

The Servant of India

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CONTENTS.

	Page.
TOPICS OF THE WEEK	537
ARTICLES :—	
The Debate in Parliament	540
The Indian Scene. By Raghunath Row, M.A. ...	541
THE REVIEW SECTION :—	
Making Christianity Presentable. By Principal M. Ruthnaswamy	542
The Wider Issues of Education. By Professor R. K. Sangameswaran	542
A Nietzschean Interpretation of History. By the Rev. Walter O. Witch	543
Far Eastern Travels. By Professor R. Sadasiva Aiyar	544
Stabilization of Money. By Professor B. Ramachandra Rau	545
American Jingoism. By K. Venugopal Rau, M.A. ...	545
These Reparations. By V. N. G.	546
Short Notices	547
Books Received.—League of Nations and I. L. O. Publications	548

Topics of the Week.

Bombay and Delhi.

CONSIDERING that the difference in the language adopted by the signatories of the Bombay and Delhi manifestoes is one of tone and emphasis rather than of substance, we deprecate attempts, made on both sides, unduly to magnify it. We agree with Mrs. Naidu that the sentiments expressed in both papers are fundamentally the same and no one need regard it as incompatible for those who have signed one manifesto to sign the other also. The Delhi manifesto too, as admitted by Mahatma Gandhi, is based as much on trust as the other. In order that this trust may be fully justified the Delhi leaders require Government to take action in certain matters, in regard to which the Bombay leaders too desire action. Only they would not complicate the situation by seeming to impose any terms. Perhaps they feel that amnesty and other things would automatically follow the political settlement, and it would be best in the circumstances to concentrate on the settlement itself. This is a position which has a good deal to commend it, and at any rate Mahatma Gandhi himself will agree that such a thin partition divides those who take it up on the one hand and those who take up the position of the Delhi manifesto on the other that two separate camps need not be maintained at a time when unity is a supreme necessity. The stipulation of the Delhi statement about the Congress representation at the Round Table Conference being preponderant was apt to cause greater difficulty,

but Mahatma Gandhi has explained in *Young India* what it is really intended to mean. "The composition of the Conference must be thoroughly nationalistic", he says, and with this everyone will agree: Mahatma Gandhi himself will be the first to admit that there are as keen nationalists outside the Congress ranks as inside, and provided that this essential condition is satisfied, viz. that the Conference is nationalist in spirit, the precise proportion of any particular group of workers must be treated as a minor affair. We thus see no insuperable difficulty in the way of any of signatories of the Bombay manifesto attaching their signatures, following Mrs. Naidu's lead, to the Delhi manifesto. We would go further and say that they should do so, if only to preserve unimpaired the national unity which has recently been achieved and which indeed is largely responsible for the Declaration.

Mr. Jayakar.

WE are deeply pained to see that the controversy started between the Bombay and Delhi camps, quite unnecessary in our opinion, is about to cost the Responsivist Party its President, Mr. Jayakar. Mr. Jayakar, having subscribed to the terms of the Bombay manifesto, felt unable to subscribe to those of the Delhi one, and deemed it necessary to publish this fact broadcast. The news gave such scandal to Mr. Aney, Secretary of the Party, who in the mean while, had signed the Delhi manifesto that he lost no time, on his responsibility, to repudiate his chief and to ridicule him by saying that he had the unique honour of having no second in the Responsivist Party to agree with him. One can imagine what mental anguish this castigation in the sight of the world must have caused to the sensitive soul of Mr. Jayakar. He explained that his signature bound no one but himself to the manifesto and need cause no perturbation to the Responsivist Party, for he had decided to sever his connexion with it. We should feel more sorry for the Party than for Mr. Jayakar, for, he is the only one in the Party who belongs to the front rank in politics, and if the Party loses him it will all but lose its entire prestige. We cannot conceive that the cleavage is due merely to the differences disclosed on this occasion. On the contrary it is probable that the "frequent differences" between them, to which Mr. Jayakar refers, only needed an excuse to cause the final split. The Sarda Marriage Bill found Mr. Jayakar and most of his other colleagues, Messrs. Kelkar, Aney, and Malaviya, on opposite sides and it was bruited about at the time that Mr. Jayakar had been too much alienated to remain in the Party much longer. We discounted these reports at the time, but now we find that they were well founded. As a matter of fact the differences between the progressive Mr. Jayakar and the obscurantist Mr. Aney and others on the Sarda Bill were far

more fundamental than the slight differences that separate them now, and if the parting of the ways was inevitable, we should have preferred it to come then rather than now. It would be a grave blunder for the Responsivist Party to allow its Secretary to pursue an unseemly quarrel with Mr. Jayakar in public and drive away from its ranks just that person who brings it distinction and prestige.

* * *

The Kenya Problem.

