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TOPICS OF THE WEEK.

BY the death of Sir Hormasji Wadya, which sad event took place in Bombay on Saturday last, another important link with the past is removed from our midst. He belonged to the old band of Indian political reformers whose faith in constitutional methods for the attainment of swaraj was a matter of unalterable conviction with them. Failing health latterly prevented his taking an active part in public movements; but this is not to say that he had ceased to take any interest in them or that he was out of touch with current political thought. Since 1908 when the Deccan Sabha of Poona was reorganised by the late Mr. Gokhale Sir Hormasji Wadya was its respected President and did much more than is known to many to help forward its work. The Bombay Presidency Association's memorandum on the Morley-Minto reforms and the Deccan Sabha's memorandum to the late Mr. Montagu and Lord Chelmsford when they toured the country prior to their 1919 reforms were both prepared by Sir Hormasji and bear testimony to his deep study of constitutional problems and public questions. It is a great pity that he should have been called away before the Gokhale Hall in Poona is constructed; for it is an open secret that he was very keen that it should be completed as early as possible. To the Servants of India Society of which he was a very valuable friend Sir Hormasji Wadya's passing away is a serious loss and by his death public life loses a sane and sober leader. We offer our heart-felt condolence to Lady Wadya.

THE representatives of the Sikhs in their statements before the Commission clearly mark themselves out as a distinct community and one ought not to be surprised to hear it. Their claim however for a larger representation on the ground of their being quondam rulers cannot be admitted since if logically applied it would lead to inconvenient developments in the various provinces. The Sikhs are agreeable to the dropping of separate electorates if they were completely abolished in the whole of India; but they would insist on separate electorates if the Muslims were given the concession. Although apparently this is a reasonable view it ignores the fact that the special electorates of the Muslims were a special concession in view of the peculiar difficulties and the historic background of the Hindu-Muslim problem. Other communities ought not to press such claims on the strength of the Muslim case if they want to strengthen the united demand for joint electorates in the interests of national unity. We are glad to have a confirmation from the Sikh deputation that communal electorates helped to fan the fire of communalism and led to communal riots. The Sikh deputation are so keen about their special representation that they intend going to England to press their claim before the Parliamentary Committee. Such a persistency is really worthy of a better cause. The Sikhs by asking for a 30 p. c. representation, that is larger by 19 p. c. than what they are entitled to on the basis of population, are really spoiling a good case by suggesting wrong methods. In the face of such a demand they can scarcely withstand the claims of some Muslims for one-third representation in the Assembly. The reply of the Sikh deputation that in case communal representation is maintained the Ministers should also be selected on a communal basis shows to what extent the implications of a communal electorate can be stretched. It is certainly better to go to the root of the matter and abolish the principle altogether. Apart from communal claims it is creditable to the Sikhs that they have asked for the Executive being completely responsible to the Legislature in the province.

IN his address to the Conference of Baroda State subjects which recently held its sittings in Baroda, the president made a pointed reference to the prolonged absences of the Maharaja from the State. He did not of course shut his eyes to the fact that the Maharaja's health was to some extent responsible for them. But whatever the reasons for his absence, the fact is that His Highness is not able for years past to devote as much attention to the State administration as is necessary. If this state of things is to continue, the proper course for him is, as suggested by the President of the Conference, to abdicate in favour of some one who can be in closer touch with his subjects. We think that in making this suggestion

Mr. Gopaldas Desai was really voicing general public opinion in Baroda State. There is a general belief that people in British India are more heavily taxed than those in the Indian States. So far as Baroda at any rate is concerned, that is not a fact. On the contrary, as pointed out by the Chairman of the Reception Committee, Mrs. Sharada Mehta, taxation is heavier in Baroda than in British India. The land assessment in Baroda is 50% higher than in British India and the incidence of income-tax is still heavier. While income below Rs. 2000 is exempt from assessment to income-tax in British India, the limit in Baroda has been laid down at Rs. 750. There is a Legislative Council in the State; but its powers are so limited that in Mrs. Mehta's opinion it is wrong to call it by that name. She made no secret of the fact that there was deep discontent among Baroda subjects, and suggested that the best way to meet it was by the immediate grant of responsible government. She contended that even with 20 years' working of the Compulsory Education Act, primary education had not advanced as much as it should have. We have no doubt she was speaking from knowledge when she described the condition of the Baroda peasantry in the following words:—

"The Patidar agriculturist who was once an asset of the State has been at present reduced to a condition of penury and lifelessness. He has been buried under debts. Ten years back the indebtedness of the agriculturist of Baroda was Rs. 7 crores; today the figure has jumped up to Rs. 10 crores."

AFTER describing the recent A. I. C. C. resolution on "As clear as mud," the subject of independence as the goal of the National Congress as being "as clear as mud", our contemporary, *The Week*, says that it

"is a good illustration of the verbal twists and tortures people are forced to resort to in their search for a formula which somehow will reconcile the irreconcilable. The Congress Committee cannot in one and the same breath declare independence as the goal and severance of British connection as the condition *sine qua non* of true freedom, and yet hail the patriotism and far-sightedness of the Nehru Committee and generally approve of its recommendations. This sort of thing won't wash. For the Nehru constitution is avowedly based on Dominion Status and definitely turns down independence as the goal. Between this standpoint and that of the Congress Committee there is no compromise possible. The approval of the Nehru report and the compliments paid to its authors are under the circumstances tantamount to damning with faint praise. It would have been manlier, we think, to turn it down in a frank and straightforward manner.

The Congress Committee, be it noted, accepts the communal settlement but rejects the Dominion basis. The Muslim All-Parties' Conference at Delhi which is yet to come, is likely to accept the Dominion basis and reject the communal settlement. Between the two they will have done the work of demolition admirably. After which they will again, like the Sir Galahads they are, ride in quest of the Holy Grail, i. e. that elusive unity which they flung away when it was in their hand."

THE suspension of the pass granted to the Free Press of India for making public the contents of confidential documents intended only for the members of the Commission and the Free Press. The Conference is extremely deplorable.

In this connection the following facts pointed out by the agency in question are very pertinent:—the memorandum of the Punjab Government was not marked confidential either by the Punjab Government or the Conference secretariat; in Poona the

recommendations of the Bombay Government were freely discussed at private social functions long before they were made known by press agencies. Under these circumstances a press agency that reveals what has already been public property can hardly be said to have violated any convention; as a matter of fact so far as the Free Press knows no convention has been imposed by the Commission. The decision of the Commission to regard certain documents as confidential has already attracted adverse comment from the public in India and this fresh development of the situation will hardly enhance its reputation for fair-mindedness. It is clear that if there is any convention about reporting the proceedings of the Commission it is not clearly and unequivocally understood by the press agencies and the sooner it is enunciated the better would it be for all concerned including the public in India. We anxiously await the final decision of the Conference with regard to this important matter.

