

THE Servant of India

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Office: KIBE WADA, BUDHWAR PETH, POONA CITY

VOL. VIII, No. 19. }

POONA—THURSDAY, JUNE 11, 1925.

{ INDIAN SUBSN. Rs. 6.
FOREIGN 10 s.

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TOPICS OF THE WEEK.

Kenya in the Lords. It is most surprising that no news should have been cabled to India of Lord Olivier's question in the House of Lords on May 25 on the East Africa Commission's Report. Reuter must have thought that since the Indian question was not specifically raised in this debate, Indians feel no interest in it. But our interests are not so narrow as all that. Lord Olivier mainly referred to two things: the approval by the Colonial Secretary of the compulsory recruitment of 4,000 labourers for railway extension, (of these 4000 it transpired that 1,600 had already been commandeered) and the charge openly made in Kenya against Lord Delamere having added by the process of dummying 80,000 acres of land to the 100,000 that he had purchased. Lord Olivier moved for papers relating to these two items but was told at the end that the papers that the Government had were not precisely those for which he moved. On the former question he pleaded quite rightly that railways were not so much to the benefit of the native cultivators as the roads and asked for the assurance that "the prohibition of compulsory labour shall be absolute, except for purely native purposes of public utility." On the East Africa Commissioners' only definite recommendation for a loan of £ 10,000,000 to East African countries, he said, "I hope that neither House of Parliament will consent for a moment to look at any such proposal unless they have a guarantee that a substantial amount of that money will be spent in the making of permanent roads," which certainly are in the existing circumstances far more beneficial than railways, which of course are more beneficial to the settlers. To this debate Lord Buck-

master contributed a very striking speech, in the course of which he said: "But what I am most anxious to see is that we do not let the native be used for the purpose of the further development of the rich country which the settlers own. In other words, according to my view, we have no right to occupy a country like that and use the native population for the purpose of creating wealth which they do not share." This is really the crux of the matter, but these sentiments were altogether wasted on Lord Balfour who replied to the debate in a wishy-washy sort of speech and promised to lay on the table the Papers asked for—or rather the Papers not asked for, as the Lord Privy Seal, the Marquess of Salisbury, informed Lord Olivier!

* * *

Lala Lajpat Rai's Sound Advice. MOST of the sentiments expressed by Lala Lajpat Rai in his presidential address at the Punjab Provincial Hindu Conference which met recently at Amritsar were admirable. His plea for the removal of untouchability was forceful, while he made some valuable suggestions for the humane treatment of widows and of unfortunate women who were victimised by *badmashes*. As a prominent member of the Arya Samaj he did well to give some frank advice to his young co-Samajists. He told them that their preachers and writers had lost control over their pens and tongues, that they were intoxicated with success and that they appeared to believe that the best method of propagating their faith was to make offensive attacks on the beliefs of others. The success of the Samaj, he reminded them was not due so much to its principles as to its organisation and the spirit of service and sacrifice which animated it. This advice is very timely and if acted upon should considerably improve communal relations in the Punjab. But he was not so happy when he spoke of the Sikhs as a 'buffer state' between Hindus and Mussalmans and that the Hindus and Sikhs should draw closer for mutual protection. Its effect can hardly be the promotion of confidence and friendly feeling between Hindus and Muhammadans. Similarly unhappy was Lala Lajpat Rai's disparaging reference to Todar Mal, Man Singh and some others, who rose superior to communal narrowness and served the State under the Moghul emperors with high-minded devotion. At a time when the nation is in danger of being forgotten for the community we should expect a leader of Lala Lajpat Rai's eminence to extol rather than deprecate the examples of Todar Mal and Man Singh.

Mysore Finances. SIR ALBION BANERJEA foresees a repetition in the near future of the anxious days through which the State passed some four years ago on account of the income and expenditure not balancing each other. Some of the important sources of revenue are estimated to yield less than in the past for reasons beyond the control of the State. The chief cause is the exchange rate which affects the sterling payments made to the State on account of sandalwood oil and electric power supplied to the gold mining companies. Among the other causes are the fall in the price of gold (which affects the income by royalty on gold produced), the downward tendency of the excise revenue, a lowering of the rate at which electricity is supplied to the mines and a revision of agreement regarding the surplus revenue of Bangalore C. and M. Station. The total estimated shrinkage of revenue on these accounts is put at Rs. 18 lakhs and in addition provision would have to be made for increased expenditure on education, local self-government and other objects. After taking into consideration the growth of revenue from other sources and the possibilities of further retrenchment, the Dewan believes that additional resources to the extent of Rs. 5 lakhs at least would soon have to be created in order to balance the budget, though such proposals are not immediately made. When the necessity arrives it should be possible to raise this amount from the more well to do classes, who in Mysore as elsewhere in India are not contributing a due share to the revenues of the State. There is another but decidedly more difficult direction in which attention may be turned: lowering the salaries of high officials. Mysore salaries are based on British Indian standards which for reasons beyond the control of Indian people, are abnormally high—in fact the highest in the world. The causes that operate in British India do not operate in Mysore and there is no reason why the salaries there should not be made to suit the Indian standard of life. An obvious objection that will be raised by the official class is that efficiency will suffer thereby. We do not believe that that will be the case, since even after drastic reductions, Government service would still be the most remunerative profession in the State. It is a matter well deserving enquiry at the hands of a competent committee.

Bravo, Cochin! ACCORDING to the Cochin correspondent of the *Hindu*, a private Bill for providing pensions for destitute old persons and widows will soon be introduced in the Cochin Legislative Council. Its benefits will of course be confined to persons born or domiciled and residing in the Cochin State. The pension contemplated is five rupees per month, with an addition of two to three rupees per child for widows burdened with children, the exact amount depending on the ages of the children. Applications are to be made to presidents of panchayats or chairmen of municipalities, as the case may be and on their recommendation and after any further enquiry that may be considered necessary,

the Dewan Peshkar is to issue a certificate which will entitle the holder to the pension, and it is to be payable through panchayat presidents and chairmen of municipalities. If in any year the ordinary revenues of the State be insufficient for these pensions, a special cess not exceeding one anna in the rupee on the land tax and the professional and companies' taxes is to be levied for that particular year. These provisions of the Bill are well conceived. Its introduction will be the first attempt of the kind in India and its progress will therefore be watched with the keenest interest all over the country. Cochin is an enlightened and prosperous State and this measure of social amelioration will by no means be beyond its capacity. We wish the promoter every success.

Reforms in Indore. WITH a suddenness which is somewhat surprising, the Indore State has become quite progressive. Only the other day the constitution of a Legislative Committee, consisting of nine members, of whom as many as seven are to be elected representatives, was announced and following close upon it compulsory education both for boys and girls has now been introduced in the city of Indore. The Legislative Committee cannot evoke much enthusiasm as it falls very short of the legislative councils of British India and of the advanced Indian States. Its membership is too small and no provision is made for direct election of popular representatives on a liberal franchise. Its function also is limited to legislation; it cannot influence the administration by interpellations or resolutions and is not allowed even to discuss the budget, let alone vote upon it. But the provision for compulsory education will be heartily welcomed. Not only does it apply to girls as well as boys but the age-period fixed is between six and thirteen years. Let us hope more reforms will be forthcoming.