IT was at first expected that the Cabinet would arrive at a decision on the Hilton Young Commission's Report and Sir Samuel Wilson's Report on 16th October. We now understand that the Cabinet will decide its policy on the 13th November. The London correspondent of the *Indian Daily Mail* writes thus of the activities of Pandit Hirday Nath Kunzru, M.L.A., in this connexion:—

He has interviewed the Secretary of State for India as well as the Under Secretary of State and other officials engaged in the consideration of the East African problem, and he has not neglected to make the Indian viewpoint clear to such politicians as are available at the moment and to the Press. Whilst it is impossible, at this stage, to be optimistic with regard to the outcome of the discussions that are going on, there appears to be a general appreciation of the seriousness of the situation in relation to the general political problem in India. I think too that it is possible to say that there seems to be no desire, in responsible quarters, to lay undue emphasis upon the wishes and interests of European settlers in East Africa, or to regard the Indian demands as exaggerated or unreasonable in themselves. I think that it may be taken for granted that public opinion in this country has definitely settled down to the view, and will demand, that the principle of trusteeship for Native welfare shall be maintained unfettered in the hands of the Imperial Government. As regards the question of a common roll, it is obviously beset with difficulties, but there can be no doubt that Indians are entitled to ask that its solution should not be made dependent on the goodwill of Europeans. To adopt such a course would, indeed, be tantamount to a complete abdication of Imperial responsibility and the substitution in fact, if not in theory, of the white settler veto. It seems very necessary that the Government of India bearing this in mind should support such efforts as the Secretary of State for India may intend to make in the Cabinet, for the laying down of right principles for the solution of this difficult branch of the subject. Unless the principles of the common franchise is definitely laid down as the object to be aimed for, no useful purpose can possibly be served by any constitutional change in Kenya.

* * *

The Punjab Jail Enquiry Committee.

IT is understood that the Punjab Jail Enquiry Committee has recommended liberal measures for the relief of political prisoners. Although the Committee has not granted all that Indian opinion has been asking for, it has conceded a good many points at issue. It has been agreed to by the Committee that political motives as such is to determine special treatment so long as no violence is committed; and even in cases where violence is employed special treatment will be granted so long as moral turpitude and brutality are not proven when there is a political motive behind the crime. Even in ordinary cases where violence is employed the Committee recommend that special treatment should be determined by a man's position in life. One of the most valuable concessions in our opinion is the permission to be given to a special class prisoner to supplement his diet from the outside, so that his relations may give him the use of articles to which he has been

long habituated. This will mean a great deal so far as the maintenance of general health and vitality are considered. In addition he will be allowed to wear his own clothes and interview his relations occasionally and will be supplied with two dailies, one English and the other vernacular; all this is calculated to give him the needed mental pabulum. Another important concession is that all under-trial prisoners will be treated as special class prisoners thus sharing all the advantages about costume and mental recreation above referred to; it is further recommended that unless it is absolutely necessary no under-trial prisoner will be handcuffed. As a gesture of peace and good-will two-thirds of the members of the Committee recommend the release of the martial law and 1915 conspiracy prisoners as well as the Akali prisoners. The latter certainly deserve the first preference since they fought for what they believed to be a good cause and believed implicitly in non-violence. It is significant that most of these recommendations agree with those made by the non-official visitors to the Alipore central jail in response to an enquiry by the Government of India. It is to be hoped that the Government of the province will display the magnanimity of accepting all the recommendations of the Committee which simply give expression to what are regarded as merely rights dictated by common humanity. The Madras Government, it is reported, have urged the removal of all distinctions in the treatment of European and Indian prisoners.

* * *

The New Forest Research Institute.

THE formal opening of the Research Institute at Dehra Dun, devoted to Forest research work at the hands of H. E. the Viceroy is a significant event in a country which can boast that one quarter of its area is given to afforestation. In his address of welcome Mr. Roger the Inspector-General paid a well deserved tribute to his predecessors and expressed an appreciation of the work and recommendations of the businessmen's Committee presided over by Sir Chunilal Mehta. His Excellency in his speech, after acknowledging the indebtedness of the Government of India to the Committee for laying down the line of policy to be followed in future, with admirable lucidity promised to give effect to most of their recommendations and expressed the intention of Government to give the Institute the scientific staff which it required. We do not see however why Lord Irwin should think it necessary to remind Indians that they should not desire the employment of Indians in a technical post without regard to their technical qualifications; even the most thorough-going exponents of Indianisation have never proposed that efficiency should be sacrificed in order to employ Indians. What is urged is that increasing opportunities should be created for Indians to obtain the technical qualifications necessary for employment in research work. Lord Irwin dwelt on the value of the forest wealth of India which gives an annual profit of nearly three crores of rupees and expressed the conviction that the research work done at the Institute will produce material results in the way of increasing the financial gains from the investment in forest plantation and thus give the lie direct to the idea that the money spent on research is wasted, being unproductive of a dividend. He showed how the Railways, and the Government have saved large sums by employing modern methods of preservation and seasoning of woods, evolved by research workers at Dehra Dun and referred to the possibilities of research for the manufacture of matches from indigenous woods found in Indian forests and to the prevention of the waste of millions of rupees by means of research work in connection with the destruction of insects and pests

In fact he felt confident that as the years pass, the material gain to the country from the activities of Institute will be much greater than we can realize to-day. We must however see that the material gain from the mere sale of forest products to foreigners is not the last word in the matter; it is necessary so to organize things as to utilize the products in the country itself.

* * *

Muslim Protest against Sarda Act.

