India also, but for a beginning we may be content with mere medical inspection.

A SWARAJIST GESTURE.

A GESTURE of reconciliation and peace from such an one as Mr. Vithalbhai J. Patel must always appear a very notable event, and so it did appear to the public of Poona who listened to him on 27th May last. Mr. N. C. Keekar, who presided on the occasion, observed that when a man known to be so fond of contention and strife as Mr. Patel stressed the need for unity between all political parties, it might well be taken to be an indication of a wide spread desire in the country to sink all differences, if that course be at all possible. If Mr. Patel's present mood be typical of the frame of mind of the Swaraj party in general, the prospects of reunion are very bright indeed. In the first place Mr. Patel in this speech openly justified the complaint of the Liberals and Independents against the handing over by Mahatma Gandhi of all politics, so far as the Congress was concerned, to the Swarajists and the monopolising by that party of Congress recognition of Council work. This arrangement, he admitted, was most unfair to those who happened for the moment to be outside the Congress but would gladly re-join on honourable terms. The moment they entered the Congress, they must in reason be recognised to be as much the agents of the Congress in the Councils as any of the parties which are now inside the Congress. Mahatma Gandhi himself never allowed the

justness of the claim, so much did he give in to the Swarajists. It is therefore of the utmost importance that a leader of the Swaraj party itself should plead for a fair field and no favour in Congress politics.

Mr. Patel's speech is particularly welcome for another reason. It made an open confession of the fact that Swarajist policy had undergone radical modification since it was first outlined. The Swarajists had changed, he added, because now they knew better. Wholesale opposition they had definitely given up, having found out to their cost both the futility and the harmfulness of that course of action. This remark Mr. Patel illustrated by the throwing out of the budget by the Swaraj party, without considering individual items in it. The futility of this step was obvious, because the administration goes on just as if the Council had supported the budget, but it was positively injurious because the Council by such obstructivist tactics merely lost an opportunity, observed Mr. Patel, to discuss the merits of the budget and thus influence the policy of the executive Government, as former Councils had undoubtedly influenced it. Mr. Patel is thus prepared to advocate a change in methods for the benefit of the Swaraj party. It is not as if the Swarajists reject the budget *en masse* everywhere. In fact in all but two provinces, they participate in the discussion of the individual merits of the different items composing the budget, but what Mr. Patel desires is that even in provinces where the Swarajists are in a majority or are numerically the largest single group they should now give up the rôle of mere obstructionists. We are not surprised that the leaders of the Swaraj party have come to this conclusion; what we are surprised at is that at least one of these leaders should come forward to avow the desire for a change in the policy. Nothing is more natural than the fact that the Swarajists should take frequent somersaults, but our past experience of this party had taught us to expect that while in the act of taking somersaults, the leaders would stoutly maintain that they had remained true to their old policy. It is most refreshing to find that a Swarajist of such eminence as Mr. Patel believes that the Swarajist policy must change and says so.

If the change desired by Mr. Patel is effected, there will be a complete transformation of the former attitude of the Swarajists. They first started with obstruction pure and simple. Their only business in Council was to oppose all that proceeded from Government. It would indeed not have been consistent with non-co-operation principle to do anything else. Then they suddenly added a proviso, which changed the whole tenor of their policy. They said that obstruction would be practised only in provinces in which they were in a majority and that they would be at liberty to refrain from opposing and even to support Government measures in other provinces. How their numerical weakness justifies them in doing what they regard as essentially wrong and sinful has never been explained. By means of this single proviso, the Swarajists were able to shake off responsibility in all but two pro-

vinces, and if Mr. Patel's suggestion is adopted, even in these two provinces the Swarajist policy will be suspended. The reasoning in both cases is the same. First they said, "Why vote against the Government when by so voting we cannot bring about a deadlock? We may as well refrain from voting or even vote with Government. Obstruction can be taken up only when we are in a clear majority." Now they say, "Why vote indiscriminately against Government even in provinces where we are in a majority, when in all provinces we do not yet command a majority? There is no use bringing about a deadlock in one or two isolated provinces; so better suspend obstruction till you are in a position to bring the Government machinery to a standstill in all the provinces at the same time." The Swarajists have apparently no idea that obstruction is practised only where obstructionists are in a minority. Parnell's is perhaps the best instance of successful obstruction in any legislature of the world, and these obstructionist tactics were exercised by his party when they were in a minority and because they were in a minority. The Swarajists' reasoning is thus faulty to a degree. But what they wanted was not so much a reason as an excuse for change, and they had it in the fact that in all but two provinces they were in a decided minority. If this excuse served them when they renounced their original and distinctive principles in provinces other than the Central Provinces and Bengal, there is no reason why the same excuse or a similar excuse should not be used by them in turning down their policy even in these two provinces. It is very funny to see Mr. Patel expressing the fear that if in only one or two of the Provinces an obstructionist policy were pursued, it would result in the withdrawal of the reforms. We had all thought that there would be no material loss to the country if the present altogether unsubstantial reforms were withdrawn. The Swarajists then do not regard the prospect of a return to the pre-reform administration, with which the Central Provinces and Bengal are encountered, with such utter unconcern as at one time the public had believed?