Purdah and Tuberculosis. HOW much the *purdah* aggravates the incidence of tuberculosis is strikingly brought out by the Health Officer of Calcutta in his report for 1923 which was recently published. "Between the ages of 15 and 20 years for every boy that dies of tuberculosis five girls die. What is the reason for this truly appalling state of affairs? Well, to put it brutally, these girls were suffocated behind the *purdah*." The following table, giving the death-rate per thousand from tuberculosis for males and females by age periods, is most convincing:

Death-rate per thousand	Males	Females
10—15 years	47	21
15—20 "	1.4	7.1
20—30 "	1.7	6.2
30—40 "	2.1	4.9
All ages	1.6	3.7

As was to be expected the mortality was greatest in the early child-bearing period. "At a very modest estimate," the Health Officer says further, "assuming that there are four or five living cases for each death registered, there are probably about 10,000 cases of tuberculosis in the city at any given time." The Health Committee has realized the urgency of the problem and approved an anti-tuberculosis scheme, including the appointment of a Tuberculosis Officer with eight Assistant Medical Officers for systematic house to house visiting, a dispensary and a publicity bureau. But unfortunately it has been held up for want of funds. It is very much to be hoped that when it is brought up again for consideration Swarajist patriotism will rise equal to the task of finding funds for it.

THE WHITE MAN'S BURDEN.

THE East Africa Commission, whose Report has now arrived in India, was charged with two separate and in many ways conflicting duties: (1) to recommend the best means of developing the East African territories (for the white man), and (2) to define in explicit terms the full implications of the native trusteeship theory. The Commissioners have done full justice to the former part of the work and for that very reason have done less than justice (to put it very euphemistically) to the latter. As to the economic development of the country their recommendations are precise and comprehensive, but on the necessary adjustments in the social and political fabric demanded by a strict adherence to the principle of trusteeship for the native their recommendations are beautifully vague and, even so, touch what must after all be regarded as minor detail, leaving the essential things studiously alone. Mr. Ormsby-Gore and his colleagues, in dealing with the European side of the question, mention with great particularity the exact places which should be connected by railways, the specific alignments that are required and so forth, which is wonderful seeing that the Commissioners were in this part of the world for only ten weeks, but when they come to deal with the native side of the problem, they are afflicted with such serious doubts that on the few occasions when they cannot successfully observe judicious silence, their recommendations generally point both ways, the avowal of sympathy for the natives being promptly offset by the recital of numerous qualifications necessary in translating the sympathy into action. So exclusively is the Commission's attention concentrated on the production of wealth by the whites that when the reader reaches the last chapter in the Report, he is not shocked to find therein only one "Conclusion" formulated, viz. that His Majesty's Government should guarantee a loan of £10,000,000 to East Africa for railway extension, for he has by that time surely forgotten that the main task entrusted to the Commission was to tell the British Government what precisely is involved in their guardianship of the native races.

For ourselves, we shall keep in mind that the Commissioners' first and foremost task was to determine the lines on which to apply the native trusteeship theory and shall concentrate our attention thereupon. The theory itself has been considerably diluted by the Commissioners. They do not profess that the theory requires the administration of the East African continent to be conducted with a sole eye to the welfare to the natives. Such a single-minded devotion to native interests can easily be proved to necessitate a severe check being put upon the too rapid exploitation of the territory by white capitalists. The Commissioners therefore qualify the native trusteeship theory with another theory, viz. that if the British Government are "trustees for the development and advance in civilization of the African," they are also "trustees for the

world of very rich territories" and owe "a duty to humanity to develop the vast economic resources of a great continent." The Commissioners make the complacent assumption that these two trusteeships do not conflict. But that is not enough. "Government have equally a duty to perform to the Europeans and Asiatics engaged in work in Africa," from which the conclusion is inevitable that "*the presence of European settlements in the highland areas of East Africa is an existing reality which cannot be gone back upon even if it were desirable to do so.*" The Commissioners must certainly be praised for their candour, for the italicised words plainly mean that the much-vaunted trusteeship for the native is to be given effect to only to the point that the interests of white capitalists are in no way injured. It is the very crux of the East African problem that native interests cannot be safeguarded unless the whites are made to give up their privileged position. The Commissioners on the other hand take it for granted that no clash of interests is involved. If the identity of white and native interests is to be assumed, what then was the problem which the Commissioners were deputed to East Africa to tackle? They need not have travelled 7,000 miles if they were not prepared to pronounce even against the continued presence of the whites in a privileged position in East Africa if, in pursuance of the native trusteeship theory, this has become necessary. As a matter of fact, it is as easily practicable as desirable gradually to rectify the atrocious wrong done to the native by giving the monopoly of the choicest lands to the whites. The Liberal Commissioner, Mr. Linfield, has in his Minority Report in fact suggested this method, to which we shall refer presently. But our immediate purpose is to show what a narrow conception the Commissioners as a body have of the theory of trusteeship for the natives.

Another point in this connection may be noted. The Commissioners say that "this duty (of native trusteeship) has been regarded in the past as the special function of the agents of the Imperial Government and of the missionaries. But such a limitation is neither possible nor desirable. Britain will not be judged at the bar of history by the work of these two alone; the trusteeship lies really upon the shoulders of every man and woman of European race in Africa. It is in very truth a white man's burden, and all Europeans in Africa must share in the work." If the rights pertaining to the status of trusteeship are to be exercised by the European planters, we know well how they will be enforced, and it was just for the purpose of repudiating this inference that the white settlers share this privilege with the Imperial Government that the Kenya White Paper of 1923 said, "they are unable to delegate or share this trust." Thus in a vital particular this Report runs counter to the professed policy of the White Paper. Indeed the Commissioners display implicit confidence in the benevolence of the white planters: e.g. they expres^s

the opinion that "the general body of settlers in Kenya is composed of men and women with a keen sense of responsibility and a full appreciation of the implications of British trusteeship." In support of this they cite certain isolated resolutions of the Convention of Associations, of course making no reference to the brutal utterances of influential settlers like Grogan, who accurately reflect the mentality of the settler class. It is no wonder that starting with such a prepossession in favour of the European settlers and going upon the assumption that the interests of the native and of the white community are identical, the Commissioners present an altogether uncritical survey of the situation and fail miserably to suggest measures for implementing the principle of native trusteeship.