IT is deplorable that the Muslims are carrying on a futile agitation against the new Act restraining child marriage and are demanding an exemption from the operation of the Act. Recently a deputation of Muslims headed by Maulana Mahammed Ali presented a statement to the Viceroy and waited on him to plead for their exclusion from the operation of the Act. The first contention of the deputation is that the Act violates the pledge given in the Queen's Proclamation that only their own personal law would apply to the Muslims. According to the deputation this personal law does not debar a man from giving away a minor girl in marriage and they pleaded that certain exigencies and advantages might make child marriage expedient in the interests of the minors themselves. The second contention is that the Act is a precedent which might easily lead to the Legislature assailing other Islamic laws. For this reason the deputationists even threatened to disobey this law robbing them of their religious freedom. His Excellency Lord Irwin, while admitting the restrictions imposed on the Indian Legislature by section 67, made a distinction between purely religious and spiritual questions and questions which, as he put it very happily, were on the borderland between sociology and religion in its narrow significance. In spite of our devotion to our religion we must judge the borderland cases, he said, "as fair-minded and progressive citizens of a progressive age." This is certainly the most imperative duty devolving upon the citizen of a modern state. He further reminded the members of the deputation that no Muslim maintains that child marriage is obligatory on religious grounds and therefore it could not be said that the civil authority in this case debarred the Muslims from a duty enjoined upon them by religious authority. As for the religious liberties and liberties included in the personal law, Lord Irwin promised that they would not be impaired by civil legislation against the wishes of the Muslims. In view of the fact that the sanction to the Act was given in his absence it is well that Lord Irwin has declared unhesitatingly that he wholeheartedly concurred with the action taken by the Government of India in regard to the Bill before it became law.

* * *

Child Health Problems in India.

IN a paper submitted before the joint session of the World Federation of Education and the International Federation of Home and School at Geneva Dr. P. V. Shikhare has placed his finger correctly on the defects of the present social and administrative régime so far as it affects the health of the school-going population and made excellent recommendations for removing them. Referring to official statistics he points out that the expectation of life at birth for an Indian is less than half the average figure for a European; and that the infantile mortality per mille of registered births in India is 189 as compared to 70 in England, being a little less than 3 times the latter. Part of the result he attributes to the lower average at which girls reach maternity, but the rest is due among other things to a poor development of the sanitary conscience among the people. Dr. Shikhare deploras the fact that very few towns can boast of a

medical inspection of children in schools and in most rural areas it is conspicuous by its absence. Judging by experience he declares that the health of the school-going population is far from satisfactory. The major portion of the affections from which children suffer are principally due in his opinion to faulty nourishment which is certainly attributable to the poverty of the agricultural population; the extent of malnutrition he puts at 30 per cent. of the school-going children. The other causes he points out are wrong school hours, defective ventilation of school-rooms and paucity of play-grounds. In general he thinks that all the affections from which children suffer are preventible and what is wanted in his opinion is a systematic effort on the part of the State and local authorities acting in co-operation with the guardians of children. Amongst causes which induce ill-health among children he emphasizes the very low level of general education as to sanitary laws and methods of preventing diseases among the masses in India.

Coming to constructive proposals for bringing about an improvement he suggests that primary education should be made compulsory and that all children should be taught the rudiments of sanitation. The result would be that when they themselves become older they would as parents pay greater attention to the rearing of their own children as a consequence of the growth of a sanitary conscience. He further emphasizes the absolute necessity of the medical inspection of school children so that ailments or errors can be removed in time before they make permanent invalids of a proportion of them. He lays equal stress on the importance of changing the hours of attendance so that they may interfere the least with their hours of food and their periods of rest and recreation and he thinks that the old traditional school hours in India should be re-established. Lastly he insists upon the provision of extensive play grounds and open air gymnasiums and also well-ventilated school rooms. As for the traditional customs and practices including early marriage which are responsible for the health among children, he thinks that the period of ignorance is nearly over and he is hopeful about the restoration of the children of the land to their rightful place in the polity of the nation.

The Late Mr. Narottam Morarji.

THE sudden death of Seth Narottam Morarji Gocaldas in tragic circumstances last week will be deeply mourned by his many friends in the Bombay Presidency. He occupied a position of high eminence in the business world and was known to belong to the few industrialists who had a genuine concern for the difficulties of workers and did their best to improve labour conditions. His was the presiding genius behind the Scindia Steam Navigation Company, the pioneering attempt at indigenous shipping. But the late Narottambhai was known even more for his liberality in helping philanthropic causes and his genial nature and wonderful capacity to attract and retain close friendship than for his industrial adventures. The late Mr. Gokhale counted him as one of his best friends, and the Servants of India Society had the privilege and good fortune of retaining his interest in its work even after Mr. Gokhale's death. Seth Narottambhai's death has left our country decidedly poorer.

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Articles.

THE DEBATE IN PARLIAMENT.