IN their memorandum to the Simon Commission, the Sind Hindus' All-Sind Hindu Association have ably marshalled the arguments against the separation of Sind. According

to the Association, the constitution of Sind into a separate province is not feasible financially. But the Association bases its opposition to the idea of a separate Sind province not so much on the ground of cost as on the ground that the whole scheme is inspired by communal rather than national considerations. The linguistic division of India is no doubt in the air; but that has got little to do with the Muslim demand that Sind should stand by itself. The separation of Sind is being canvassed by Moslems, points out the Association, because they are anxious to add to the number of provinces in which they would be a majority community. But perhaps it was quite unnecessary for the Association to waste so much powder and shot as they have done in their memorandum on a scheme which official circles themselves do not apparently regard as a matter of practical politics. The Association is rightly opposed to the existing system of separate communal electorates, which it would like to be substituted by joint electorates and territorial constituencies, each electing three or four members by means of a single transferable vote. In view of the educational backwardness of Sind, this appears to us to be a mere counsel of perfection. As experience has shown, even the present voting arrangements, comparatively simple as they admittedly are, cannot be said to be working as satisfactorily as they should and it is too much to expect that Sind would easily master the complications of the system of proportional representation. The Association complains bitterly against the treatment accorded to Hindus in Government service who are frequently superseded by Mahomedans for no other reason than that they are Mahomedans. The result is that Mahomedanisation rather than Indianisation of the services is progressing apace in Sind. Though we do not see any antithesis between the two, we are free to believe that this has led to a considerable lowering in the standard of efficient administration—a fact admitted even by Government. There is much force in the suggestion made by the Association that recruitment to the public services should only be by competitive examinations. The Association gives instances in which Mahomedans in control of local bodies in Sind have devised taxation schemes designed "to penalise the minority community." The communal tension in Sind has not apparently left even the magistracy there untouched. In order to free it from such unwholesome influences it is proposed by the Association that the judiciary

should be made subordinate, not to the executive as at present, but to the High Court.

AT the annual meeting of the Scindia Steam Navigation Company Mr. Walchand Hirabhand dispensed of most of the objections brought against the reservation of coastal shipping by opponents of Indian progress. He brushed aside the insinuation that the reservation was proposed in the interest of that particular company and not in the interests of Indian shipping in general. He pointed out that out of 90 officers in the Scindia S. N. Company 24 were Indians and 10 more Indians were serving a period of apprenticeship; while many vessels were placed in sole charge of Indians as Chief Engineers—a step not so far taken by any British companies. As to the assertion of Sir James Simpson that 9 % of the personnel of the steamers plying on the Indian coast is Indian he said it referred only to the lower crew. The reservation of coastal shipping is intended, he said, to save a large proportion of the annual freight bill and to add to the wealth of India. He indicated the perverseness of the arguments which would expect a ready-made ship-building industry before a large mercantile marine is assured. In addition to ship-building other activities like marine insurance would be fostered by the reservation proposed. As for Sir James's suggestion that Indians instead of dispossessing men in possession should break new ground, Mr. Walchand said that there was hardly any scope for that and what was imperative was to reclaim the lost ground. He asked for an assurance from Government that they propose to help the development of Indian shipping in the light of the fact that the specific recommendations of the Mercantile Marine Committee had been turned down. The *Times of India* has recently suggested that there being a shortage of Indian capital, the little that we have got should be more appropriately spent on the development of agriculture. We can see in this only an attempt to belittle the claims of Indian shipping by far-fetched apprehensions about the shyness of Indian capital which is certain to be directed to the most productive channels.

SPEAKING in regard to Empire Defence, the Secretary for Air in Britain, Sir Samuel Hoare, said recently that England had developed her air-force considerably during the last five years. While before that time, there were practically no Air Force squadrons available for defence, there were 30 today. This of course meant additional expenditure but on the whole defence expenditure was bound to decrease by the adoption of air-craft. For instance, while in Iraq in 1921, there was a garrison of 33 battalions costing 20 million pounds sterling annually, to-day there was not a single battalion but only five squadrons of the Royal Air Force and the cost was less than 2 million pounds. Naval disarmament has also become a comparatively easy matter in view of this third arm of defence. But what is our position in India? We do not lack a Royal Air Force which is under the control of the Commander-in-Chief. In it, there are three wings which are stationed at Peshawar, Risalpur and Quetta evidently with the idea of supplementing the Frontier force. Its personnel consists of officers, of non-commissioned officers and air-men of the R. A. F. of Great Britain, and of the Indian technical section which is full only of carpenters, fitters, fabric workers, etc. Out of the total establishment, 228 are officers, 1780 British non-commissioned officers and air men and 138 Indians. Our position in the R. A. F. in India is thus clear. We are only unskil-

led workers and have no place as technically qualified men. No facilities are afforded to us for obtaining technical qualifications. Perhaps when, according to the present pace of Indianisation, we shall have a fully Indian-officered army, Britain will think of giving us some training in air-craft. By that time (i. e.) some 100 years hence, however, the world will have advanced in military science by leaps and bounds and we shall be as far behind the rest of the world as we are at present. And who knows, there might not be much need for the Indian-officered army at all, the main fighting taking place in the air?

COMMENTING on the proceedings of the Butler Winning behind Committee in England, the *New Leader* expresses its fear that there

is a grave danger of the Princes winning behind the scenes while their people's representatives are kept out on the door mat. It plainly tells the princes: "Not a vestige of more power, not another rupee, until you have carried out the treaty obligations which is all the people's representatives ask". We need hardly add we agree with the *New Leader* fully. The princes have engaged very able counsel paying almost a fabulous sum for their fee while the people's representatives who went all the way from India to represent their side of the case were informed that they would not be heard by the Butler Committee. Nevertheless they are doing their best to inform the British public of the true state of affairs in regard to these princes in India. While these rajas readily paid an enormous sum to their counsel, they little thought that that money came from their half-starved ryots. Most of them usually spend nearly 20% of their state revenue on themselves. There is no separate civil list at all in the majority of cases. Rights of public speech and of free press are unknown to their subjects. These facts are widely known in India but they need to be known in England also. It would be wrong to conclude on the face of things that the interests of the princes and of their subjects are one. Instances of conscientious rulers who have put a severe check to their whims and vagaries and who really strive for the welfare of their subjects could be counted on one's fingers. For the rest, they are all a selfish lot, in varying degrees, who only remember that they have revenue to receive but forget that they have also a duty to perform. We trust the British public will not be misled in the matter.

It is a matter for satisfaction that the propaganda being carried on in England by the States People's Deputation is not altogether without effect on the princes, for according to a recent cablegram they seem to be anxious that this should stop in return for which they have expressed their willingness, so we are told, to assure to their subjects the elementary rights of free speech, etc. to which subjects of civilised states are entitled. In this connection we cannot do better than call their attention to the wholesome advice given to them by His Excellency Sir Malcolm Hailey in his recent Benares speech. He remarked:—

"The place which the states will occupy (in the Indian Commonwealth) must depend less on the interpretation of treaties, or of formal articles of the constitution than on the development they may attain under their own rulers, and the capacity they may show for common working with a progressive India. This is inevitable; for in international and inter-state relations the logic of circumstances and the influence of the dynamic facts of life will always in the end be decisive as against the strict letter of treaties or the written law of a constitution."

THE PATH OF WISDOM.

THE fact that leaders of the reputation and antecedents of Dr. Besant and Lala Lajpatrai, whose services in the national cause are beyond cavil are asking all Indians to concentrate on the Nehru Report and are appealing to the spokesmen on behalf of Independence to desist from an ill-timed and unprofitable agitation which only tends to divide men ought to make people reflect before fixing their final programmes. Under the present circumstances when men's minds are distracted Dr. Besant has done well in clearing issues in her public speeches. At Bombay she repudiated the notion that the All-Parties Conference was going to be a rival of the Congress. Such a Conference in its very nature could not agree on every single point and if compromise was resorted to, the Conference ought to be congratulated upon it instead of being made to look ridiculous. She conceded India's right to be free and admitted that Independence is a legitimate goal. But considering that a lot of spade work has to be done in the way of creating a navy and Indianising the army, it is in the interests of India, she said, to accept Dominion Status. Independence has an appearance of unreality if nothing is done to secure it, and we continue to remain in the same condition. This really is the most important thing to emphasize at the present moment and is in our opinion the gravamen of the charge against the party which would fix Independence as the goal. We hope everybody would respond to Dr. Besant's eloquent appeal to rally round the constitution adumbrated by the Nehru Report and make every effort to force it through the British Parliament.