It is not to be supposed that the Commissioners themselves are not pro-native; evidently they are. But the Report gives the impression that they are abnormally timid folk, who cannot bring themselves to express a definite opinion unless it be favourable to the European settlers. They are eager for the extension of education among the natives, but when they go so far against the prevailing sentiment among the whites as to demand a wider diffusion of education, they must neutralise this by voicing the general prejudice of the settlers against literary education. "There is a great danger in Africa," they say, "as elsewhere, lest over-emphasis on literary education will produce an unemployable clerical class divorced from the interests and activities of their fellows." It is a mercy that the Commissioners have taken the precaution to say in one place that it is not their suggestion "that what is termed literary education can be entirely dispensed with; a knowledge of the three R's is essential." In the existing circumstances of Africa there is the imperative necessity for higher education broadbased on a wide diffusion of primary education, so that at least a handful of native leaders will be produced. The Commissioners however only favour that kind of education which will increase the supply of unskilled and semi-skilled labourers for the whites. Similarly, the Commissioners plead for the expansion of medical facilities, veterinary services, &c., but make a condition precedent of all such projects that the natives should pay the cost of all these increased amenities. Speaking of the harsh labour laws they recommend that desertion should not hereafter continue to be a criminal offence; but see how gingerly they do it: "We should like the local Government to consider whether the time has not come when it is no longer necessary to regard desertion as a penal offence, but merely as a breach of civil contract." The system of registration, which is the root of the trouble, they dare not touch. As a measure of land reform they suggest the constitution of a Trust Board, in which all native lands should be vested, which is to consist, among others, of two representatives of the natives (thus providing for the inevitable missionaries) and two representatives of the non-native unofficial population, i. e., the whites. What *locus standi* the latter can possibly have on this

Board it is hard to imagine. Mr. Linfield himself is of the opinion that this is an entirely inadequate proposal.

But the problem in Kenya at bottom is that of the replacement of the existing plantation system by that of peasant cultivation. If native interests are to be studied, it follows that the natives should work on their own account on their own plots rather than be driven into the labour market by high taxation and other devices and be turned into wage-earners on European farms. This is really the pivotal problem on which everything else hinges. But the Commissioners seem quite undecided on this point. They are not against independent native production; they seem to be in favour of it, but they damn it with such faint praises that their advocacy of the cause does not carry the natives very far. Nor do the Commissioners appear to have grasped the utter impracticability of the present system. They seem to think that even when native production is extensively practised, the whites can have a sufficient labour supply for the cultivation of their own vast domains. Vain hope! Lord Olivier showed a better understanding of the problem when on May 20th he observed in making his motion on the East Africa Report: "It is perfectly clear, if you will go into the figures, that most of the estates that have been taken up cannot possibly, in any conceivable circumstances, get the supply of labour that will ultimately be necessary to bring them into full cultivation. . . If you go through the land taken up by European settlers and calculate the amount of labour required to develop it, you will be forced at once, following the analogy of the coffee crop, to the obvious conclusion that even if you comb out every adult male in the Colony of Kenya and force him to work on the estates, you cannot deal with the crops that ought to be planted upon even a very small fraction of the land not only already granted to Europeans but actually taken up by farmers who want to cultivate it." We have on previous occasions quoted figures to support this inescapable conclusion. The only possible alternatives then, so far as Kenya is concerned, are, first, to induce the European settlers to work with their own hands as they do in Canada, Australia and New Zealand and, second, to break up the present landlordism and allot the land once again to those who will cultivate it themselves. Since the former is apparently out of the question, the latter is the only course open to the Kenya Government. And no harsh measures are necessary for the adoption of this course. All that is needed is a stiff undeveloped land tax. Mr. Linfield in his Memorandum says: "In certain of the dependencies very large areas have in the past been acquired at low cost by individuals or syndicates. In some cases little or no development work has been done in these areas. They are being held up until the general advance of the dependency increases the value of the land, when it will be broken up and sold in lots to new-comers. I consider that in such cases a substantial tax should be imposed on undeveloped land which has been alienated to non-

natives. Such a tax will compel the present owners either to develop their holdings, or to sell in smaller lots at present prices to individuals who are prepared to develop them, or, if there is no market for the land, to surrender them to the State." By this simple means the State can yet redress the grievous wrongs which have been inflicted on the natives and regulate the pace of the development of the country in accordance with available man power. At present the natives are hustled into wage-slavery with utter disregard to their interests and this can yet be stopped by far from revolutionary methods. Still, the Commissioners have blinked this fundamental problem in their majority Report and in as much as they have done this, they must be written down as having stultified their very *raison d'être*.

CO-OPERATIVE SOCIETIES IN THE PUNJAB

It is in the Punjab that the high water-mark of the co-operative movement in India is reached. Not only does it possess the largest number of societies but they are also the most efficient ones, judged by the regularity of repayments and by the extent to which they depend on members for their finances. Messrs. Calvert and Strickland, the late and the present Registrars of Co-operative Societies, with a staff of graduates in economics, have made a special study of the rural economics of the province on scientific lines, and have started new and difficult forms of co-operation, which are being watched with interest and admiration by co-operators in other provinces. The annual reports of the Punjab Registrar are therefore read with unusual interest and the latest, the last of Mr. Calvert's, relating to the year 1923-24, is in no way less engaging than its predecessors. It records very satisfactory progress. Consolidation and expansion went hand in hand. While the registration of as many as 251 societies was cancelled, 1308 new societies were registered, increasing the total number from 9,570 to 10,627. The net increase was thus 1057 against only 260 in the previous year. Even more satisfactory was the improvement in repayments of loans by members to societies and by the latter to central banks. In this respect it was a record year, owing primarily, no doubt, to agricultural conditions being favourable but also to the exercise of adequate vigilance on the part of panchayatdars and supervisors.

Of particular interest is the survey of results achieved by 10-year old societies—which survey is a special feature of the Co-operative Department in the Punjab. The report says:

This year 442 societies completed their ten years; the number of members is 11,126, of these 4,493 are now free from debt. It is estimated that these eleven thousand members have in ten years paid off Rs. 21,87,000 of unsecured debt; they have redeemed 6,930 acres for Rs. 8,75,000, while they have purchased or taken in mortgage 9,108 acres for Rs. 15,75,000. The sum of the accumulated shares, reserves and profits amounts to Rs. 13,58,000. The average is a reduction of unsecured debt by less than twenty rupees a year, of secured debt by eight rupees and an increase of property by fourteen rupees a year per

member. These figures are well within the realms of belief and do not call for serious challenge.

In other words, the economic position of the average member improved by about forty-two rupees a year. How much of this exactly was due to his membership of the co-operative society and how much to other causes could be estimated only if a similar survey was made in respect of persons in those villages who kept aloof from the society; but one may presume that it was mainly due to the society. One is glad to have an authoritative statement, at least in respect of the Punjab, that the indebtedness of members is undoubtedly decreasing. For the tendency observed in some provinces is for indebtedness to increase on account of credit being made facile and the importance of thrift being lost sight of.