IF there were any in India who looked, in the speeches of the Ministers in either House of Parliament, for an unequivocal support of the hopeful interpretation put upon the Viceregal pronouncement by public opinion at large, they would be disappointed. As we said last week, the pronouncement is capable of either a narrow or a liberal construction. Narrowly understood, it amounts to nothing at all. Liberally understood, it will go far to meet nationalist aspirations. The people of India in general have chosen to give it a liberal interpretation. The signatories of the Delhi manifesto no less than those of the Bombay one have placed trust not merely in the sincerity but in the capacity of Lord Irwin and the Labour Party to grant self-government to India. But it would be quite possible for either the Viceroy or the Secretary of State, after maintaining a discreet silence now, to contend at a later time that the Indian public had all along over-interpreted the Declaration about Dominion Status. Several in India must have therefore canvassed the sky for signs from authoritative sources that they had not done wrong in indulging in hopes which a literal construction of the Declaration would not warrant. The debate in Parliament at any rate affords us no ground for holding that our interpretation has received explicit support from members of the Labour Ministry. On the other hand, it may even be admitted that, to the extent that there is any explicitness in the ministerial utterances, it goes to support the contentions of our critics rather than those of ourselves. For the debate was raised specifically for the purpose of ascertaining how much, if at all, Government intended to speed up India's progress towards Dominion Status. To defining Dominion Status as the goal no one seemed to have any serious objection. Only Lord Reading, who evidently had directed Sir Malcolm Hailey in 1924 to make the quibbling distinction between "Responsible Government" and "Dominion Status", expressed a preference for the latter term, but no one else seemed to mind in the least the first expression being replaced by the second. Their fears were not about one phrase being substituted for another, but lest that a reaffirmation of the goal at this time, whether in the present form or in a slightly different form, indicated an intention on the part of the Government to hasten India's march towards the desired end. This was the ground for apprehension on the part of many that the Declaration might prejudice to a certain extent the conclusions of the Simon Commission. They therefore asked for an assurance that a verbal change in the Declaration did not signify any change either in substance or in time. To a certain extent this request has been complied with and the required assurances have been given. Indians did not ask to be confirmed in the hope which they have entertained, viz. that Dominion Status will no longer be re-

garded as a remote ideal, but an immediate objective; and nothing has happened in the debate, whether in the House of Commons or in the House of Lords, which can be construed as an endorsement of the more favourable interpretation put upon the Declaration.

Ministers were asked, Do the limiting conditions contained in the 1917 Declaration since incorporated into the Government of India Act remain in full force or are they to be regarded as abrogated? Lords Parmoor and Passfield and Mr. Benn replied, Of course, they do. The reservations are embodied in a statute, and no Declaration can affect a statute. So long as the Act remains unaltered, that long the qualifications remain and will be enforced. This assurance has given complete satisfaction to men like Lord Reading: but it has not caused any widespread alarm in India, for the people in this country believe that the answer expresses merely the legal position, but that none of those reservations will prevent Government from proceeding at once, if they mean to do so, to implement the grant of self-government subject to such limitations as may be mutually agreed upon. But here again the belief is not based upon any express statement of anyone in authority. The Secretary of State was directly invited to state whether the interpretation put upon the Government's intentions by the Delhi leaders was not in excess of the real intentions and whether he did not deem it necessary to contradict the interpretation so as to leave no ground for charges of betrayal and perfidy being levelled against Government in future. Capt. Wedgwood Benn declined this invitation and refused to lay bare Government's plans to any greater degree than the Declaration itself had disclosed. He no doubt confirmed in substance the message of Mr. Lansbury asking the people of India to take the Declaration at its face value, but we would naturally have preferred a more direct and unambiguous endorsement than this. In this respect the Parliamentary debates on Indian reforms must have caused disappointment to many people in India; yet, speaking generally, there is no tendency in any quarter which had preferred to put a wide interpretation upon the Declaration to take a despondent view. So much consolation at all events we can have, that neither Lord Irwin nor Mr. Wedgwood Benn, nor Mr. Ramsay MacDonald has said anything which excludes a liberal construction. The public continues to be hopeful, because it is quite prepared to make full allowance for parliamentary exigencies, which make it often necessary for politicians, even when they cherish noble intentions, carefully to conceal them till the moment for action arrives. If Capt. Wedgwood Benn thinks that the parliamentary situation required silence on his part at the present time, and that such assurances as India would like to receive could come only from those who are in a position of more freedom and less responsibility, the Indian public is willing to accept such an explanation and acquiesce in the somewhat uneasy situation in which they find themselves, in order to give him a chance of satisfying in full the legitimate aspirations of India.

Mr. S. Srinivasa Iyengar is therefore right when he says that the nationalist leaders who have accepted the offer of Government have at present no basis in any specific pledges on its part for the change of their attitude. The change is based purely on trust engendered by the past traditions and present doings of the Labour Party (e.g. Egypt and Irak) and by the personality of the Viceroy. But these appear to them to be of greater moment than any verbal pledges, and it is in this belief that even after the debates in Parliament the faith of the Indian public in the Government's intentions remains unshaken. Such a sentiment, however, Government will have to reciprocate at the proper time by the concession of a generous measure of self-government. It must be a measure of full Dominion Status, only subject, possibly, as said above, to such reservations as may be agreed to by the people's representatives at the Round Table Conference as necessary in the existing circumstances for a short specified period.