The most important part of her delineation of the present situation was that actions had to accord with our declared beliefs. Advocacy of Independence implied a resort to direct action in various ways and as long as this is not practicable it is hardly worth while to swear by it. Even the most valiant nationalist will not have the hardihood to declare that we are prepared for direct action either to-day or in the near future. Instead therefore of paying mere lip service to a speculative ideal it is far better to fix one which has greater possibility of realization as far as one can exercise one's powers of prevision. Dr. Besant agrees with Pandit Nehru's suggestions about making the All-Parties Conference a permanent institution till such time as the goal is realized. The idea that a continuance of this body as a permanent organization would be a libel against the Congress she declared to be erroneous because the Congress is not being called upon by this to abdicate its own functions. We are glad to have the assurance of Mr. Chagla who presided at the meeting that Nationalist Muslims were solidly for the Nehru Report and a time would come when Muslims would realize that these were the best friends of the community.

Lala Lajpatrai also believes that the Independence Leaguers have no effective programme by which they hope to achieve it; in the second place he is inclined to think that those who champion the

cause of Independence are indulging in the talk as mere bluff and are prepared for nothing beyond a simple propaganda. Although we are not in a position to fathom the psychology of these politicians we have a suspicion that his own guess work may be correct to a great extent. Fortunately Mr. S. Iyengar who takes up cudgels on behalf of the A. I. C. C. admits that the communal settlement in the Nehru Report is the most valuable part of it and regards it as gratifying that it is daily receiving increased support in all the provinces and even from the Muslims. So far as the goal however is concerned he makes it clear in his statement to the Free Press that Congressmen are bound to educate the people not to accept Dominion Status as the demand of the country. This, so far as practical politics is concerned, means that he is going to work at cross purposes with those who are advocating and working for Dominion Status. In fact he would like the All-Parties Conference to concentrate their attention on the other items of the Nehru Report except the item of the goal. This is certainly paying a great price for the preservation of unity. It is also clear from his statement that Mr. S. Iyengar is opposed to the continuance of the All-Parties Conference as a permanent organization. The lapse of the All-Parties Conference would deprive India of a unified body which will guide propaganda in favour of the joint national demand unless some other body with an equal authority would be set up immediately to undertake its functions. We would therefore urge the prolongation of the activities of the existing organization with a *carte blanche* given to it for doing all work in connection with the Constitution, such as modification of details, propagandism, drafting of a Bill embodying the agreed proposals and the presentation of it to Parliament. The path of wisdom lies in utilizing the greatest common measure of agreement and sustaining the great effort at unity which has achieved phenomenal success by putting us in possession of an agreed constitution.

The worst of the move for Independence is that it will lead to a frittering away of the energies of the nation in unprofitable channels and thus weaken the national movement instead of strengthening it as the its champions believe. Unless we are prepared to go through the whole gamut of the movements through which a country like Ireland passed it is better not to coquette with the label of Independence. Those who put spokes in the wheels of the organization for demanding Dominion Status in the name of Independence are doing the greatest disservice to the cause of India.

DEFENCE AND DOMINION STATUS.

AMONG the many schemes of political reconstruction formulated for India, that of H. H. the Aga Khan is not the least interesting. His scheme for the future of the Indian constitution contains a good many controversial points with all of which we do not propose to deal in the present article. We confine ourselves to the consideration of what he says on the question of defence only. To our mind it seem

his attitude in this regard betrays a lamentable oversight of colonial history and of Britain's military policy in India. But let us first hear him in his own words. He says:—

"If it (the unitary Government of India) will not have that power, do its sponsors rely on the existing British Government to leave in the country a large army in order that succeeding unitary Governments responsible to Indian politicians should be able to carry out their purposes? Neither party in honour could accept such an arrangement. On the one hand it would be ruinous to the underlying principle of self-Government; on the other, the British people could never honorably agree to leave an armed force or even civil administrators, in a country for the good government of which it is no longer responsible. If the British did this in a fit of madness, of which there has been no parallel in their history, they would go down not only in the estimation of the whole world, but in history for all time for supplying armed force to a country where in their responsibility had come to an end, to be administered at the beck and call of other people."

His position comes in short to this, that (1) Britain granted self-government to her colonies only when they were about to defend themselves and (2) that India cannot rightly claim self-government until British military protection may safely be withdrawn from her. We propose to show in order that the colonies were not in a position to defend themselves when they got self-government, some of them not being in such a position even today and that, if India has to wait for Swaraj till England prepares her for self-defence, she will have to wait till the Greek Kalends.

The credit of first pointing out to the Indian public that Britain continued to defend the colonies even after the latter got self-government must, we think, go to Sir Sivaswamy Aiyer. In a brilliant chapter on Defence in his recently published book, he points out that the cost of defending the colonies was borne entirely by the Imperial Government, so far as Imperial forces were required for the purpose. And A. B. Keith says* :

"The cost of the defences of the Empire fell entirely as regards Imperial forces on the Imperial Government; in 1858 the total was some £4,000,000, of which £380,000 alone came from the colonies. A departmental committee in 1859 reported against the system as regards self-governing colonies and two committees of the House of Commons investigated the issue.....Finally on March 4, 1862, on the motion of Mr. A. Mills, the House of Commons resolved. "That this House, while it fully recognises the claims of all portions of the British Empire on Imperial aid against perils arising from the consequences of Imperial policy, is of opinion that colonies exercising the rights of self-government, ought to undertake the main responsibility of providing for their own internal order and security and ought to assist in their own external defence."

Nothing could be plainer in showing that not only did Britain defend the self-governing colonies but that she did so at her own expense. As for naval defence, that has always been the work of Britain. Speaking at the Imperial Conference in 1926, the Australian Premier, Mr. Bruce, said;

"Great Britain to-day is carrying the main burden of the defence of the Empire. We in Australia certainly

recognise that our position is safe-guarded by the fact that we are inside the British Empire and can always rely upon the defence of our shores by the British navy."

The desire of Australia to create an autonomous naval force in the place of the "subsidised squadron" of Great Britain took tangible shape in 1907. Canada acquired her first war-ships only in 1910. New Zealand financed the construction of her first battle-cruiser only in 1909. But these steps were all taken in view of the war which was feared at any moment, for, with the return of peace naval enthusiasm in all the Dominions perceptibly cooled. And even to-day the South African Union possesses no sea-going ships of war and she does not care to expand her tiny organisation which does duty as a "Naval Service."

While this has been the state of affairs in other parts of the Empire, what has India's fate been? She has all along been paying for her military defence on land. Not only her own defence, strictly so called but also wars of aggression undertaken in pursuance of Imperial policy have been manned and financed by her. And withal, even today, she has no control over her military policy. On this head, the Esher Committee said in 1919 that the objects of Imperial military policy were (1) the control by the Government of India of Indian military affairs, (2) giving to the Government of India a voice in questions of Imperial defence and (3) allowing the Imperial General Staff a considerable influence on the military policy of India. This has come to mean in practice that the army in India may be fully utilised by Britain for whatever purpose she chooses and India will not have any decisive voice in the matter.