We would not, however, speak derisively of the Swarajists when they have returned to what we have always believed to be sanity, by however devious paths they may have reached it. We would, on the contrary, firmly grasp the hand of fellowship which Mr. Patel seems to offer to all Liberals and Independents. The only question is whether other Swarajists are of the same mind. It may be that others have tired of the barren policy of obstruction just as much as Mr. Patel, but we do not know if they will have the same candour to avow their innermost sentiments as Mr. Patel has done. For in the absence of such candour there will supervene many difficulties in the way of reconciliation. But this much we can say on behalf of the Liberals, and we say it in all sincerity, that if the Swarajists will abjure obstruction and revert to normal constitutional agitation, they will have no more cordial friends and collaborators than the Liberals.

A LETTER FROM LONDON.

(FROM OUR OWN CORRESPONDENT.)

LONDON May 14.

BUDDHA DAY.

BUDDHA Day was celebrated here last Friday, at the Essex Hall, by the Buddhist Society, the Buddhist League, and the Buddhist Lodge of the Theosophical Society. The platform was tastefully decorated with flowers, and the central table was arranged as a shrine, with a seated figure of the Buddha upon it. Quite a number of people were present, mostly, of course, Europeans. Among others, the speakers included Mr. C. P. Melalesekera, Mr. A. de Zoysa, Mr. A. P. de Zoysa and Miss Pearl Fernando. The last-named lady made a very devotional appeal to the assembly to seek the way of Enlightenment and walk in the footsteps of the Buddha. Mr. Christmas Humphries, the president of the Buddhist Lodge of the Theosophical Society, pleaded that his hearers should try to bring into realisation the great principle of the Buddha's teaching, that of peace among all created things. During the evening, Mr. Frederick J. Payne, the Chairman, called attention to the fact that a shrine room has been open for some time in London, at No. 78, Lancaster Gate, where all of us, people of any creed, are welcome. The room is largely used, and acts as a religious centre for Buddhists in this country, and as a propaganda centre for the dissemination of the truths that the Master taught His followers.

ASIATIC SEAMEN IN LONDON.

On the initiative of Lord Winterton, whose attention, during his last period of office, had been called to the unsatisfactory position of Asiatic seamen in this country, the special notice of shipowners and local authorities in East London, as well as others interested in the matter, was directed to the unsuitable common lodging houses for their accommodation. The Lascar Welfare Committee had done something, with the aid of a number of active ladies and gentlemen, mostly belonging to the resident Indian community, assisted by a small band of enthusiastic Indian students, to give the stranded lascars some social entertainment, and in this the Ceylon Students Association had given some help. The Asiatic Stranger's Home, however, was the principal centre to which the seamen had been directed for their shelter and food, and the small sub-committee set up by Lord Winterton had found that this was the best place among all those investigated, both as to general surroundings and for the general convenience of the occupants. The Home has been for some time in receipt of subsidies from the Government of India and several Colonial Governments. I believe that the Government of India's contribution is about £ 200 annually, and is certainly proportionately far below what should be officially contributed for the maintenance and welfare of the Indian lascars, who are a responsibility of the Secretary of State for India, and who furnish the great majority of the occupants of the Home. Owing to the greater interest that has latterly been stimulated, the number of lascars passing through

the Home during 1924 rose, from 948 in 1923, to 1666. In other words it nearly doubled, and at last week's annual meeting, held under the presidency of the High Commissioner, in the absence of Lord Winterton, it was shown that the daily average of admission was 76, and included during the year 123 men entirely destitute. Largely owing to this increase in the number of admissions, the deficit upon last year's working was £1,123. An endeavour is being made by the Board, through the secretary, Rev. Mr. Stephens, who is undertaking the work without any attempt at religious bias of propaganda, to wipe out this deficit, which, it was stated, was partly due to the necessity of having to charge a low tariff to encourage shipowners to use the home for their crews. It may be suggested that the shipowners, who derive so much advantage from the employment of Asiatic seamen on the Eastern run, be invited to devote a portion of the contributions made on the voyages by passengers to seamen's charities to the upkeep and maintenance of the Home. I understand that, at present the whole of the collections made on board go to British seamen's charities. Meanwhile, the re-established Lascar Welfare Committee, whose President is Lady Chatterji, who is throwing herself enthusiastically into the work, Chairman, Mr. A. Yusuf Ali, and Vice-Chairman, Mr. H. S. L. Polak, is taking up the work of entertainment at the Home with much energy, and the ladies, especially Mrs. Bhattacharya and Mrs. Palit, have taken up weekly visiting at the Home, in order to get into touch with the seamen and discover their social needs and how to satisfy them.