THE INDIAN SCENE, *a review*

THE *Mother India* bibliography is attaining amazing proportions and here is yet another! Mr. Field gives an explanatory sub-title to his book: "Being an examination of *Mother India*, of the first nine volumes written in reply thereto, and of other criticisms, together with certain new evidence mostly from Indian sources". He neither possesses the fine feminine cunning nor the craft of her whom he defends, but he does his best to imitate her. Did such shrewd publishers as Messrs. Cape bring out this volume just to keep the topic alive? All luck to them! Mr. Field has proved to his own satisfaction that all Miss Mayo's critics have either erred or have misunderstood her or have been deliberately dishonest. As to the contention that her chief fault has been to ignore the cultural aspect, with admirable patience Mr. Field asks, Did Miss Mayo undertake that job? Her business was that of observation only, and she attempted no ultimate comprehensive valuation.

Both Mr. Bonsels and Mrs. Sitwell, on the other hand, observe only for the sake of valuation. Their books are also typical of the accounts of India now so common. They do not deceive themselves or others by pretending to have *tabulae rasae* for their minds. They know they are impressionable and that is why they went to India. They recognise that novelties are shocking. They do not conceal the shocking effects, but they also keep their minds open to new experiences.

Of the two, Mrs. Sitwell is the more deliberate searcher after impressions. E. M. Forster who writes the introduction to "Flowers and Elephants" remarks: "To the Indian nothing is real and nothing is separable: elephants and flowers and diamonds all blend and are part of the veil of illusion which sever unhappy mortals from the truth." He contrasts this with the "western point of view" and

* After *Mother India*. By HARRY H. FIELD. (Cape.) 7/6.
Flowers and Elephants. By CONSTANCE SITWELL. (Cape.) 3/6.

An Indian Journey. By WALDEMAR BONSELS. (Allen & Unwin.) 7/6.

characterises Mrs. Sitwell's as midway between the two, "Platonic". What matters is not so much Mrs. Sitwell's philosophy as the fact that India gives her the desire to philosophise.

"To-night, as in the past, temple elephants will come out in procession, hung with jewels, hung with garlands, and carry the sacred water to the sacred river through the tropic night. The women dance about them swinging their full skirts of golden-yellow; as they circle they toss up golden balls and catch them again; the torches pour forth flame; the fire rushes upward through the profound soft darkness, and in the leaping light the devil-dancers whirl, furtive and tigerish; their cymbals clash and clang; their painted bodies are streaked with yellow paint; the streaked masks—the streaked skins slung on their backs—all this is real, but oh, how strange, how wild to see!"

This is literature. There are many things in India which have repelled Miss Mayo to which Mr. Sitwell also reacts in much the same fashion, but the latter is alive to the deep human significance of her experiences. Despite all her objections to the East one cannot conceive her living happily for fears in, say, German Switzerland. Mr. Bonsels is much more profound. He too is fully alive to what seems to him to be ludicrous in Indian life and his narrative is replete with touches of sly humour which make delightful reading. But he can also write in a manner which is reminiscent of Lafcadio Hearn.

"India offers few dangers to any one whose demands do not go beyond the preservation of his transitory life, but the daemonic spirit of India touches the very marrow of the soul where it is endeavouring to solve the great problems of existence and to storm the heights of human consciousness. With the incomprehensible tranquillity of its heavenly triumph, the ancient spirit of the eternal realm of God paralyses all the fierce zeal of struggle and research, all youth fighting for knowledge, and the vigour of all spiritual activity. What is, has been. To the heavenly worlds of the Upanishad and to its light no spiritual ray is alien which turns toward them from the realm of our civilisations. Throughout India the peace of the Upanishad broods over the living and the dead. An old proverb says he who enters India without patience will soon learn it, but that he who comes to this land armed with patience will lose it. If we apply the saying merely to externals, it may seem to have a trifling and anecdotal significance: but in the inner meaning it bears upon the ancient spiritual essence of the millenium which is dominant throughout Hindustan. By the roadside in the peninsula sits the spirit of mankind with grey hair and youthful eyes, sits with a quiet smile of triumph, contemplating the ashes of vanished generations and the foolish activities of those who still crowd the scene. No one whose conscience is uneasy with the time-worn conviction of sin will pass the spirit unheeded; but children do not see it—nor pharisees with their pitiable self-satisfaction."

This last sentence is sufficient indictment of writers of the type of Miss Mayo and Mr. Field. Yet we must be patient with them. The minds of both Mrs. Sitwell and Mr. Bonsels are the product of literary humanism such as has flourished in the Western world for a long time. Its place is now being taken by what is coming to be known as scientific humanism whose austere detachment and tender solicitude bids fair to approach the spirit of the greatest humanism yet known to history, Buddhist humanism. The most charitable interpretation that can be put on books such as Mr. Field's is that these are the first crude products of the new humanism of the West.

RAGHUNATH ROW.

Book Review Section.

MAKING CHRISTIANITY PRESENTABLE.

THE CHRISTIAN TASK IN INDIA. By Various Writers. Ed. by JOHN MACKENZIE. (Macmillan.) 1929. 22cm. 297p. 7/6.