It is clear therefore that unlike the Dominions, India has been paying for her defence and more than that, she has been supplying troops to England even for the latter's Imperial purposes, not unoften bearing the expenses herself. The argument that she may not ask for Swaraj till she is ready to defend herself on land and sea, has thus no support in colonial history. But let us see when we are likely to be considered fit to stand on our own legs, in regard to defence. England's attitude in respect of training us for our defence has always been one of consistent opposition and so far as we see, it is likely to be so for a long time to come. It is actuated by a spirit of distrust in us, a legacy of the events of 1857. According to the recommendations of the Peel Commission of 1858 and of the Eden Commission of 1879, England's military policy in India follows two distinct principles: (1) to demartialise the people by prohibiting the carrying of arms and (2) to divide and rule. The canard of martial races and non-martial races has accordingly been preached and promulgated sedulously. Because religious and caste differences became gradually obliterated in the army and a feeling of fellowship arose, the Peel Commission recommended the formation of class companies—a step that was eagerly carried out. At the same time, Indians were disqualified from holding the King's Commission and

* "Responsible Government in the Dominions" by A. B. Keith, pp. 966, 967.

were taught that they might be brave during wars, but it was only because they were led by British officers; they themselves had no aptitude for leadership. This mischievous falsehood is being dinned into our ears even to-day. Next it was considered necessary to alter the ratio between European troops and Indian troops to what it is to-day (i. e.) 1 British soldier to 2.26 Indians. The Indian artillery was abolished. Steps were taken in short which gradually led to our present helpless position. We have no control over our army-policy to-day. We may not dispense with the large body of foreign troops quartered in our midst ostensibly for our defence but really for Imperial ends. We may not take early steps to officer our Indian army with sons of the soil. Nay, we may not train ourselves so that a citizen army may be ready in case of need. This is our military position, the result of England's military policy in India during a long period of 150 years. And is there hope of a change of attitude? None that we can see. It is almost incredible that H. H. the Aga Khan who presumably knows all these things, can yet hope that we shall be trained by England to defend ourselves. The fact is that both history and commonsense tell us that the capacity for self-defence can never come till we attain Swaraj. What we ask is that as Britain did in the case of the colonies, she should give us also Dominion Status undertaking our defence *at our expense* till we are able to dispense with her aid.

COLLEGIATE TEACHING IN BOMBAY UNIVERSITY.

DR. PARKER'S straight talk revealing some important lacunae in our collegiate organization is very timely as the evils to which he draws our attention in his articles contributed to the *Times of India* are likely to grow if we do not awaken betimes. He refers primarily to the extreme specialisation which enables a man to take his degree with a modicum of English and one other subject in which he is supposed to become perfect, a veritable specialist. The professor of English who is supposed to be the torch-bearer of the Western culture in the widest sense has to teach history, general geography, philosophy, a bit of economics as the student is certain to be innocent of all these subjects except the one which he has selected as his second voluntary subject for specialization. The case of the English Honours student is much worse because the regulations prevent him from combining with English either History or Philosophy but compel him to select another language so that he must be a linguist pure and simple. The result is a specialist with only a smattering of English literature and having no culture derived from a general knowledge. Just imagine an Honours graduate in Mathematics or Philosophy knowing only that subject and a bit of English literature in addition, opening his daily paper; nine to ten he would not feel much interest in the various topics nor would he be able to follow closely the general line of reasoning contained in any articles which are at all serious. Excepting daily topics of current trashy politics he would most probably ignore the rest. The result is due of course to the principle of sub-division of labour which, as Dr. Parker explains, was found to be triumphant in the realm of industry and which was blindly applied to other spheres including that of

learning where it is specially inappropriate. It may be noted that Dr. Parker is not an inveterate enemy of specialisation in general; his only contention is that it should be reserved for the very latest stages of education in the university. We think his position is perfectly sound; till the assimilation of general culture by varied knowledge is assured there must be a halt to specialisation. As a matter of fact it is only after the degree of Master of Arts or Science has been obtained that specialisation should be introduced. We agree with Dr. Parker when he says emphatically that "it is definitely not our business to produce learning or add to the present stock of knowledge". This is left to the research stage in Post-Graduate schools of the University. The Arts students of Bombay are styled by Dr. Parker supermen who have specialised away their four fingers and left themselves only the thumb. Now after years one would find back the wisdom of Telang who succeeded in introducing compulsory Economics and a part of English History in the B. A. curriculum. For the matter of that even one language other than English was made compulsory before the present rage for specialisation took possession of our educational legislators. A man who knows only a bit of English and much Philosophy—and even this much is not really very much—or a bit of English and a lot of constitutional and general History with a sprinkling of elementary Politics can hardly be said to have received genuine culture. What Dr. Parker proposes is a new course with four subjects for general training and three subjects for a specialised and more advanced study. He also warns us further against bifurcating into Arts and Science even in the very first year. This is the mistake committed by the Allahabad University long ago and it is reaping the fruit now in the low general level of knowledge displayed by its alumni especially those with the B. A. degree.

Dr. Parker next turns his attention to another defect which is widely visible all over India; and this is the huge masses that constitute a single class. The difficulties of the Professor of English are great here since he has to teach everybody in the B. A. class whereas other Professors get a divided lot. To give lectures of the University standard to these masses is he says a sheer impossibility; the result of course is the rambling lecture of the type that we are familiar with in India. If, as Dr. Parker says, the good pupils from the best high schools actually go back in knowledge and interest when they go to colleges this is a very severe condemnation of the present system. The remedies he suggests are the limitation of the maximum number of a college to 500 and to rely more on libraries and study-rooms than on lectures. He would expect the staff to lecture only once a week to each class in one branch of a subject so that the professor may have time to read and research himself. We do not know whether in the matter of curtailing the number of lectures he has gone too far; but his general position is undoubtedly unshakable. Dr. Parker sighs for the day when we will have academic freedom; we shall trust the students and professors and we shall have no roll-calls and minimum attendances. With our big classes and lectures listened to only by a few front rows who can say that he is not right? Although Indian pedants will find this a rather hard pill to swallow we suppose we must work towards this goal of perfect freedom during the next few years. This alone will succeed in creating the spirit proper to a temple of learning in the place of the mercenary spirit which regards university learning from its utilitarian aspect of earning emoluments.

OUR U. P. LETTER.

(From Our Own Correspondent.)

ALLAHABAD, November 10.

IMPENDING CHANGES IN GOVERNMENT?

IT has for some time past been known in well-informed political circles that some important changes are likely to be effected in the personnel of the U. P. Government. Now a news agency message from Lucknow, which would appear to have been inspired by higher quarters, announces that Captain Nawab Sir Ahmed Sai'd Khan of Chhatari (Home Member in the U. P. Government) intends taking short leave "on grounds of health". It is said that the strenuous work of the last five and a half years of office, firstly as Minister and later as Home Member, with two months of acting Governorship on the demise of Sir Alexander Muddiman, has shattered the robust health of the Nawab Sahib to such an extent that he no longer feels quite fit and equal to the duties of the high office. Dame Rumour whis- pers into my ears that, for reasons which it would be indiscreet to discuss in public at present, the Nawab Sahib may not like to resume charge of the exacting office which he has adorned, or to be more correct which has been his adornment, for so long, and which he would in the normal course occupy till January 1931. However one point I must make clear. It would be doing an injustice to the amiable Nawab Sahib to say that he has not been pulling on well with the new Governor, Sir Malcolm Hailey, for has not he (and for the matter of that, also, the other Nawab who is in charge of the Local Self-Government portfolio) been more of a Musahib to the Governors he has served than a Minister or an Executive Councillor? However, I hope and pray that the Nawab Sahib would soon recover the robust health which he enjoyed as a non-official.