But what will interest the general reader most are the special types of non-credit societies that are being fostered in the Punjab. Among these the most notable ones, affecting directly the economic condition of the agriculturists, were the societies for the consolidation of small holdings, for the clearance of silt in canals, for the purpose of improving cattle and sheep and for the co-operative cultivation of land. The total number of societies for the consolidation of holdings at the end of the year under report was 154. In some the work had been completed and in some others the preliminaries were being attended to. It is specialised work which takes a long time and which can be carried on only by a trained staff. "The work done during the year concerned 2,581 members, of whom about 1,753 were new. About 11,352 acres were re-adjusted, the number of blocks being reduced from 13,691 to 2,387." It will take years for the whole result in any single village to appear, but the following is sufficiently indicative: "A large area (over 1000 acres), formerly *barani*, has now become *chahi*, partly by the rearrangement of land round existing wells, and partly by the sinking of 101 new wells. Another large area, 2,700 acres, formerly uncultivated owing to excessive fragmentation, has been brought under the plough. These advantages are apart from those incidental to consolidation itself, which are obvious to everyone." Excessive fragmentation is a crying evil all over the country, but it is only in the Punjab that consolidation to an appreciable extent has been possible—a sure testimony to the tact and persuasiveness of the co-operative staff. Silt-clearing societies totalled 23. They are a new experiment but are growing in popularity. They are intended for areas with inundation canals. "It is claimed that through their work, water comes earlier along the canals, and a larger area is irrigated; the latter is put as high as 1200 acres in a few societies, while in others it is described as considerable. The gain is undoubted, but it is apt to be lost when non-member cultivators apply to the Canal Department to have their irrigation from the cleared channels, instead of clearing their own." It should be possible for the Co-operative Department to come to an un-

derstanding with the Canal Department which will obviate this difficulty. The chief obstacle to the expansion of these useful societies in the districts that would benefit by them is the apathy of the people who in those districts are said to be specially backward. Cattle-breeding societies numbered 36 of which seven, however, were for sheep-breeding. The principle of these societies is that the members must keep such cows as are approved by the Veterinary Department and must not allow them to be covered except by bulls similarly approved. We are told that in the registered societies there are over a thousand cows satisfying these conditions and that their young stock has a very pleasing appearance. "There is no reason," says Mr. Calvert "except shortage of staff, why these institutions should not be multiplied." The need for such societies is very much greater in some parts of the country than in the Punjab and it is to be hoped that the example of the latter will be widely copied. There were nine societies for the reclamation of waste lands and five for co-operative land-holding. These experiments, and some others like cattle insurance societies and fodder-storage societies, have been an utter failure and illustrate the truth, Mr. Calvert observes, that enthusiasm cannot be ordered.

Among other societies intended for the agricultural population, two types, which concern more directly the moral than the material welfare of their members, deserve mention. These are the education and the arbitration societies. Of the former there are two kinds, intended to promote education among adults and children respectively. There were in the year under report 54 registered and 71 unregistered adult school societies with 1,766 members. These, however, are insignificant compared with the 1,600 adult schools started by the Education Department, containing 40,000 pupils. No rivalry or overlapping exists between the two Departments, the Co-operative Department having understood propaganda in favour of the schools started by the other as its primary function. It, however, starts and finances them in areas where the rules of the District Boards do not yet permit expenditure on adult schools. The other kind is the compulsory education society, in which the parents bind themselves to send their sons to school for the full school-going age. "There are now 45 of these, of which 10 are not yet registered. The number of parents enrolled is 2,630. The immediate result is a marked increase in the number of boys attending school. Where schools have been closed for lack of pupils, the complaint is now for lack of accommodation." The Registrar suggests for the consideration of the District Boards the desirability of making the organisation of such a society a condition for opening a school. The proposal at first sounds startling, but as he explains, 'it means after all only a guarantee from parents that they intend to support the school in the only way a school should be supported.' It seems the potentialities of the scheme are fully appreciated by Deputy Commissioners and an expansion of such societies in the near future may be expected.

Two years ago there were some 250 co-operative societies which had for their object the settlement of disputes among their members by means of arbitration and without recourse to courts of law. The 'law and order' department, however, took objection to the organisation and registration of these societies and they had to be cancelled. Nevertheless a number of them are still working and settling disputes. It is true that they conflict with and overlap rural Panchayats where the latter are established, but undoubtedly the poor cultivator has greater faith in an arbitration society than in a Panchayat bossed by local notables. Mr. Calvert, who is an authority on the law relating to co-operative societies, is unconvinced as to the illegality of these arbitration societies and has therefore raised the question of reviving them. It is difficult to decide whether as a matter of public policy Panchayats or arbitration societies should be given preference. The best course appears to us to be to continue the experiment and see how the two kinds of institutions react on each other.

Non-agricultural societies are not so well developed in the Punjab as in some other provinces. The most important among them were the communal societies for weavers, for Christians and for the depressed classes, and thrift societies for employees of Government and local bodies. Weavers' societies had on the whole a good year and worked well, though the Central Weavers Stores suffered a fall in turn-over "due to the sluggish market and the disappearance of the Swadeshi movement." The Controller of the North-Western Railway Stores Department has very sympathetically placed a large order with them for execution in the current year and the Registrar's report regrets that similar patronage is lacking from other Government departments. Complaint is also made that non-official help and interest are conspicuously absent. The special societies for Christians numbered 227 with over 5000 members. No good account of the average member of a Christian Society is forthcoming; "He is described as thriftless, lazy and extravagant; his character is too often unable to rise to responsibility in such matters as cash balances. Being landless, he is not tied down to a permanent home and migrates if pressure is brought to bear for recoveries." Mr. Calvert complains that the Missionary staff take little interest in the material welfare of these people—which is very regrettable and so unlike the Missionary attitude in other provinces. A strikingly different account is given of the societies for depressed classes, of which there were 152. "The members are reported to be thrifty and industrious; repayments are good; debt is small; social pressure is effective; earnings are more regular than in agriculture, so that small instalments are more frequently recovered. There is no difficulty in financing them, although the members have usually no land." A large number of Christians and members of the depressed classes are also found in the ordinary societies, where the latter are reported to be more welcome now than

was the case formerly. There were 179 thrift societies, of which more than a hundred were started in the year under report. Though the bylaws permit the issue of loans to members, we are told this is rarely done. The importance of these societies cannot be exaggerated and one hopes they will be started in large numbers all over the province.

NATURE AND MAN.

I.