THE editor of this symposium on the work and prospects of certain Christian missions in India can hardly complain if it is suggested that the title of this book might have been a little more correctly worded for there is little or no reference to the work of Catholic missions and their institutions. A 'Christian Task,' which does not include the work of the Catholic Church can hardly lay claim to be complete or historical. But so far as it goes, the book is the work of a body of Christian men and women, earnest, honest, and sensitive to facts as well as to ideals. The problem by which Christian workers in India are faced is whether they shall continue to try to convert the peoples of India to this or that form of Christianity or whether they shall rest satisfied with the permeation of Christian ideas in Indian society. While the earlier Christian missions were all for converting India to Christianity, the bodies for whom the authors of the articles in this book can speak are beginning to be content with the purpose that seems to be easier of attainment. Not that the earlier view goes altogether defenceless in this book. The Bishop of Dornakal, who writes an enthusiastic account of the social effects of Christianity on the rural converts to Christianity, says that "the Christian life of the individual cannot ripen and fructify apart from the Church." He believes that it is through the "ministry of the word" and the "ministry of the sacraments" that the Christian task can be accomplished in India. So that he at any rate would present Christianity to India as a dogma and as an institution and not as a mere bundle of ideas of a genial civilisation. On the other hand we have Mr. Winslow who says "we must never press for baptism" and the bulk of the articles are devoted to a description of the civilising work of Christianity in regard to the "education of the illiterate", higher education, the "ministry of healing", the economic elevation of the poor, co-operation between British and Indian and so on.

To the question which of the two ways is the better way of introducing Christianity to India, the answer that the articles of this book as a whole would give is the choice of the line of less resistance. To spread the influence of Christian ideals of conduct in individual, social and public life would seem to be the "Christian task in India" according to the writers of this book. But then as these ideals receive easy intellectual assent wherever and whenever they are presented, and as they are presented not only by Christianity, the question may be asked by a Hindu enquirer, for instance, Why Christian missions should spend money and men so generously for the purpose of converting the peoples of India to this or that institutional form of Christianity. If

Christianity were only a philosophy of life, it could be spread as any other philosophy, by means of schools and books and the other means of literary propaganda. But if Christianity is a way of life, then how can it avoid Churches and sacraments? And if it is not a way of life what right has it to come and claim converts and not mere adherents to it?

The book looks very much like an attempt to make Christianity presentable to India. And how presentable Christianity can be made to look is shown by the splendid work Christian missions have done in the fields of education and medical relief and social reform and the elevation of the depressed classes, which is all duly recorded here. But has any religion made its way in the world by being made just "presentable"?

M. RUTHNASWAMY.

THE WIDER ISSUES OF EDUCATION.

A MODERN PHILOSOPHY OF EDUCATION. By GODFREY H. THOMSON. (Allen & Unwin.) 1929. 20cm. 283p. 8/6.

TEACHERS and others interested in education need to be constantly reminded that their thoughts and activities should not be unduly confined to the immediate needs of the school or the class room, and that they would do well, occasionally, to look farther ahead. If the open air of a philosophy of education at first "makes them shiver after the cosy indoor warmth" of traditional class room usage, in the end it is certain to bring them a healthier and better view of their field of work. To such as need a compact and trustworthy account of the wider issues of education the book can be recommended.

Dr. Thomson needs no introduction to the teaching world. He is well-known as the author of "Instinct, Intelligence, and Character." He possesses a wide knowledge of educational theory and practice in the English-speaking countries on either side of the Atlantic. In the present volume he puts down the fundamental ideas of education in just the way in which a teacher would like to have them put down—"without the subtleties of philosophy." In fact one need not feel any discomfort on encountering the word 'philosophy' on the title page: for we are assured at the very start that philosophy here only means "looking at the whole question without restrictions or simplification".

The volume is written in an easy conversational style, and touches upon all the topics of a more general kind that one usually finds in a book on the principles of education. His bold analysis in Chapter IV ("Reflections on the Aim of Education") leads him to the conclusion that 'happiness' is the aim of education, under which all the other multifarious immediate aims can be subsumed. This point of view cannot but provoke much thought and dis-

discussion. An excellent criticism of the project method will be found in the next chapter, and it will not fail to act as a wholesome corrective to the more ardent followers of that method. The chapters on "Heredity and Education" and "The Social Inheritance" are furnished with upto-date information. The

last four chapters are, perhaps, out of tune with the rest of the book, as they treat of some of the pressing practical problems of National Education in Great Britain.

R. K. SANGAMESWARAN.

• A NEITZCHIAN INTERPRETATION OF HISTORY.

THE DECLINE OF THE WEST. By OSWALD SPENGLER. (Trs. CHARLES FRANCIS ATKINSON.) 2 Vols. (Allen & Unwin.) 1928. 25cm. 507 + xxxiip. £1 3s.

THE title of this book is misleading; we are not introduced to the decline of the West by the way of unemployment statistics, failing prestige and diminishing markets; instead, we are shown the outlines of the history of human civilizations, outlines that prove constant in the case of the Chinese, Classical (Graeco-Roman) and Magian (Arabian) cultures, and the approaching decline of the Western or Faustian is suggested rather than actually deduced from these. This implicit analogy is made in spite of the declaration, a propos of the fall of Mexican civilization before Cortez and his tiny band of adventurers, that "*the history of Humanity has no meaning whatever; . . . deep significances reside only in the life-courses of the separate cultures.*"

A peasantry has no history: "World-history is, and always will be, State-history." "Peasantry per se does not presuppose any basis but itself. It is, so to say, race-in-itself, with an outlook on the world that sweepingly regards every other economic existence as incidental and contemptible." At the same time "the economic foundation of a great Culture is always a mankind that adheres fast to the soil and nourishes and supports the higher economic forms."