Rumours of another impending change among the advisers of His Excellency are in the air, but it would be impolitic to dilate on them, specially because the person concerned does not belong to active public life, but to the secretariat.

NATIONAL LIBERAL FEDERATION.

Preparations for the next annual session of the Indian National Liberal Federation, to be held at Allahabad during Christmas week, are now in full swing. At a meeting of the Reception Committee yesterday, Mr. Chintamani was elected Chairman and the name of Sir Chimanlal Setalwad was suggested for presidentship to the provincial association who have been requested to inform the Reception Committee about their final choice within a fortnight. A suggestion was made to recommend the name of the Rt. Hon. Srinivasa Sastri also; but it was dropped when it was pointed out that Mr. Sastri would not be in India by the time of the session of the Federation. Eventually the Reception Committee decided to suggest only one name. Sir Chimanlal was elected to preside over the Madras session of the Federation in 1920, but declined the honour as he had been offered and had accepted the Executive Councillorship of the Bombay Governor. He remained in office till early in 1926, and hence could not be offered the presidentship again during those five years. The choice of the Reception Committee of the 1926 session fell on another person, and the session last year was held in Bombay itself, where according to the well-known convention he could not be asked to preside. But he was the Chairman of its Reception Committee. Sir Chimanlal is president of the All-Parties Boycott Committee in Bombay and has been a strong and consistent supporter of the Commission boycott movement in spite of all the efforts that have been

made to divert him from this path from high quarters. His attitude towards the Nehru Report is the same as that of other Liberals, i. e., that of general support. His views on these two outstanding questions of the day being what they are, it is expected that he would be unanimously elected by the provincial associations of the Liberal party to be their leader for the year.

THE IMPARTIAL COMMISSION.

"Some of the members of the Commission, who come from the House of Lords, are surprized at the indifference of the land-owning classes here because they assert that if the aristocracy there has been able to maintain its position after a continuous struggle of three centuries with the people, there is no reason why the landed magnates of this country will not keep their position in the upheaval only if they care to keep themselves organized." This significant sentence occurs in a report made by a special officer deputed by the Maharaja of Darbhanga to remain with the Commission. The Maharaja has circulated the various Zamindars' associations and suggested that they should all combine and depute some persons to remain with the Simon Commission to safeguard and further their interests. One need not be surprized if this sympathy with Zamindars of the Commissioners from the Lords materializes into a recommendation by the Simon Commission for the institution of Upper Chambers in the provinces, mainly representative of landed interests.

REVIEWS.

AMERICAN FOREIGN POLICY.

A HISTORY OF AMERICAN FOREIGN RELATIONS. By LOUIS MARTIN SEARS. (Macmillan.) 1928. 8¾ x 5½. pp. 648. 15s.

THIS volume is almost an encyclopaedia in character. It surveys with great wealth of detail the expanding foreign policy of the United States from the days of the thirteen original colonies down to the present. Although there is an attempt at topical treatment, as shown by such chapter titles as "The Monroe Doctrine," "The Dollar as a Diplomat", etc. yet the method used is chiefly the chronological, the chapters being largely co-terminous with presidential administrations. This arrangement makes the book particularly suitable for use as a work of reference; for the general reader, there is some inconvenience in following the evolution, say, of the Monroe Doctrine, from chapter to chapter, and disentangling it from the other developments of the period.

Aside from the War of Independence, most early foreign contacts had to do with expansion. We follow the growth of American territory from the narrow coastal strip belonging to the Thirteen Colonies. We see it augmented on the south by the Louisiana Purchase, and the addition of Florida; in the west by Texas, the Godsdon Purchase, and Oregon. On the north the boundary line between the States and Canada needed careful adjustment; finally the great territory of Alaska was added. All of these additions and expansions necessitated careful and sometimes complicated dealings with the foreign powers in question.

Later in history, at about the time of the Spanish-American War, came the era of Imperialism,

when expansion changed from the addition of lands chiefly adjacent and inhabited by members of the Anglo-Saxon race, to the acquisition of distant territories whose people belonged to far different races and simpler types of civilization. The author deals with the acquisition of Hawaii, Porto Rico, Panama, the Philippines and various smaller islands.

The growth of the Monroe Doctrine is traced from the occasion of its earliest inception. The author shows its development as successively applied to three sets of foreign powers; originally to the relation between Europe and the countries of Latin America; then to direct relations between the United States and European Powers, including its "converse" in America's determination to keep herself out of "entangling alliances", and lastly in regard to relations with other countries of the Pacific basin.

The chapters on the World War are the most interesting. The writer's usual detached and dispassionate attitude at this point relaxes and in regard to the policies and ideals of Woodrow Wilson he almost lapses into enthusiasm. Quotations from the war messages of the President and expositions of his aims in initiating the League of Nations place him among the few really great men who have held the office of President of the United States.

The author is among those who believe that the teachings of the Sermon on the Mount are intended for individuals rather than for nations. He says, "The nature of government is selfish. The individual citizen may frequently indulge in generosity... But nations by their very nature are less capable of altruism. The nation exists for the benefit of its citizens. It is their machinery for effective action. For a nation to neglect the interests of its citizens is to belie its mission." Yet in the history of the United States, the writer finds two and a half instances of unselfish action. The two instances were the freeing of Cuba and the return of a portion of the Boxer indemnity; what might be characterised as a half was the idealistic aim which partially accounted for America's final entrance into the World War.

The book contains an exhaustive bibliography and chronological table. Its interest would have been increased by the provision of adequate maps. The one small map of the United States is insufficient as it provides no means of tracing out the gradual expansion of the country.

A. B. VAN DOREN.

PREVENTION OF MALARIA.

MOSQUITO REDUCTION AND MALARIAL PREVENTION. BY J. A. CRAWFORD AND B. S. CHALAM. (Oxford University Press.) 1927. 7½×5. pp. 107. Rs. 3.

THE authors themselves say in the preface that the book is prepared to fill "a need felt by the worker and Inspector" and other officers "engaged in anti-malarial measures." An ordinary layman will not be able to grasp the subject as it is too technical for him. But for those for whom it is intended it will certainly be very useful.

The scourge of malaria is levying a heavy toll in India. The authors say that nearly four million people in this country seek relief from this disease

every year. It kills a few, but disables many for days, and sometimes even for months. Poor wage-earners fall an easy prey to malaria as they live in slums. Employers lose in work, and employees lose in wages. Thus both suffer, and the economic loss to the country is as heavy as is the loss in health to the individuals concerned.

Much can however be done, say the authors, to minimise this loss if a regular campaign is undertaken to exterminate the mosquito. Germ-mosquito-man is the trinity of causation in malaria as rat-flea-man is in the case of plague. If we knock out the middle link, mosquito, in this chain, there can be no malaria. Mosquito—a particular species of it—carries the germ from an infected man to a healthy man, and thus the latter catches the disease. If there is no mosquito, none else carries it. Hence measures are required to be undertaken to kill mosquitoes. For this a large staff of trained workers and a long purse are necessary. Given these, destruction of mosquitoes is an easy task. It was carried out successfully in the Panama Zone and elsewhere. This success has engendered in the minds of medical men the hope that malaria is a preventable disease.