INDIAN AFFAIRS

Lord Winterton has made it clear that the Government are not prepared to make any statement on Indian affairs until the present conversations between the Secretary of State and the Viceroy have pursued their course. Col. Wedgwood and the other members of Parliament, eager as they are for information, realise the futility of pressing for a day for the discussion of Indian affairs on the India Office Vote so long as that department does not know its mind and has nothing to say for public consumption. Not that anyone expects a great deal from the discussions that, we are authoritatively assured, are now being conducted. And it is thousand pities that, at this time, no one of importance from India is here to give the Indian side prominence and put things in a better perspective than they are likely to be left by the officials that are solely handling things at the present moment. We here are more or less led to believe that there is in India very little real interest taken in the result of these discussions, or else that Indian opinion is so divided that it is hopeless to look to it for guidance. We are still awaiting the text of the Commonwealth of India Bill, as finally drafted, and information as to the extent to which it has Indian backing. One thing will be certainly misunderstood, namely, the attitude of those who complain of the present constitution mainly on the

ground that it was the product of British statesmen and officials, and at the same time remain silent when an attempt is made to formulate the terms of a constitution by Indians themselves. Critics cannot have it both ways in India, any more than those adverse to Indian aspirations ought to be allowed to have matters on this side. In the meantime, the only clear-cut observation in Parliament was that of the Speaker, who warned members against the mistake of asking a lot of questions regarding matters that have been made subjects in which the local legislatures enjoy jurisdiction. The Speaker's warning cuts at both Tory and Labour questioners, and makes it still more difficult to frame questions that will pass the scrutiny of the officials at the Table of the House.

THE ORMSBY GORE REPORT.

At last the Report of the Ormsby Gore Commission, composed of the present Under Secretary of State, Mr. Linfield (Liberal), and Major Church (Labour) has been published, and already the Stationery Office is sold out. The Report is obviously based upon incomplete information. The Commission was confined to an examination of the matters included in the terms of reference of the Southborough Committee in East Africa itself. It was expected that the information thus obtained would be supplemented by an examination of other witnesses and data in London, but this anticipation is frustrated by the virtual dissolution of the Committee by Mr. Amery, the Colonial Secretary. In certain respects the conclusions of the Report are, in fact, inconclusive and unsatisfactory. The Report itself goes further, in a liberal direction, than any previous one has done, but it is easy to see, from the often conflicting remarks, and the main conclusions of the Commission, that they have not been able to escape the pressure of vested interests and the influence of British economic demands upon tropical products. Mr. Linfield, curiously enough, goes considerably further than his Labour colleague, who has rather failed to carry the members of his party with him in the deductions that he has drawn from his observations. So much more to the credit of the Labour Party, which is now engaged in drawing up a statement of the Party views on the subject of African affairs. It should, when completed, be a document of considerable value and importance, especially in the light of Dr. Norman Leys's recent revelations in Kenya. The Report makes great play upon the so-called contact with European civilisation, by working on the estates of the white settlers. It is sought to bring this doctrine into conformity with that of trusteeship, as laid down in the famous White Paper, and to show that this is not incompatible with inducing the native to work in his own reserve. Work is the panacea for all African evils, and it is, in the main, assumed that the native does not work at all, or else insufficiently in the reserves. On the other hand, Mr. Linfield, in a separate memorandum, notes that the two methods of attack cannot go together, owing to the

small number of able-bodied natives available for labour. The whole Report, from this point of view, deserves close examination and keen criticism, and will doubtless receive this after Whitsun, when the Labour Party will formally ask for a day to be fixed to discuss the Colonial Office estimates, so that the Government and its critics may hammer away at each other face to face. The proposals especially attributed to Mr. Ormsby Gore, for large railway development, in the wake of which important economic advantages are expected to flow, will specially attract the criticism of those who are ever watchful of the interests of the British tax-payer. This gentleman habitually expects to receive benefits without sacrifices and the sacred books argue that there is no benefit without sacrifice. Apart from scriptural admonition, as Mr. Linfield points out, without population for increased production, it is of little use to provide the means of transport for non-existent goods.

KENYA AND INDIANS.