BY rights the era which stretches from the beginnings of modern technology shortly after the Napoleonic Wars to its culmination in the technology of the World War of our own days, by rights, I say, that era deserves to be called after Herbert Spencer, who, born 1820 and dead 1903, perhaps expressed the spirit of his time, or impressed upon his time his own spirit, more completely than any other person who had a share in the fashioning of it. For this century of Spencer was a century which stood under the spell of a philosophy of Progressivism, which permeated to the very core of Western Civilization all classes of society: and the prophet of that philosophy surely was the young man who in 1852 (seven years before the publication of Charles Darwin's classic) wrote his essay on "The Development Hypothesis" and who from 1855 to 1896 worked out this fruitful idea of his in a "System of Philosophy" which ran to ten mighty tomes. Progressivism is a philosophy of optimism, being based on the conviction that every day in every way everything is getting better and better; that the universe is "naturally" evolving higher and ever higher; and that man is visibly drifting into a solidly material golden age. As a child Herbert Spencer knew the stage coach; later he travelled at a sober rate of 15 m. p. h. on the first railways; when he died, travel at 50 m. p. h. had become a commonplace. One little improvement had been added to another, until the *catena* stretched from Watts' tea kettle to the "Flying Scotsman" of the Gt. Northern Railway. And as in this, technology had worked in all fields at an ever accelerated rate, making life ever more comfortable, whether giving knowledge of anaesthetics and antiseptics to Medicine, or vacuum cleaners and safety razors to Domestic Science, or new and more useful species to plant and animal stock breeders, or coal tar products to the chemist and new steels to the mechanical engineer. Nobody is his own ancestor, and this Spencian principle of "the Development Hypothesis" came to Spencer from Leibnitz* Differential Calculus, which had accustomed the human mind to expect bigness from the accumulation of the infinitesimally small, as Cardinal Mercier reminds us in his penetrating study on the Origins of Contemporary Philosophy (p. 272) †: but Spencer applied this Leibnitzian principle and generalized it in his own brilliant manner. Leibnitz' infinite series of monads, each differing infinitesimally from the one preceding and the one succeeding it, became in the hands of Spencer the "hypothesis of development" which was to explain heterogeneity through the "integration of matter from homogeneity"; or, in popular parlance,

* 1646—1716.

† Of which a third edition has just been issued (Louvain, 1925, 7½ x 5, pp. xv & 470.) By the way, since this third edition is but a reprint of previous editions, the first of which was published in 1897, why continue the misleading title "Contemporary Philosophy" for a work which deals really with the philosophy of the Spencian era?

which "would gently but firmly shove the world forward."*

But "Evolution" was only called in, because Spencer and the Spencerian age felt the need for explaining heterogeneity as arising spontaneously and automatically out of homogeneity, without having to posit any differentiator from outside the *ex hypothesi* closed system. "Evolution" merely made this materialistic kind of Monism plausible: the Monistic philosophy itself was really made inevitable, the moment European thought embraced Cartesianism. Descartes' (1595—1659) famous *cogito ergo sum* had laid a disproportionate emphasis on thought; it had consequently dissolved the unity of the human being into a duality of *thinker* and *body*, the connection between which was of the slightest. *Thought*, for Descartes, meant any process of which we have "an inner knowledge": it therefore soon came to stand for every fact of consciousness, whether of an intellectual or sensitive nature. Hence the distinction between the life of sense and the life of reason gradually disappeared and in its place there emerges the modern tripartition of consciousness into intellect, will and affection: and the identification of man, of the *ego*, with man's consciousness. A further necessary concomitant of that view was a Manichaean contempt for the body, man no longer being a unitary compound of body and soul, but being a conscious soul which somehow has got a body. The soul, i. e. man, according to Descartes, is lodged in the pineal gland of his body, but the body itself (not being susceptible of consciousness but only of extension) is a mere machine, extrinsic to the soul, "all the functions of which machine follow naturally from the disposition of its organs, in exactly the same way, neither more nor less, as in the case of the movements of a clock or other automaton."† Cartesian Spiritualism therefore almost inevitably led to the mechanistic explanation of life: Hobbes (1588—1679), "L'homme machine" of Holbach (1723—1789) and of the 18th cent. Encyclopaedists, the "Positivism" of Comte (1798—1857), the materialistic Monism of Spencer himself, all these follow quite naturally from the Cartesian premiss.

Not that Descartes himself had tended in that direction. On the contrary, he had overemphasized the soul, because he thought the body so unimportant. His philosophy therefore is not materialistic, but spiritualistic; and his spiritualism therefore naturally works itself out in the Idealisms of Berkeley (1685—1753), Hume (1711—1776), Kant (1724—1804), Hegel (1770—1831), philosophies which reduce the reality of the bodily world to the value of *Maya* and would restrict philosophy to the exercise of "pure thought" in a world of ideas, which alone has the value of true reality. Cartesian Dualism then had produced a progeny of two Monistic philosophies which were fiercely opposed to each other: one Materialistic, one Idealistic; an inevitable result, since Descartes himself never was able to explain, how his Dualism worked or indeed what necessity there was for postulating it at all. And it is only too understandable that in a century, like the sixteenth, when the three-dimensional world, sneered at by Idealists as "unreal", was being investigated and elucidated and subjugated in a manner, which ought to arouse the enthusiasm of even the dullest of men, scientists, who devoted themselves

* p. 216 of A. E. Wiggam's "New Decalogue of Science"—London, Dent & Sons, No Date. pp. 237. 8 x 5. 7s. 6d.—a pretentious American production, and one is afraid a good specimen of what Spencerism in the addled brain of the scientifically semi-educated even today still looks like.

† Descartes, quoted by Mercier, p. 32.

to this brilliant work and who found that the Metaphysics of their age had no use for them nor for their science, should almost in a body have turned their backs on this philosophy, as palpably wrong, and through the very absurdity of such metaphysics have foresworn all metaphysics as "somnambulist mysticism" and—as the only alternative to Idealism available—have adopted the Materialism of a Spencer, who anyhow appreciated scientific methods and results and who, so far from having no use for them, made them the cornerstone of his philosophy. Idealistic metaphysics having left out all "positive" science of the physical as not worth knowing, Materialistic philosophy retaliated by leaving out all the metaphysics as "unknowable."

II.

Now though I personally must confess, that, if the dilemma of either physics or metaphysics were a true one, my own sympathies would be distinctly on the side of materialism, since a Theism that can not appreciate the physical as worth bothering about seems to me more blasphemous than an Atheism that rules out the metaphysical as unknowable: I am anything but blind to the inherently absurd position that Materialism is committed to. For to explain heterogeneity by homogeneity is not to explain anything at all. No quantity of apples can explain a pear; and "infinitesimal variations" in apples leading up to the pear (or whatever it is) as to the super-apple, beg the question, for they do not explain what alone needs explaining, viz. whence the variations? In fact what evolutionism in the last instance is reduced to, is the truism that "variation brings about diverse forms" †: a profundity that might almost be called a glimpse of the obvious. Similarly to explain the animate in terms of the inanimate is simply no explanation at all: for what is at issue, is not the sum of physical and chemical properties which the stone has in common with the amoeba, but the power of assimilation which it has not. Now it is really very curious that "spontaneous generation" (i. e. of the animate out of the inanimate), a doctrine indispensable to Evolutionism, which seemed quite feasible, in the days before microscopy, but which was definitely proved false by Pasteur's great discoveries in the realm of bacteria and similar microorganisms, yet should have been accepted as an axiom by the very scientists than whom none could have known better that no observable fact has ever contradicted the Vitalist's contention that a living thing can only have its origin in another living thing. Indeed throughout all realms of nature we always get only similar from similar, and evolution merely gets out of a thing, what already was there: the potential becomes actual, but the similar does not become the dissimilar; the acorn becomes an oak, but never a palm or an ox.