Surely most of the municipalities, and other local self-governing institutions, if properly advised on the lines given in this book, can do a lot to eradicate this disease. It requires a systematic campaign—an indefinitely prolonged campaign—under a proper guide, but, if undertaken, much misery can be prevented. People also must be educated to leave no cess-pools in or near their houses. All waste water must be properly drained. Mosquitoes breed in any collection of water, and hence wherever such collections of waste water are found, they can be either drained, filled up, or covered over with such larvacides as kerosene oil or Paris Green. Much useful information is given by the authors on this point. Collections of potable water must be protected by wire gauze, and mosquito-eating fish can be introduced in such places. If their breeding can thus be stopped, as it can be stopped, then in a short time the locality can be free from mosquitoes and therefore from malaria. All this is very clearly explained in this book.

In a poor country like India, such prolonged and expensive campaigns can be undertaken only by the Government. In a country, ruled by foreigners everything moves in a vicious circle. A foreign Government cannot be too anxious for the health of the people, and dependence means that the people will no be allowed to do what they want. Slavery spells poverty; poverty breeds disease, which in turn aggravates poverty and hence slavery. When this state of things is to end we cannot yet say. But end it must one day. Till then whatever can be done should be done by local bodies and, provincial and central Governments, and this book will be very useful to those who are entrusted with the work of malaria prevention.

V. M. BHAT.

CHINESE HISTORY.

STUDIES IN CHINESE DIPLOMATIC HISTORY. By CHING-LIN-HSIA. (The Commercial Press, Ltd., Shanghai.) 1926. 8½×5¾. pp. 226. \$ 3-00.

To a student of international law and diplomacy China's status is perplexing and bewildering. How is it, he asks, that China though an independent state, is burdened with obligations and commitments which are crushing in their nature and inconsistent with her sovereignty. How did these numerous obligations arise, how do they drain the resources of

China and how are they derogatory to her dignity as an independent state—these questions are answered with a wealth of historical details and a plethora of legal knowledge in the book before us.

"Studies in Chinese Diplomatic History" is an eminently readable and scholarly production from the pen of Dr. Ching-Lin-Hsia. The book is, in substance, the author's thesis approved for the Doctorate of Philosophy in the University of Edinburgh in 1922, but it has been revised and brought up-to-date wherever necessary. The author has held distinguished posts, and we need hardly say that his book will be looked up to as a standard production on China's international status.

The author deals first with extra-territoriality. Extra-territoriality arose because the British traders from the very beginning were never willing to submit to the operation of Chinese laws. This led to the official attempt on the part of the British Government to set up machinery to exercise jurisdiction over their subjects. China resisted this 'questionable procedure' and the so-called 'Opium War' resulted. The author rightly draws attention to the fact that the 'Opium War' was not caused by the opium trade, and to call it so is no less a misnomer than it is to call the American War of Independence the 'Tea War'. China was defeated in the war, and by the Treaty of Nanking England obtained Hongkong, four treaty ports to trade with China and the privilege of extra-territoriality.

Much has been said of late about the 'Hermit Policy' of the Manchu Emperors—the policy of Chinese seclusion and foreign exclusion. It is asserted by Western writers that the so-called 'Opium War' was fought by Britain to force the Chinese Government to admit foreign traders into their country. The author rightly says that China had every right to refuse to admit foreigners into her empire, especially when the early foreign traders were desperate characters and would not obey the Chinese laws. The author quotes Oppenheim, that distinguished authority on International Law, in support of his view. "The reception of aliens" says Oppenheim, "is a matter of discretion and every state is by reason of its territorial supremacy competent to exclude aliens from the whole or any part of its territory."

The author very ably discusses the privilege of extra-territoriality—the privilege of an alien to remain under the laws of his own country instead of those of China—and draws attention to the fact that the system has set up an imperium in imperio. As to the objection that the present imperfect state of Chinese law and courts necessitate extra-territoriality, the learned author says "that these indictments may be true enough but are no real objections to the abolition of extra-territoriality. No perfect law or justice is to be found in any community." The author also draws the attention of international jurists to the fact that "law is territorial and does not follow the individual wherever he goes." After clearly exposing the absurdity of the privilege, the author gives it as his opinion that the best way to deal with the matter is to abolish the privilege by degrees. Want of space forbids us to detail his scheme, and we would refer the reader to the book itself.

The learned author then deals with "Concessions and Settlements." He points out that China's claim for their abolition is incontestable for they are not strictly consistent with treaty grants, and the assertion of authority by them clearly violates China's territorial sovereignty.

Leased territories are next dealt with in the book. The author disagrees with the views of some

eminent international jurists on 'leased territories,' and opines that so far as the leased territories in China are concerned, "some sort of ultimate sovereignty over the leased territory has been in each case reserved by China, and admitted, expressly or tacitly, by the lessee state." The author puts forward the 'doctrine of inalienability' of a state's territory and says that the Foreign Powers have no legal sanction for their 'leased territories.'

The author also disagrees with some scholars in International Law with regard to 'spheres of influence or interest.' Some writers draw a distinction between 'spheres of influence' and 'spheres of interest' by saying that the former are political spheres and the latter spheres of economic exploitation. We also think that foreign spheres in China are only economic spheres. The author gives the lie direct to these views by pointing out the diplomatic pressure, display of naval squadrons, guns, garrisoning of troops, seizure of towns and cities, and concludes that the foreign 'spheres of interest' in China are political spheres as well.

'Spheres of interest' are confined to three aspects, namely, railway construction, mining operation and making of loans. The author points out how these are a great hindrance to China's economic development and how the areas claimed as their spheres by the powers are vast, so much so that if they could not develop that part of the country, it could not be developed at all. 'Dog in the manger policy' indeed!

Speaking next about 'open door' the learned author says that there can be no 'equality of opportunity' so long as there are concessions and settlements, foreign post offices, foreign police, and 'spheres of interest.'

The last chapter of the book is a brilliant exposition of the Tariff problem. How the present tariff system kills all infant industries in China, how it deprives China of a considerable part of its insufficient revenue and force her to retain a bad tax like Likin, and how it will ultimately tell on the commercial world in general—these are explained by the author with a felicity of expression all his own.

We cannot but admire the conspicuous ability, thoroughness and independence with which Dr. Ching-Lin-Hsia argues his case for the abolition of the numerous foreign privileges in China. To the discussion of the problems of China arising out of her complicated international status, few more helpful or valuable contributions have been made than those embodied in this book.

M. V. SUBRAHMANYAM.

RUDYARD KIPLING'S SPEECHES.

A BOOK OF WORDS. By RUDYARD KIPLING. (Macmillan.) 1928. 8 x 5¼. pp. 299. 7s. 6d.

GREAT masters of the written word have seldom been masters of the spoken word; but Kipling is a challenging exception. The case-hardened worker in letters that Kipling is, his *aplomb* on the platform and sensitive self-adjustment to the character of his audience are not the least surprising in his quiver of surprises, as evidenced by his speeches from 1906 collected in this volume bearing the happy title of "A Book of Words". Happy, because he is one of the few great prose-masters who are "afflicted with the magic of the necessary word"! Prose is his element—the one in which the humorist and anecdotalist can take wing and perform evolutions. He can wield the sharpened steel of language with the precision with which certain swordsmen can cut a fruit without making the hand that holds it feel the edge any more than if it were the drawing of a thread.