From the Indian point of view, the Report is most noteworthy for the fact that it is entirely silent on the matters in controversy between the Indians and the white settlers. That is to say, it makes no direct observations upon them. But this is merely a surface deduction. The Report is really eloquent upon the subject. The Indians have throughout alleged that the white settler interest had done much for the economic subjugation and spoliation of the natives, and that the local Administration and the Colonial Office behind it, had been largely subservient to the demands of these settlers at the cost of their native wards. The Report, as the *Manchester Guardian* concludes, admits, if impartially read by a penetrating mind, the truth of these allegations, and does little to suggest how the old condition of affairs should be radically altered, so as to give real effect to the doctrine of trusteeship. Moreover, and this is of the highest significance, there is not a single word in the Report, so far as I have been able to discover, that lends the slightest colour to the allegations of the white settlers that the Indians are an economic danger to the natives, upon which was based the assumption of the White Paper that Indian immigration should be restricted. There are few passages that recognise the existence and importance to the economic fabric of the East African territories of the Indian population, but of these there is hardly one that does not read most favourably to the Indians. Yet we find one of the Tory dailies remarking that the Report justifies the white settlers and disentitles the pro-Indian advocates from receiving attention at the hands of John citizen. I hope that, when this Report is discussed in the House, some emphasis will be placed upon the completeness with which the Indian position has been justified and the thoroughness with which, by implication, the Indian character has been vindicated. It is sincerely to be hoped that there will be no dallying, either in Kenya or in India, with the Government of India's proposal to send an officer to examine the suggested reservation of land in the Lowlands for Indian settlement, by

way of set-off for the reservation of the Highlands for Europeans only. To do so would be to wash out much that has been admirable in the Indian attitude of disinterestedness in the past, and give cause to the heathen to rejoice, for the Indians would have joined the ranks of dispoilers of the native and they would have lent much force to the doctrine of racial segregation.

REVIEWS.

LOUIS PASTEUR.

LOUIS PASTEUR. By S. J. HOLMES. (Chapman & Hall, Ltd., London.) 1925. 7¾ × 5¼. pp. 246. 7s. 6d.

DR. LOUIS PASTEUR is known to most of us in connection with Pasteur Institutes and Hydrophobia, but the public knows little about his early work and what led to his discoveries in the world of acteria.

Dr. S. J. Holmes, Professor of Zoology in the University of California, has just published a very welcome and delightful little book on the life of this remarkable man. In 246 pages the author has made this genius live again and we, in India especially, welcome the work.

In the first chapter we learn something of the home life, early training and ambitions of this promising lad who was to become such a king among scientists. During his experiments in crystallography and polarization of light, Pasteur's observation of the fermentation of tartrates, when contaminated with small amounts of albumin, took him across the boundary that separates chemistry and biology. In this way was Pasteur led to micro-organisms as the object of his research.

Pasteur was evidently far in advance of his time. As a teacher he was practical and laboured to improve and enliven laboratory instruction. He did all he could to avoid dryness and make the subject he taught fascinating.

Chapter V deals with the question of spontaneous generation. To us, nowadays, when every school-boy knows something about germ life, it seems ludicrous that scientific men should have had to spend so much time in proving that there is no such thing as spontaneous generation; but for years scientists such as Pouchet and Bastian, with their school, contended that there was such a thing. Pasteur set himself the task of disproving the fallacy. The joy he must have experienced in discovering bacteria and the part they take in putrefaction and fermentation could only be exceeded by that of a Columbus or a Vasco de Gama and other discoverers of new lands. So Pasteur eventually established the truth of the dictum "Omne Vivum e Vivo." Pasteur was a genuine seeker after truth. His scientific pursuits were not undertaken for fame's sake. He was not ambitious for ambition's sake.

In the next chapter the author relates how the religious world became agitated and drawn into the discussion of spontaneous generation. Pasteur is

quoted thus: "This is not a matter of religion, philosophy, atheism, materialism or spiritualism. It is a question of fact. I took it up without preconceived ideas and if experiment convinced me that way, I was as ready to maintain the existence of spontaneous generation as I am now persuaded that those who affirm it are blindfolded."

Dr. Holmes rightly observes: "The purely scientific attitude of mind is hard for many to appreciate. The true scientist endeavours to exclude all bias which may obscure his vision of the truth, to follow humbly without regard to preference or desire, wherever evidence may lead, regardless of consequences to his preconceived opinions. To close his eyes to evidence against his cherished convictions is, from the point of view of the seeker after truth, not only unwise but immoral. But now how often do we sin against the cause of truth, preferring to adhere to our own opinions rather than to bring them to the test and to give them up, if the balance of evidence turns against them."