But when a people is "in form", "the two prime estates, priesthood and nobility, contemplation in the cathedral and deeds before the castles, . . . ecstasy and high-bred custom, began their special histories from this point." "The whole broad and grand history of these six millenia has accomplished itself in the life-courses of the high cultures, because these cultures themselves placed their creative foci in estates possessing breed and training, and so in the course of fulfilment became trained and bred."

The priesthood is concerned with truths and not facts, and at a later stage branches out into all learning that is sought for its own sake. In the nobility arises the desire for power, attained first by warfare and later by diplomacy and trade. "The city-life as such emerges . . . and at once the spell of *personal freedom* begins to operate and to attract within the walls life-streams of more and more new kinds." "The original Polis is identical with the nobility"; it is later that the burgher emerges. Then, "by way of protest against the ancient symbols of the soil-bound life, the city opposes to the aristo-

cracy of birth the notion of an aristocracy of wealth and an aristocracy of intellect." Subsequently the estates vanish before "a mere desire to live in rootless freedom. . . Finance sheds every trace of feeling for earthbound movable values and scientific criticism every residue of piety". "The bourgeoisie has definite limits, it belongs to the culture: it embraces, in the best sense, all who adhere to it, and under the name of People . . . rallies nobility and priesthood, money and mind, craftsman and wage-earner as constituents of itself." To this stage belong Parliament and kindred institutions.

Then the City becomes the Cosmopolis, no longer belonging to its own country, the link with the land quite gone, at home with other World Cities and not with the rest of its own country. At this point, in Herr Spengler's terminology, Civilization begins, and it destroys all the estates "by its notion of a fourth estate, *the Mass*, which rejects the culture and its matured forms, lock, stock and barrel." Power passes from Parliament or its equivalent to individuals, military generals in the case of the Classical, the magnates of the Press in the case of the Faustian, civilization. The corresponding period in Chinese history is called by their historians "the period of contending states", and lasted, like the Roman, for two centuries. At the threshold of this period Europe now stands, and has to look forward to two centuries of strife, a period of enforced peace under absolute dictatorship, and then a slow return to the condition of peasantry, a return in the course of which people will again learn how to believe and how to worship, "the second religiousness."

This, then, is the "Decline of the West"—no speedy process! For a united world Herr Spengler has no hope, and for a pacifist and world-citizen nothing but contempt. They are "the spiritual leaders of Fellaheen". "Panem et circenses" is only another formula for pacifism. What is of value in the world, what makes for greatness, what is History, is what men absorb from their own country, not what they inhale from others." This conception is at once the weakness and the strength of the book: on the one hand, the author is blind to much that is noble and fine in the "world-citizen": he assumes that History will repeat itself, and does not consider the possibility that modern means of communication may make the world into one, or that inventions like wireless and the cinema may produce a new type of countryman with the alertness of the townsman added to his own

wisdom and so achieve in perpetuity that ideal balance between town and country which he has shown to be the essential of the great creative periods. On the other hand, it affords him a rare mystical insight into the life and thought, the very soul, of each culture, and brings out an element in life which is commonly disregarded.

It would therefore be unfair to review the book without noticing the description of the different cultures. To the Faustian spring-time belongs the world of light and love associated with the figure of Mary, the mother of Jesus: to this was opposed another world of darkness and hate, magic and witchcraft, in dread of which mediæval man lived. But the door to the Mary-world was always open, the Sacrament of Penance ("auricular confession"). "This contrition is something that each accomplishes for himself alone. He alone can search his own conscience. . . He alone can and must in confession understand and put into words his own past. . . This is what directs our legislation more and more with reference to the doer than to the deed, and bases our primary ethical conceptions on individual doing and not on typical behaviour." Of the Magian culture he writes, "Whereas the Classical was made by burghers on the basis of practical experience, the Arabian came from God, who manifested it through the intellect of chosen and enlightened men. . . The authoritativeness of Classical laws rests upon their success, that of the American in the majesty of the name that they bear. But it matters very considerably indeed to a man's feelings whether he regards law as an expression of some fellow man's will or as an element of the divine dispensation. In the one case he either sees for himself that the law is right or else yields to force, but in the other he devoutly acknowledges ("Islam" to commit, devote).

Where cultures at different stages are brought into contact, the younger one undergoes "pseudomorphosis", a term borrowed from crystallography which should prove of the highest value to historian and ethnologist. The consideration of this is one of the most valuable parts of the book: one case of it is the spread of Classical culture over the Arabian field after Alexander; another is Petrine Russia, a monstrous anomaly. And just as the Magian Soul could not find itself till it had cast off this veneer, so the Slavs, from whom the next great civilization will arise, are bound to throw off the Western veneer and be themselves first. As Dosticevski said, the Russian must hate St. Petersburg (sic).

The importance of this conception of pseudomorphosis in its application to the East is obvious, but this application is suggested, not made. No serious student of these things should fail to read the book; in spite of some unprofitable philosophizing, some obvious aristocratic prejudices, and an altogether unreasonable antipathy to "Victorian" science, here

is a breadth of view and a psychological insight amply atoning for its defects.