In a sense the title of the book cannot be more infelicitous, for it is not "mere words" that we get here, but the life-blood of one to whom experience, ranging from the intimate talk of ladies in Simla to horses on New England pastures, has been like the breath of his nostrils—experience which is imaginative where it is not actual. Whatever may be his theme, the spirit of the navy, exploration, stationery, surgery, Imperial relations, the ritual of government, art, science, literature, he is equal to it. He has either something new to say, or brings up a novel aspect into relief or pours the old wine into new bottles. There is no froth and no rhetoric, no *clichés*, no pet devices and insinuating 'gestures' while the born *raconteur* is there often, not to save a situation, but to rivet the audience right from the beginning. Thus the speaker precludes his discourse on "Surgeons and the Soul" with the story of how the gods, to lead man astray, hid the light of his godhead within himself—a story that might well have been mined out of the Upanishads. Or, speaking to certain junior Naval Officers he launches into a bit of merry visualization of the life of the First Sailor, being none else than "the late Commander Clarke, founder of the Royal Navy and Mercantile Marine, who flourished between fifteen and twenty thousand years ago, on a marshy island off the tidal estuary of the Ouse"! This gift for improvisation appears most in the mottoes prefixed to the speeches, which Kipling has cut and polished with exquisite lapidary skill, but which have the curious look of quotations from old classical authors.

He has sharp, ringing hammer-strokes with which to break the ice. For, the opening sentences are almost invariably a study in unstudied naturalness—as if they say Antony-wise: "I am no orator as Brutus is, but, as you know me all, a plain, blunt man." Mark the overture to the address to the Naval Officers:—"Admirals, Vice-Admirals, and Rear-Admirals of the future—I am sorry for you;" or this: "Mr President and Members of the Canadian Club, Is this quite fair?" This is indeed hitting the nail on the head with a vengeance! The reader need not go elsewhere for the fine art of the opening sentence.

Though for once, and quite pertinently, a paean is sounded on the English character, that other note of the Imperial banjo-bard is never heard in these addresses. For, as our readers know there are two Kiplings, best described in Humbert Wolfe's comic rhymes:—

"The tin-can politics of Rudyard rust in some Tooting
brick and mud yard;
While, through the sacred brushwood rippling,
Glimmers the faun the gods call Kipling"

There is a welcome absence from this book of "the little Anglo-Indian Prussian who sang hymns of hate and Hemptire." Instead of the Kiplingite doctrine of efficiency and order we have here the bracing gospel of fortitude and courage, character and conscience; instead of the rollicking singer of barrack-room ballads, the poet of the "If" and "the Recessional."

There is soul in the book, and the words will live; on the whole, worth turning to any day.

R. SADASIYA AIYAR.

A MODERN NATION-BUILDER.

SIR ASUTOSH MOOKERJEE. BY P. C. SINHA.
(The Book Company Ltd., Calcutta.) 1928.
7½ × 5. pp. 529. Rs. 4.

THIS is a very timely publication dealing with the life and work of one of the most eminent Indians of today. The book is by no means a biography but

only a study of the manysided life of Sir Asutosh. As Dr. C. V. Raman says in his foreword to the book:

"The extraordinary abilities and personality of the man commanded admiration and respect from all and a record of his life and achievements cannot fail to prove an inspiration to his countrymen, young and old, both now and in future generations."

Mr. Sinha has done his work well and given the public a very readable book which is however more appreciative than critical.

Asutosh Mookerjee was a great jurist and a great scholar who, in the words of Dr. Sylvain Levi, "could survey the whole range of human sciences." He was besides a great mathematician who won his laurels in the field even while quite a young man. But the lay public of India will not judge him by his achievements in any of these fields, great as these achievements are. He will be known principally as an educationist, as one who practically built up the Calcutta University. His connection with that body began with his 24th year and lasted till his death. In one capacity or another, as Vice-Chancellor or as Chairman of one of the Departments of Post-Graduate Studies, he was always seen labouring for his beloved university. The Post-Graduate Department is really his work and it is the best in India. He was also largely responsible for the extremely generous donations that the University obtained from persons like Sir Tarak Nath Palit and Sir Rash Behari Ghosh. His ideal was to make it a Temple of Learning where all could worship—Indian and foreigner, Hindu and Mussa'man. That he succeeded in gaining his noble end is the crowning glory of his life. To him the place of Learning was sacred. He would not allow it to be swayed by the idiosyncracies of a half-baked democracy nor on the other hand would he subject it to the dictates of overgrown authority. The crushing reply he gave to Lord Lytton's insulting offer shortly before death is still ringing in our ears. He was a man who could stand full four-square, regardless of official favours or frowns as much as of popular passions and moods. "Here was a Caesar; whence comes such another?" But we will not say "never, never." Mother India is fertile.

S. P. SARMA.

MODERN JAPAN.

MODERN JAPAN AND ITS PROBLEMS. By
G. C. ALLEN. (Allen & Unwin). 1928. 8¾ × 5¾.
pp. 226. 10s

THE new Orient has many facets to its grandeur and even its amiable weaknesses, which have no meaning for the fanatical civiliser from the West. It is only to the soft touch of fellowship that they yield all their inner import. "The challenge of Asia," to use Mr. Rice's apt expression, has set many Western minds thinking and deliberating, but barring a few refreshing exceptions, like Hearn, Arnold and Cousins, they have only luxuriously sowed the seeds of racial antipathy. Prof. Allen's "Modern Japan" has this virtue in it that it has nothing in common with the alarmist and mischievous writings that have copiously inundated the book-world. He is not one of those propagandists who believes that races lend themselves to be standardised and labelled according to their psychological characteristics; he therefore devotes a whole chapter in vindication of the character of the Japanese whose much maligned language of obfuscation is not so reprehensible as the behaviour of the Oxford don in leaving the drowning person, who had not gone through the ceremony of introduc-

tion with him, to shift for himself. Mr. Allen is full of admiration for the social organisation of Japan for this reason, that it possesses such elasticity as enables it by suitable compromises to approximate to the ideal of Herbert Spencer. "The law of progress is at once toward complete separateness and complete union." What is more, the paternal element in it is so tender and arresting, that it is proof against the disruptive class conflicts so peculiar to the West. As for the Japanese marriage system, it offers a positive cure for the catastrophic revolt of youth with which Occidental society is threatened. This is how it is regulated:

"The ceremony however will be in any case essentially a family matter conducted according to the Shinto rites. Usually the marriage will not be registered with the civil authorities for some time, often about a year after the ceremony. If during that period, the couple prove mutually incompatible, then the marriage can be dissolved, provided the two families consent without legal proceedings. After registration, legal proceedings are of course necessary to secure a divorce. It is obvious that this probationary period is an integral part of a system which gives no opportunity of acquaintanceship before marriage. If a child is born during the period, then on the dissolution of the marriage, it will be adopted by one of the families or by a childless couple."

It is true that to all outward appearances, Japan is like the Westerners, fast "rebarbarizing" herself in order that she may be able to hold her head high in a world of scientific values; but her soul beneath remains essentially Eastern. It is surprising that even Mr. Allen finds something incongruous in the fact that "the people still continue to live in quaint houses of wood and paper and to worship at the Buddhist shrines and Shinto temples," or that such of them persist as "had never heard of Christianity and who had never seen a cart drawn by a horse." As Lafacadio Hearn observes in his "Glimpses of Unfamiliar Japan," the typical Japanese is for all that a unique person who "can smile in the teeth of death and usually does. But he often smiles for the same reason that he smiles at other times. There is neither defiance nor hypocrisy in the smile, nor is it to be confounded with the smile of sickly resignation which we are apt to associate with weakness of character. It is an elaborate and long-cultivated etiquette."