Such a scientist was Louis Pasteur. He worked for the truth alone. There are delightful sidelights in the book on Pasteur's family life. Madame Pasteur was an appreciative partner and seems to have submerged all selfish feelings in her efforts to be cheerful and to do all in her power to encourage the great man. The author dwells on the delightful personality of Pasteur. He inspired respect and affection. He was no cold, mechanical seeker. He was a man and loved as such.

The author gives several pages to Pasteur's work in investigating vinegar and wine-making, both of which industries he revolutionised by his discoveries. Another of Pasteur's benefits rendered to mankind was the outcome of protracted research into the silk-worm disease, which almost ruined the French silk industry. For six years he laboured at this with ultimate success and saved the industry. After his strenuous efforts in this investigation, he was struck down by a paralytic stroke and he had to wait patiently for recovery before he could resume his research work.

Then came the war with Prussia. He had seen his own children die of infectious disease. He had also been deeply impressed by the sufferings of the troops during epidemic disease. Naturally his active mind wondered if germs could have anything to do with these diseases in man. At this time Pasteur became associated with Lister, who had profited by studying Pasteur's work on fermentation. Lister, in a letter quoted by the author, fully acknowledges his indebtedness to Pasteur. It was soon found that by employing antiseptics which were known to kill germs the results of surgical operations which had formerly been disastrous, owing to gangrene and infection, could be safe-guarded.

The book is as full of thrills as many a novel. Pasteur's discovery of attenuated cultures and their use in producing immunity must have been a thrilling experience. His success in demonstrating the efficacy of attenuated Anthrax cultures and Splenic Fever is told with dramatic effect. This marvellous

discovery ushered in the dawn of a new era in medicine. Chapter XI gives the history of the discovery of Pasteur's cure for Hydrophobia. This treatment, which has been so simplified that patients can now be treated in their own houses, has reduced the mortality of hydrophobia patients to less than 1 per cent.

"The conquest of Hydrophobia was the crowning achievement of the hero's life." The remainder of his career was devoted to the Pasteur Institute in Paris and to superintending the treatment of the patients. Pasteur did more for France, nay for the world, than any single human being has done and it is no wonder, when an enterprising Paris newspaper asked for a vote as to the greatest man France had ever produced, that the first place was given to Dr. Louis Pasteur.

The biography has been treated by Dr. Holmes in a most fascinating and delightful manner. There is not a dull page in the book.

No one who is interested in his fellow-men should miss the opportunity of reading this biography. It has 14 illustrations, the last being that of Dr. Pasteur's tomb at the beautiful chapel which occupies a position in the base of the Paris Pasteur Institute, where the great benefactor of mankind was laid to rest; and over which, in the great Institute his work still goes on.

Both the author and the publishers, Messrs. Chapman and Hall, Ltd., 11 Henrietta Street, London, are to be congratulated.

W. G. FRIDMORE.

**PHILANTHROPY AND FIVE PER CENT.
LEGISLATIVE HISTORY OF AMERICA'S
ECONOMIC POLICY TOWARD THE
PHILIPPINES.** By JOSE S. REYES, PH. D.
(Columbia University. Selling Agents Long-
mans, New York.) 1923. 10 x 8. pp. 205. \$ 2.25.

IN his letter of instruction to the American Peace Commissioners at Paris, President McKinley wrote among other things, "Without any design or desire on our part, the war has brought us new duties and responsibilities which we must meet and discharge as becomes a great nation on whose growth and career from the beginning the Ruler of Nations has plainly written the high command and the pledge of civilization." The following was the President's private memorandum on the subject: "While we are conducting the war and until its conclusion we must keep all we get; when the war is over we must keep what we want." On this 'mosaic of motives,' as Dr. Reyes calls it, the economic policy adopted by America toward the Philippines throws considerable light.

Immediately after the ratification of the Treaty of Paris the constitutional relation of the newly acquired territories to the United States had to be fixed. As these could not be incorporated in the 'United States', the alternatives were either separation or the status of a colonial dependency. Would the Constitution apply in its entirety to the new dependencies? Were they 'foreign countries'

within the meaning of the U. S. Tariff Act of 1897 which levied import duties on goods from foreign countries? These questions came up for decision before the Supreme Court. In a series of cases, usually known as Insular Cases, relating to the legality of applying the Tariff Act of 1897 to colonial products, the verdict was given that the newly acquired territories were not "foreign countries." "The status of the new annexations was practically settled on commercial and political grounds, before the constitutional questions involved came up for adjudication." The Insular Cases "gave to the Congress practically unhampered power in the government of the new possessions. Thenceforward Congress could, if it chose, make imperialism and its consequences as sweet a dose as it could possibly be made and keep away from the American people and American interests that which was distasteful and bitter."