Now Evolutionism *qua* Determinism must deny any "tendency" to oak in the acorn; it knows only causes (*efficient causes*), not ends (*final causes*): the parallelogram of forces explains all there is to anything. Yet this iron law of cause and effect they break themselves, these good Evolutionists, by bringing in the law of probability, as in throwing a dice it is 6 to 1 that you throw an ace. And if you get your ace twice in six throws, that is "chance." Necessity *ex hypothesi* should explain everything: but since some of the more minute causes escape the human mind, they are rated as negligible in an explanation of their ultimate effects, and so a good determinist will glibly use the term "chance." Chance therefore either is the cause that does not matter, although the effects matter so much apparently that

we are at great pains to explain them; or else it is the "unknowable" cause, which brings one back to the caprice of polytheistic gods, from which one had hoped Greek thought had delivered science 2500 years ago. "Chance" then, on the face of it, does seem a somewhat unpromising key whereby to open the secret recess of the world's constitution. However, let us see, how it is said to work and how the explanation runs. Mix, we are told, an infinite number of ingredients and take an infinite time over it, and is it not obvious that you must get infinite variety, without the necessity of postulating ends and purposes? The answer is in the affirmative: but what is usually left out of the answer is that chance mixings must in the vast majority of cases result in *chaos*, and only in fractions of a fraction of cases in *cosmos*. But is that so in observable fact? Is disorder the rule and order the exception in nature? There is an infinity of building materials in the world: have any *by chance* ever come together to make a house? If a house built by chance has never yet been observed, how is it that so much more complicated structures as trees and animals, seem to be produced "by chance," not just once or twice in a billion of centuries (if even that expresses the true probability), but again and again? "Of all possible encounters of the world's elements, the *a priori* probability of chaotic encounters would be infinitely great, that of an ordered combination infinitely small. Disorder would be the rule and order the exception in nature—but the exact opposite is actually the case."* It is needless to labour the point: "chance" not only explains nothing, but is in violent contradiction to all the facts ever observed in nature. These facts point clearly to an "inclination towards an end" implanted in all things, which with all their powers always strive to attain it. Silver always strives to be silver; and maintains its natural properties unimpaired, whatever the chemical combinations into which it enters, "sparrow" is the goal towards which from its little egg the young of that species seems to be drawn with irresistible force; this "appetitus finalis" as the Schoolmen called it, alone can account for patent facts, which to miscall "chance" is simply to insult human intelligence.

Somewhat amusingly a "higher synthesis" of chance and final cause: has recently been attempted Bergson's famous *elan vital*, an idea which really goes back to Schopenhauer's (1788-1860) "Will to Live" Hartmann's (1842-1906) "Philosophy of the Unconscious," Fouillée's (1838-1912) "Force-Idea" and Wundt's (1832-1920) "voluntarism." This Cosmic Will, like chance, is we are told, inherent in all being, it develops cosmos out of chaos, life out of the non-living, consciousness out of the unconscious; being neither rational nor personal itself, it yet can and does produce reason and personality; nay, according to some (cf. Wells's *Invisible King*), this dumb and blind *elan* is just in process of creating—God! Bergsonism of course does not claim to be reasonable: a contention one gladly concedes; and as a case-hardened Rationalist one concedes without feeling disappointed, that therefore it proves incapable of giving one a reasonable explanation of itself. The most interesting point about all this modern clutching at self-contradictory principles of "Creative Evolution" seems to me the fact, that the 'final cause' of Scholasticism is so ineradicably and stubbornly rooted in the very nature of all things, that even if a philosophy can find no room for it in its own system, it is in the end obliged to fall back upon it, however obliquely and distastefully, if only to gloze over the painful crudities of "chance."

* Wiggam, p. 231.

† Ibid. p. 63.

* Mercier, l. c. pp. 367-8.

Well, says Materialism, there are of course things which seem unknowable. But once I can show you one instance, in which your *appetitus finalis*, that miserable anthropomorphic teleology of yours, is unnecessary: will you not be constrained to admit, that probably there is no need for it anywhere, except in our ignorance? Chance may not explain the points mentioned: but chance is not needed to explain the different species of, anyhow, plants and animals. Given certain differences (the origin of which we don't know), it is clear that the better these differences enabled the individual to survive, the greater the chance of the individual to survive and to transmit his useful variation to descendants. As environment changed, the plant or animal living in that environment changed; those changes, acquired by the parent, progressively in his descendants tended to become emphasized and finally stereotyped: and all quite automatically and without the need of any "final cause" inherent in the bio-organism in question. This Spencerian principle, ingenious as it is and loudly welcomed as it has been, has not in sober scientific fact held, what its first sponsors expected from it. First of all, the inheritance of acquired characters has never yet been proved: and if Spencer obstinately held fast to this theory in the face of all the battery of facts arrayed against it by Weismann, he did so, because the hypothesis was necessary not to meet biological, but philosophical, needs. Secondly, the theory is vitiated by the fact that all changes are said to be minute, but that to have survival value they must be big. An animal, to escape detection in a snow landscape of winter, must be white: a "sport" of a few white hairs on one hind leg will make no difference to the detectability of an otherwise black animal. If on the other hand the changes from parent to progeny are big (as Mendel in fact has proved), these changes are not due to a reaction to a changing environment, but to the linking up or cancelling out of certain specific characteristics, handed on, either actively or potentially, from ancestor to descendant, quite irrespective of environment. Environment may make it impossible for a latent characteristic to become actual; environment may explain degeneracy therefore, but it cannot put anything new into an individual plant, animal or man. The capacity must be there to start with; environment may or may not elicit its being put into actual use—that is all. Try, as we will, the Final Cause remains as an inescapable conclusion to all but the wilfully blind.

H. C. E. ZACHARIAS.

REVIEWS.

ASIA AND EUROPE.

THE CHALLENGE OF ASIA. By STANLEY RICE, (John Murray, London.) 1925. 7½ × 4¾. pp. 256. 7s. 6d.

EVER since the Russo-Japanese War, "the awakening of Asia" has been the theme of a thousand discourses by European and American thinkers, writers and politicians. Some, like Mr. Lothrop Stoddard, see in it a serious danger, not only to white supremacy, but to the white race itself; others think it superficial, and hold that the genius of the East is so fundamentally different from that of the West, that her struggle to equal the latter, and to attain the high level of material and political power and greatness which has been reached by the most advanced nations of the West, is bound to end in

failure. A scientific, critical and sympathetic study of the Asiatic movement is a rare feature of the increasing literature on the subject. We, therefore, welcome with sincere pleasure, this book which, in spite of a certain rambling method of treatment, seeks to understand, expound and estimate, on the whole, with fairness, discrimination and balance of judgment, the movement produced in the East by the impact of the West.