The Japanese Government is only the political glorification of social loyalties. "The Imperial House is still the one institution in Japan about which one must not be frivolous. The personal name of the Emperor is never mentioned and he is referred to normally as "the Son of Heaven." The administrative branch which is a harmonious medley of mutually restrictive democracy and aristocracy, strikes the via media between the vagaries of crowd rule and the tortuous ways of vested interests. The phenomenal rise of Japan into prominence-industrially and culturally—is its creation. Under its direct supervision she is also slowly evolving a perfect system of banking and currency. The way she undertook "mass production" of literates is a marvel in itself. There is only one weak spot in her otherwise splendid armour and that is the menace of overpopulation, which, if left unchecked for sentimental reasons, will, as Mr. Allen deploras, hasten "the decay of much that is unique and graceful in her civilisation." But the chances are that she will promptly combat this danger, "by becoming more and more industrialised and increasingly cosmopolitan in her consumption and her outlook."

As though all the known active forces at work are insufficient for the salvation of Japan the Christian missionary has built his stereotyped factory

for turning the heathens of that country into Christians. Prof. Allen and more so Lafacadio Hearn however, assure us that Japan fully realises "that she has nothing whatever to gain by conversion to Christianity, either morally or otherwise but very much to lose."

K. VENUGOPAL RAO.

SHORT NOTICES.

CASES ON THE LAW OF THE CONSTITUTION. By BEROL A. BICKNELL. (Oxford University Press.) 1926. 8¾ × 5½. pp. 215. 7s. 6d.

THIS is a neat little collection of the leading cases on Constitutional Law that have been decided by the English Courts. The book is divided into four parts, the first dealing with the Parliament, its powers, and its privileges; the second with the Crown, its position in the Constitution, the rights and liabilities of the servants of the Crown in contract and in Tort. The third part is concerned with the rights and duties of the citizen and cases defining the limits of public discussion and of public meeting, the duty of soldiers and civilians in times of civil disturbance. Who aliens are and what constitutes British Nationality together with the rights of aliens and the prerogative of the Crown in respect of them—these questions are dealt with in the same part. The last part is headed "The Empire" and deals with the relation of the Crown and the Parliament to the Empire.

Each chapter commences with a short and extremely well written introduction which indicates the significance and place of each of the cases collected in that chapter. This is a very useful feature which the reader is sure to welcome.

The author has done very wisely in not citing the cases in full, but has extracted only those passages from the judgments which contain the enunciation of the principle for which the case has been included. This collection is a sufficient reminder that the Courts are the strongest bulwark against executive aggression and that an independent judiciary is a great aid to political progress.

N. RAJAGOPALAN.

HISTORY OF ENGLAND, 1815-1918. By J. R. M. BUTLER. (Butterworth.) 1928. 6¾ × 4¼. pp. 252. 2s.

THE BRITISH EMPIRE. By BASIL WILLIAMS. (Butterworth.) 1928, 6¾ × 4¼. pp. 252. 2s.

THESE two books by very competent writers form Nos. 135 and 136 respectively of the Home University Library of Modern Knowledge. As its title clearly shows, the first book deals with the history of England after 1815 till the conclusion of the Great War. Mr. Butler's treatment of his subject is very lucid and he has quite succeeded in picking out, from amidst a mass of details, the main trends of national life, political and economic, and in tracing them through a period of nearly one century.

Mr. Williams's task, if anything, was more difficult, for he had to trace the main currents of the events that led up to the establishment of a very great empire. He had, further, to follow the development of that empire from the start to our own day when it is seen rapidly transforming itself into a commonwealth of nations. His heavy task, however, he has done well. Not only students but also others will derive profit from reading these two books.

S. P. S.

THE PATH OF THE ELDERS. By ERNEST ERLE POWER. (Theosophical Publishing House, Adyar.) 1928. pp. 233.

THIS is a modern interpretation of ancient Buddhism. The author has taken a few important subjects in Buddhism and has explained them in such a clear way as to enable a modern reader to understand them. There has been a great deal of guess work concerning the true meaning of several Budhistic expressions and the exact ideas and interpretations of several teachings of Lord Buddha. Some of these prevalent misconceptions may be dispelled by the present publication. It gives us a very learned and sympathetic treatment of the subject. The author has even been tempted to overestimate the excellence of certain teachings due to his great admiration. It is certainly to his credit that unlike many other writers on religion, he does not paint the other religions black to show the colour of his own. Buddhism certainly requires a good deal of interpretation by modern thinkers and the present volume is satisfying that need to a great extent.

K. V. SANKARAN NAIR.

ESSAYS AND SPEECHES. BY G. C. BHATE (Author, Mahad.) 1928. pp. 157. 8½ × 5½.

"THE Essays and Speeches" mark out Principal Bhaté as a scrupulously cogent and rational thinker. It requires more than ordinary atavistic perversity to disagree with his fine reasoning sustained throughout his lectures, particularly those on social subjects. Every Indian student, in the impressionable period of his life, must, in order to cultivate a clear social conscience and what is also absolutely necessary for his healthy advancement,—a deep respect for the indisputable ideals of Gokhale, Bhandarkar and others of that dignified heirarchy, make the acquaintance of this book.

K. V. R.

WITH GANDHIJI IN CEYLON. ED. BY MAHADEV DESAI. (S. Ganesan, Madras.) 1928. 7½ × 5. pp. 159.

THE book opens with a preface by the Editor in his usual engaging vein. The speeches plainly reveal the tender heart of Gandhi bleeding profusely over the "gnawing pauperism" of his countrymen. They are, truly speaking, lay sermons in the English language which he has singularly enriched, his worked-up vernacular-mania notwithstanding. They stand to endure in so far as their purpose is to drive the nail into the coffin of our untouchability, drink and poverty, even though his politics are fated to spend themselves in a futile contest with the assertive West.

P. S. H.

INDIGENOUS INDIAN BANKING. By M. M. S. GUBBAY. (Taraporevala, Bombay.) 1928. 7½ × 5. pp. 52. Rs. 1-12.

BY reason of his intimate experience of India's monetary position, Mr. Gubbay is justified in raising a debate in London on the subject of Indian Banking. Some of his conclusions as well as those of others who took part in the discussions may be disputed, but the issue itself cannot be trifled with.

A LAYMAN.

THE CHINA OF TO-DAY. BY STEPHEN KING HALL. (The Hogarth Press,) 1927 7½ × 5. pp. 44.

"THE China of To-day" reads like stale news relating to Chinese affairs. Its interest—if there be any in a mere propagandist pamphlet inspired by an inordinate cultural snobbery and partisan motives—ends there.

K. V. R.

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G. S. N.

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WHAT IS WRONG WITH THE LEAGUE OF NATIONS? By EDGAR H. BROOKES. (The Hogarth Press.) 1928. 7½ × 5. pp. 38. 1s. 6d.

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WOMEN IN BUDDHIST LITERATURE. By BIMALA CHURN LAW. (W. E. Bastian & Co., Ceylon.) 1927. 8½ × 5½. pp. 128. Rs. 2.

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NATIONAL SYSTEM OF INDIAN ECONOMICS. By JATINDRA NATH MITRA. (Surendra Nath Mitter, Barrackpore.) 1926. 7½ × 4½. pp. 149. Rs. 2-8.

A LOST NATION. By JATINDRA NATH MITRA. (Author, Serampore.) 1927. 7½ × 5. pp. 149. Rs. 3-8.

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