The factors which shaped the American-Filipino tariff policy were mainly as follow: (1) Extension of markets for American goods and free entry of or low duty on them. (2) Protection of American agricultural industries, chiefly sugar and tobacco, from the competition of colonial sugar and tobacco by imposing protective duties. (3) Control over such colonial raw materials and agricultural products as did not compete with American products, e. g. Hemp, by placing them on the free list of the U. S. Tariff Act and exempting them from paying export duty when shipped to U. S. (4) Ten years' agreement with Spain to allow Spanish goods the same privileges as the American goods in the Philippines. This prevented the adoption of discriminatory tariff or free trade between the Philippines and the United States before January 1909 when the Spanish agreement expired. Before that date free trade would not have given America any special benefit for it would have resulted not only in the free entry of Spanish goods in the Philippines but also of those nations with whom America had entered into most-favoured-nation trade agreement. Besides it would have seriously impaired the Philippine revenue. (5) Sufficient revenue to carry on the American-Filipino administration.

The series of Tariff Acts passed between 1901 and 1913 illustrate the factors. Classification of American goods, specially textiles, in a manner best calculated to retain the Philippine market for the American manufacturers (Customs Tariff Act, 1905 and Amendment to it 1906) and the levying of a surtax of 100 per cent on textiles having 'false selvage', common in European cotton goods, effectively eliminated the possibility of serious competition. Hemp was put on the free list of the U. S. Tariff Acts and exempted from paying export duty when shipped to the United States. Protective duties were imposed on Philippine sugar and tobacco, while American goods paid low duties in entering the Philippines. The Tariff Acts provided 'on the Philippine end of the line a tariff for revenue and at the American end a tariff for protectionism.' Between 1902 and 1913 intermittent efforts were made in the Congress

to reduce import duties on Philippine sugar and tobacco and every time the 'sugar battalions' and the 'tobacco brigades' won. Dire consequences were threatened to legislators going against sugar and tobacco interests and before a House of Representative Hearing a representative of the sugar interest exclaimed that "the sugar people could not understand how people were so ready to christianize and enlighten all the heathens on the face of earth at the expense of home sugar industry." In August 1909, when the Spanish agreement had terminated, a tariff bill was passed which provided for (1) free entry of American goods without limit as to quantity and place of origin and (2) free entry of Philippine goods in America *except sugar and tobacco*, which were to be admitted free of duty up to a certain amount, a provision which securely safeguarded the sugar and tobacco producers of the United States from colonial competition. A noticeable feature of the American-Filipino tariff policy is that while the question of the import duty on American goods evoked very little discussion, proposals to reduce duties on Philippine products called forth prolonged and passionate discussion in the Congress. "This was so because there was agreement as to policy in the one case and disagreement in the other. American economic interests were united in the desire to capture the Philippine market as against other foreign traders. They were divided when it came to admission of commodities from the islands in exchange for American goods." With the advent of the Democratic régime the restrictions on the importation of sugar and tobacco were abolished and all taxes imposed on Philippine exports to foreign countries other than the United States were repealed. The free trade relations then established were not changed either by the 'Emergency Tariff' of 1921 or by the Tariff Act of 1922. In the matter of coast-wise shipping legislation the dominant desire, though postponed from year to year, has been to confine the American-Philippine and inter-island carrying trade to American vessels. After the European War America found herself in possession of a very large tonnage of merchant marine. How could it be best utilized? The answer was the Merchant Marine Act of 1920. It was a revival of the old English Navigation Laws under which the forefathers of the modern American legislators had once chafed. Section 21 of the Act provides that the Act should be operative only after a proclamation by the President declaring that adequate shipping facilities have been established. The strong opposition by the Filipinos to this retrograde Act has delayed its execution.

The Philippine Autonomy Act of 1916 conferred on the Philippine Legislature power to pass tariff laws applicable to Philippine trade with foreign countries *other than the United States*. When it is remembered that expressed in percentage the Philippine-American trade represented 61 per cent. (248,973,616 Pesos) of the total Philippine foreign trade in 1921, the extremely limited nature of the fiscal control given to the Philippine Legislature becomes apparent. In the present age when politics

are more and more approximating to economics, political autonomy is rendered almost nugatory when divested of fiscal autonomy. America has often enough and emphatically enough avowed her faith in the 'Open Door' policy in the tropics, particularly in China. On such avowals the existing tariff arrangements in force in the Philippines, Hawaii and Porto Rico and the preferential agreement with Cuba offer strange commentary.