The book is called "The Challenge of Asia"; but in order to obviate any misunderstanding of this attractive title, the writer has taken care to explain that he does not mean that Asia has any aggressive designs against the West. The challenge of Asia, he points out, means only this, that she believes that she has torn the secret from Europe, and is determined to stand forth, at no distant date, as her rival and equal in military power, in capacity for self-government and in scientific achievement. The struggle of the East to free herself from the domination of the West and to attain to equality with the latter, is sometimes described as a revolt; but, as Mr. Stanley Rice rightly points out, a revolt suggests the existence of a dominant Power and an uprising against it, more or less conscious, more or less sudden and more or less violent; and, though in a way and to some extent, this may be true of China and India, it is obvious that it cannot at all be true of Japan. Mr. Rice further says that it is not correct to describe the movement as an awakening, because, according to him, Asia has never been asleep; she is merely turning her eyes in a new direction towards the ideals of power and freedom. This is an original view; and it cannot fail to provoke thought among students of Asiatic history.

In the first four chapters, the author inquires into the causes of the establishment of European supremacy in the East, and then briefly reviews the course of events in Asia, particularly in Japan, China and India. The conclusion he draws is that the challenge of Asia is neither military nor economic. "The days of Central Asian ambition," he says "are long past. It is only by a continental combination that Asia could ever hope to be formidable, but all the signs point to a consciousness of separate nationality rather than towards the realisation of a continental internationality." The notion that all the Asiatic nations will form a federation with the avowed object of driving away the whites by military force, he rightly dismisses as the figment of the heated brains of sensation mongers. It may be that in the fulness of time, every Asiatic nation will free itself from the domination of the West and come into its own; but this will be achieved, not by a general Asiatic military combination against the West, but by every Asiatic nation carving out its own destiny, with its own independent efforts. The author's views on the so called economic peril arising from Asiatic emigration are quite sound, and deserve the most careful consideration of all those who are obsessed by the fear that such emigration means the economic "extinction" of the white races in Africa and the European colonies. He points out

quite rightly, that when the peoples of Asia learn the material wisdom of Europe, apply her science and set up stable government on the European model, they will bend their energies for the intensive development of their own countries and the expansion of their own trade rather than to the promotion of emigration on any extensive scale.

What, then, is the Asiatic challenge? As we have already stated, that challenge, according to the author, is purely political. Asiatic nations wish to follow the example of Europe, to realize the same ideals of national freedom and power which the latter have long since attained, and to stand forth as the equals of the white races; they want to be free, self-governing and powerful; in their desire to emulate and equal the West, they wish to become democracies. This is a great goal; but the question is: Will they reach it? To this question, the author's answer is that it will not be reached by a mere imitation of the West, and but only by a radical change of national spirit. You cannot have a true democracy, unless you have the true democratic spirit. But some of the deep-rooted sentiments, habits and institutions of eastern races are essentially undemocratic; some are even anti-national; and unless these are given up, and a new national character in conformity with the new ideals is slowly developed, Asia's dream of becoming the equal of Europe will melt in the clouds of disillusionment. This is quite true; and we commend these wise observations to those of our political leaders and politicians who hug the past to their bosoms and yet aspire to make India a democratic, self-governing, materially powerful nation. It was not thus that Japan became great and powerful; and it will not be thus that India will become a great modern nation.

On the whole, the book is a thoughtful contribution on the subject with which it deals and we heartily commend it to the careful perusal of our readers, both European and Indian.

R. G. PRADHAN.

THE CO-OPERATIVE MOVEMENT.

AGRICULTURAL CO-OPERATION IN INDIA.

By JOHN MATTHAI, B. Litt., D. Sc. The Christian Literature Society for India, Madras.) 1925. 7½ x 5. pp. 187. Rs. 1-8-0.

DR. MATTHAI has not done himself justice in this little book. He describes it as a handbook for students and social workers, but whereas a student will ask for both accurate and recent information on his subject, with critical comments by the author, he will find rather an historical account, which in many important matters does not come up to date and is marred by unfortunate inaccuracies. It would appear as though the author had collected his material some years ago, possibly for a different purpose, and when deciding at this later date to publish, had lacked the leisure necessary to complete his study of the more recent literature. His references are for the most part to such valuable works as the reports of Nicholson and Cahill, but when quoting

from them or from the reports of Registrars dating in some cases 20 years back, he frequently uses the present tense in such a manner as to suggest that the conditions therein described prevail also at the present time. He quotes the figures of registered societies in India up to 1923, but throughout his discussion of co-operative questions, such as the rules of lending, the growth of federations, and the question of indebtedness in general, he appears to be using reports and documents at least 10 years ago. It is perhaps for this reason that he considers the attempt to found societies of weavers (which have attained a secure and prosperous position in several provinces) as still tentative, and omits to mention such important classes of societies as those for building, irrigation, education, arbitration, and anti-malarial measures. Further, while an account is given of various provincial banks, the provincial organizations for the general control of the movement, such as the Bombay Co-operative Institute and similar unions in other provinces, appear entirely to escape his attention. There is a danger therefore of the student finding himself disappointed. It would be ungrateful to detail the numerous inaccuracies: it will suffice to say that the Act of 1912 is described as the Co-operative Credit Societies Act and that the Imperial Bank of India is said to assist the finance of the movement by means of cash credits, and the overdrafts, which are now the usual methods of such assistance, are overlooked, except on page 108 where a cash credit and an overdraft are confused. It is however impossible to pass over the statement on page 15 that "the most obvious economic evil from which agriculturists in almost every country have suffered is the lack of capital." The curse of India is not lack of capital but the uncontrolled use of capital, and of this fact Dr. Matthai appears to be conscious in a later passage (page 21). When in any part of this country co-operative credit has come to grief, the usual case has been an excess of loanable capital with a defect of proper control.

Several of the chapters, e. g. on lending, on deposits and loans, and on the reserve fund, will be found useful by students, and it is impracticable for any author to compress into a few pages an account of the various practices followed in the different provinces, without committing himself to statements which will be questioned. Where for instance we are told that the present idea is to allow loans against the pledge of jewellery, we should be interested to know who is responsible for this idea; we do not believe it to be generally held. In some ways the best part of the book is the introduction, no less than 49 pages in length, which gives an account of English Consumer's Co-operation (apparently to the date of the war only), and enumerates the principal marks or features of an English Co-operative Society. It is perhaps bold of our author to say that co-operation cannot be defined; he refers to the definition given by Fay, but not to that of Calvert and others quoted by him in the "Law and Principles of Co-operation." These definitions are not entirely without value. The introduction would have been improved by a description of the post-war tendencies of English co-operation, e. g. towards amalgamation in a single National society and of the Guild Movement which has re-acted upon co-operation in England.

We shall look forward to another book by Dr. Matthai, when he has found leisure to examine the post-war literature of co-operation in Europe, America, and India and to record his opinions upon a wider range of co-operative subjects.

C. F. STRICKLAND.

AUTO-SUGGESTION.

MIND AS A FORCE. By CHARLES F. HARFORD.
(George, Allen & Unwin.) 1925. 7½ × 5.
pp. 128. 3s. 6d.