"America," said President Coolidge in his recent inaugural address, "seeks no earthly empire built on blood and force. No ambition, no temptation lures her to the thought of foreign dominions. The legions she sends forth are armed, not with swords, but with Cross. She cherishes no purpose save to merit favour of Almighty God." To this resonant self-righteousness the following quotations from Dr. Reyes's book will supply the proverbial grain of salt: "It may be laid down as an unquestioned fact that America's Philippine policy has shown a liberality unequalled in the history of other colonial powers. Yet if instead of the American Congress it had been a Filipino Legislature which took charge of the legislation, would the results have been the same? And what is more important, would the same arguments prove as decisive in the one case as in the other? Has America taken care of Philippine interests as she would of her own? From an *a priori* judgment and considering the mechanics of a democratic government only a negative answer is possible. . . . As was stated by Senator Lodge, 'the cardinal principle of American statesmanship is the care of American interests'."

J. B. SEN.

VEDANTA.

RAMBLES IN VEDANTA. By B. R. RAJARAMA AIYAR. (S. Ganesan, Madras.) 1925. pp. xvi. 888. Price Rs. 5.

AS the title indicates, this is not a systematic treatise on Vedanta but a collection of the contributions made to "Prabuddha Bharata" by Mr. Rajarama Aiyar, who started the journal but lived to conduct it only for two years. He wrote for the youth of his time and on the advice of Swami Vivekananda took particular care to make the journal popular and as far as possible free from technicalities. The articles to be found in the first half of the volume explain the principles of Vedanta (the Advaita system) and show how it is the common foundation of the different religions. They also remove many of the prevalent misconceptions arising from second-hand information. Owing to its extreme subtlety the Advaita doctrine is grossly misunderstood even by persons who ought to know better. It is believed, for instance, that a follower of Vedanta, if sincere, becomes a mystic unfit for living in society. The author points out clearly that a proper understanding of Vedanta alone enables a man to know his varied duties and gives him strength to perform them. He explains to us the value of a contemplative life not only to the individual himself but also to society. The illuminating articles on Karma-yoga and Bhaktiyoga point out the proper place of these in the evolution of Vedantic life. A valuable contribution to the Free Will controversy will be found in the articles, "Free Will vs. Fatalism" and "Karma and Freedom." The articles on "Is the World Real or False?" give some of the arguments by which the Vedantin seeks to prove the unreality of the world. In his "Thoughts on the Bhagavad-gita" the author vindicates the Gita against the

attacks of Christian missionaries and other unsympathetic critics and shows that the advice to fight given to Arjuna is not really inconsistent with the universally accepted doctrine of Ahimsa (non-violence) or the Christian principle of non-resistance. The articles on Symbology are valuable as showing how the idols used by us for worship are only symbols and have a philosophical basis.

The author understood the importance of stories, short and long, for illustrating the Vedantic life and made free use of them. They bring home to us the fact that Vedanta is not a mere theory to be understood but also a life to be lived. The stories are taken mostly from the Mahabharata and the Bhagawata, but sometimes even from English literature. There is a fragment of a religious novel covering more than a hundred pages.

But at times the author is led away by his zeal for showing that there is no inconsistency between Vedanta and modern social life. One certainly agrees with him when he says that true renunciation is of the mind and that a person living in solitude away from the haunts of men may cling to the objects of sense, while King Janaka may be free from attachment while governing a vast kingdom. All the same, our surroundings exercise over our minds an influence which the author does not properly appreciate. In another place he says that a man has no right to call the world an illusion before he realises the unreality of it. He draws a distinction between intellectual conviction and realisation. Now realising the unreality of the world can only mean being free from all doubts and false beliefs about it. But there is no difference between realisation understood in this sense and conviction. At any rate it is hard to understand why a man who is intellectually convinced of the illusory nature of the world should not say so though he has not yet succeeded in putting this knowledge consistently into action.

There are other statements also which fail to satisfy us, but on the whole the present volume is the work of a man who knew his subject and will be very helpful to those who are learning to take a practical interest in the grand truths of Vedanta philosophy. Leaving aside a few mistakes, the printing is neat and the get-up excellent.

V. B. SHRIKHANDE.

CORRESPONDENCE.

THE V. C. AND RACIAL DISCRIMINATION.

TO THE EDITOR, THE SERVANT OF INDIA.