THE new Psychology like other movements in science depends upon widespread and exhaustive experiment and uses a highly technical terminology. Therefore there is ample scope for small manuals, using simple language, to popularise these discoveries; especially as the general public has been pleased to take an interest in this branch of research, in contrast to its usual sublime indifference. The volume before us is an attempt to interpret for the normal life of ordinary people the views of a particular school of modern Psychology, the Psychotherapy of Emile Coué.

The system of Coué presupposes the Unconscious Mind (sometimes called sub-conscious or subliminal consciousness). An old-fashioned manual of Psychology will be found to begin with Sensation and Perception, then follows Reasoning, Emotion and Will, and finally the Instincts are dealt with. The modern view approaches from the opposite standpoint. The Conscious activities of the Mind are shown to have very little influence on action. The Instincts, working through the Unconscious, constitute the driving force: they pass through Emotion to Conation. But the Unconscious is not merely a store-house for Instincts: there is secreted every experience that is, as we say, forgotten and into this store-house are banished, by the "Censor", any unpleasant facts likely to disturb the social or personal prejudices of the individual. Meanwhile, the Instincts are pushing up, as it were, from below. If the Censor represses tendencies that demand an outlet, a "complex" results, which will poison the conscious life of the subject. Here the Psycho-analyst steps in, and by studying the patient's diseases and by other experiments finds out and tells him the contents of his suppressed complex. This, once raised to the Conscious level, is thenceforth harmless, though incidentally it may be doubted whether Psycho-analysts devote enough attention to the subsequent treatment of the patient.

This much, then, is common to all modern Psychologists. The special work of M. Coué, upon which Dr. Harford's book is based, is the controlling of the Unconscious by means of the Conscious. This point is not, we believe, at all understood by many who talk about his theory. When you go to bed saying "Every day in every way I am getting better and better," you are not trying to fix your Will. You are to say it mechanically so that your Unconscious may hear it. This is called Auto-Suggestion. It is the claim of these thinkers that this method is, as Dr. Harford puts it, like sitting in a car and handling the controls. To discipline the Mind by means of the Will is like getting out and pushing from behind.

In M. Coué's hands, this "Self-Mastery by Conscious Auto-Suggestion" is used chiefly in connection with disease. Dr. Harford applies it to the whole conduct of life. Apparently, it is no longer necessary to wrestle with Evil: suggest good things to yourself and the work is done for you. Such a doctrine is probably very much newer and stranger in Europe than in India. European thought has been considerably moulded by Christianity, and the Christian Ethic approximates much more closely to the system of Mr. Sandow than to the system of M. Coué; it is much more likely to tell the penitent to get up early in the morning, go for a run, do some deep breathing exercises and take a cold bath, than to say as he goes to bed, "Every day in every way"

People do push their motor-cars uphill, and without disparaging the psychological insight of these writers, or of the Hindu tradition of devotion and life, we must confess that we do not see any moral victory in the course propounded. Were it not the phrase of such an eminent scientist as M. Coué, we should be tempted to call "Conscious Auto-Suggestion" a contradiction in terms. At least, starting as an act of will, starting from consciousness, the method is to do the healing work in the Unconscious, where Reason possibly and Will certainly holds no sway. It is admitted that the Psychologists of the past have assigned too large a share of mental life to Reason and Will: but this restriction of their field does not alter their nature. They remain the highest activities of Mind, not to be explained by what is lower than themselves, and capable, under fair conditions, of ruling what is lower than themselves. The function of Auto-Suggestion is to arrange the conditions for the rule of Reason and Will. The Unconscious is in this book a usurper, and for this reason we would prefer, did we need such treatment, the system of Mr. Sandow to that of Dr. Harford.

WALTER O. FITCH.

KARNATAKA

AND INDIAN REVIEW OF REVIEWS.

THE KARNATAKA, which was being published in English twice a week for nearly nine years (1913-1921) by Mr. D. V. Gundappa from Bangalore City, Mysore State, will re-appear under the same editorship from July next as a monthly journal devoted specially to the study of problems connected with the Indian States and to the consideration of all matters which will help to bring the people of the Karnataka as well as the people of the States into the great current of the National Life of India. Besides original articles and reviews, the magazine will contain a summary of whatever might be of value in contemporary periodical literature. Thus while having some features of its own, it will also endeavour to be of interest and use to all classes of general public. The annual subscription inclusive of all charges will be Rs. 4 only. The editor earnestly appeals to his countrymen for generous patronage and support. Please write to Mr. D. V. Gundappa, Shankarapur, Basavangudi P. O., Bangalore City.

BOOKS RECEIVED.

- OPIUM POLICY IN JAPAN. By SAGATARO KAKU. (Japanese Delegation, Geneva.) 1924. 8½ × 5½. pp. 56.
- GOVERNMENT CONTROL OF THE LIQUOR BUSINESS IN GREAT BRITAIN & THE UNITED STATES. By THOMAS NIXON CARVER. (Carnegie Endowment for International Peace, Washington.) 9½ × 6½. pp. 192.
- THE FAITH OF A LIBERAL. By NICHOLAS MURRAY BUTLER. (Charles Scribner's Sons, New York.) 1924. 7½ × 5. pp. 369. \$ 2.50.
- THE WORLD'S INDUSTRIAL PARLIAMENT. By E. M. OLIVER. (George Allen & Unwin, Ltd., London.) 1925. 7½ × 5. pp. 63. 2s.
- THE KHILAFET. By MOHAMMED BARAKATULLAH. (Luce & Co., London.) 1924. 9½ × 6½. pp. 97. 2s. 6d.
- DRAVIDIAN INDIA, Vol. I. By T. R. SETHA IYENGAR. (Madras.) 1925. 7½ × 5. pp. 254.
- LOKAYATA. By MAHAMAHOPADHYAYA H. P. SASTRI. Dacca University Bulletin, No. 1 (Oxford University Press, Calcutta.) 1925. 10½ × 6½. pp. 6. as. 8.
- THE EARLY HISTORY OF BENGAL. By R. O. MAJUMDAR. Dacca University Bulletin, No. 3. (Oxford University Press, Calcutta.) 1925. 10½ × 6½. pp. 27. Re. 1.
- REPORT OF THE INSPECTOR GENERAL OF THE AUSTRALIAN MILITARY FORCES. By SIR H. G. CHAUVEL. Part 1. (Melbourne.) 1924. 12 × 8. pp. 29.

VALUABLE BOOKS on Asian Culture

1. Nationalism in Hindu Culture. By Dr. Radhakumud Mookerji, M. A. Ph. D. Price Rs. 3-8.

"The object of the series the Asian Library, to which the volume under review belongs, is worthy of the active sympathy of all intelligent readers in this period of transition, the publishers' desire being to promote real understanding between East and West a desire shared in common with the publishers of that delightful set of books known as *The Wisdom of the East Series*. The difference between the two is that, whilst the publishers of the latter content themselves with the translation of great books of the East into English the publishers of the former aim at the creation of a living bond between Eastern and Western peoples by modern writings on modern problems, into which the writers will fuse the wisdom of both West and East."—*The Madras Mail*.

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