SIR.—You have done well to notice (in your issue of the 31st. inst.) the 'unsportsman discrimination' perpetrated against Indians by the sports authorities of Cambridge (Eng.) Here is a cutting from the *Times of India* of April 13, 1925 from which when I read it, I first came to know what all the text-books of school and college had kept back from me, as I might almost say by 'a conspiracy of silence' on the part of their writers. That the V. C., when it was instituted by 'the great and good Queen,' could be an honour whose award was conditioned by the 'race' or 'skin' of the recipient hero was a thing which, had I learnt it from any other source, I might have been inclined to attribute to the Bolsheviks, of whose propaganda against the British Empire we hear so much from the *Times* and its Indian ilk. But no; it is the British-Imperial *Times of India* itself which gave us the information "on its own."

Now three or four questions are naturally suggested. When was the disqualification by skin or race removed for the V. C.? If it was—as evidently it seems to have been—before the death of the Indian Risaldar hero, what prevented that hero when alive being invested with the V. C. for his old heroic deed? However it be, is there any bar against its

being now awarded to him, seeing that since some years ago the V. C. has been made awardable or has been awarded *posthumously*, thus approximating the much ridiculed custom of the Celestials who used to recognise posthumous promotions in honours to their famous dead? How many non-British or 'native' heroes in the British Empire have been decorated with the V. C., since the disqualification of 'natives' was removed? Although the first question is perhaps one which I have got the means of being informed upon, yet I wish to leave it as well as all the rest to the kind Editor of this paper to answer authoritatively to the enlightenment of all his many readers in India as well as outside.

Yours etc.,

Karwar, May 25.

S. D. NADKARNI.

RISALDAR WHO SAVED LORD ROBERTS' LIFE.

ALLAHABAD, April 11.

THE *Fauji Akhbar* announces the death at the age of 75 of Risaldar Masnar Ali, Khan Bahadur, a pensioner of the 1st Duke of York's Own (Skinner's) Horse. Masnar Ali Khan possessed the Indian Order of Merit, awarded for his bravery in saving the life of the late Lord Roberts in Afghanistan in December 1879 during the critical stages preceding the historic march from Kabul to Kandahar. The force under Lord Roberts was making a demonstration along the Charde Valley and encountered a numerically superior force of Afghans. Severe losses were sustained, and Lord Roberts described the incident in which Risaldar Masnar Ali Khan so heroically figured as follows: "By this time the enemy were within a few hundred yards of Bhagwana and the inhabitants had begun to fire at us from the roofs of their houses. I was endeavouring to help some men out of the ditch when the headman of the village rushed at me with his knife, seeing which a Mahomedan of the 1st Bengal Cavalry, who was following me on foot having just had his horse shot under him, sprang at my assailant and seizing him round the waist threw him to the bottom of the ditch thereby saving my life." For this act of bravery Masnar Ali was awarded the Indian Order of Merit, the Victoria Cross in those days not being a decoration for which Indians were eligible.

[Indians were made eligible for the Victoria Cross in 1911 at the time of the Coronation Durbar. During the great war about a dozen Indians were awarded the V. C. and a few subsequently in Waziristan operations. We believe other 'natives' are still not eligible for the medal. Our correspondent's suggestion of a posthumous award to the Risaldar is fantastic.—Ed.]

BOOKS RECEIVED.

- THE HEART OF ARYAVARTA—A STUDY OF THE PSYCHOLOGY OF INDIAN UNREST. By the Rt. Hon. EARL OF RONALDSHAY. (Constable & Co., London.) 1925. 9 x 5½. pp. 262. 14s.
- THE ETHICAL BASIS OF THE STATE. By NORMAN WILDE. (Princeton University Press.) 1924. 8½ x 6. pp. 236. \$ 2.50.
- LES RACES ET L'HISTOIRE. By EUGENE PITARD. (Le Renaissance Du Livre, Paris.) 1924. 8 x 5½. pp. 619. 20 Fros.
- THE GOVERNMENT OF FRANCE. By JOSEPH BARTHELEMY. (George Allan & Unwin, Ltd., London.) 1924. 7½ x 5. pp. 222. 6s.
- THE LEGAL MINIMUM. By J. HALLSWORTH. (The Labour Publishing Co., London.) 1925. 6½ x 4. pp. 95. 1s.
- CONCERNING THE NATURE OF THINGS. By SIR WILLIAM BRAGG. (G. Bell & Sons, Ltd., London.) 1925. 7½ x 5. pp. 232. 7s. 6d.
- BUDDHIST STORIES. By F. L. WOODWARD (Theosophical Publishing House, Adyar.) 1925. 3 x 5. pp. 110. Rs. 1.
- REPORT OF THE EAST AFRICA COMMISSION. 1925. 9½ x 6. pp. 192. 3s. 6d.
- IMPERIAL SOCIAL HYGIENE CONGRESS, 1924. (National Council for Combating Venereal Diseases, London.) 1925. 9½ x 6½. pp. 226.

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