W. O. FITCH.

FAR EASTERN TRAVELS.

WORLDS WITHIN WORLDS. By STELLA BENSON. (Macmillan.) 1928. 21cm. 309p. 8/6.

AS we pass through these impressionistic travelogues from the pen of one of the most entertaining raconteurs of travel, an invisible magic needle also seems to traverse by our side, evoking from their elfin beds the elusive genii of colours, shapes, and sounds, as well as the imps of laughter the name of which is Legion. As in the author's *The Little World*, here, too, we have the Far East—China, Japan, Manchuria, and Korea—rendered in literary snapshots that miss not a nuance of the myriad beauties of those lands while gleaming with their countless humours, with the oddities of custom, costume, habit and manners. A poetic dreamer can open any page without his hunger for natural beauty suffering frustration; for there are here "brilliant peacock seas with fire-opal and turquoise fishes tickling our ankles." In single words, not less than in phrases, sentences and episodes, lurks a sovereign cure for the "blues" and the most immedicable sulking fits. Those who love to read about congresses and conferences can read here about "the Pan-Crustacean Congress" in the Bahamas, noted for cocoanuts, rice, sugar-cane—and crabs. Habitual sea-bathers can remember that in Bahamian waters "man proposes, fish disposes." Those fated to travel often by the S.I.R., and M.S.M.R. can derive pleasure, if somewhat melancholy, from the thought that in Korean trains, a minute before they start, a surplus thirty or so of unmistakable third-class passengers can "brim over into the first class": "The damned had burst the bounds of their outer darkness and trickled into Paradise, timidly at first, presently bold with sheer necessity." It will do even a confirmed misanthrope good to watch the Korean father, "with his little son strapped on to his lower back, sitting down like the collapse of a white elephant." The humourist who has contemplated the Indian buffalo in its philosophical moments will bless his heart to find his reflection echoed on reading Chinese buffaloes, "with about five foot of horn to about eight inches of leg, gloomily chewing mud, looking like half-depleted Gladstone bags a hundred times magnified." But the succulent humour of the book can no more be offered in specimen phials than vegetable vitamins. In *Worlds within Worlds* there is, by way of humour, acid, astringent, and tart, "God's plenty" for the literary gourmet.

Like the chemist producing lovely colours, scents and gems from disagreeable substances, Stella Benson has transformed the discomforts and contretemps of a far-eastern journey into food for the Comic Spirit, giving the untravelled reader the imaginative delights of an experience whose sweets cannot be had without its bitters.

While, obviously, Stella Benson has travelled in China, Japan, and Korea as an adopted daughter of these lands, merging herself for the moment, like the

artist she is, in alien environments and culture, she has at the same time maintained, presumably for the sake of the necessary focus, a certain aloofness and detachment. The prevailing mood in these sketches is, therefore, that of the disillusioned, amused, and ironic observer whose senses are too keen and whose mind is too fresh to be tired of things. They take and retain, like the sensitive recorder, the lightest and most fleeting impressions, making the book an album of mental pictures.

Travel-sketches are not often written without travail; but these under review seem to have written themselves. Writing *currente calamo*, Miss Benson steers clear of second-handness of diction without falling into preciousness, while there is everywhere a refreshing rightness of language springing from a perennial source. Yes, there is art; and with a little more of heart it would have been as near perfection as a book of its kind can be. If only Miss Benson could have said to herself at the outset, with Browning's lover in *Two in a Campagna*, "Let us be unashamed of soul"! We recommend this book of unquestioned fascination to all vicarious travellers, as offering "travel-de-luxe" for a bagatelle.

R. SADASIWA AIYAR.

STABILIZATION OF MONEY.

THE MONEY ILLUSION. By IRVING FISHER.
(Allen & Unwin.) 1929. 20cm. 245p. 7/6.

BASED on a series of lectures given before the Geneva School of International Studies, the book aims at stating clearly and lucidly the practical economic problems behind the monetary façade. With refreshing zeal Professor Irving Fisher once more attempts to rouse public interest in the vital problem of economic life namely the realisation of stable money. Altogether devoid of pedantry the book expounds how changes in the value of "burglarising money" are the real causes of fateful changes in social life and how these are often unnoticed. The money illusion attracts no comment from the chief sufferers of this social injustice. Extreme illustrations of social misery, injustice, discontent and inefficiency caused directly as well as indirectly by unstable or varying money drive home the cardinal facts in a most telling manner (pp. 61-106). Instances of adjustments carried out by individuals to counteract the effects of unstable money are next referred to. The various remedies that have been proposed so far to make the gold standard more stable are reiterated and placed before the reading public so that their full significance can be grasped.

Towards the solution of the main problem, whether visible gold or managed gold standard without actual gold would be the next development in monetary economics. Prof. Fisher does not contribute anything, but the necessity of attaining stable money "which remains fixed in the amount of goods and benefits it can command" is once more clearly impressed. The stream of credit and money must grow and circulate at the same rate as the stream of goods. The price-level is nothing but a relationship between these two streams. There should be neither infla-

tion nor deflation so that each individual can secure the same real income as before. Even in times of peace the changes in the money stream in the gold standard countries introduce social disturbances. Per capita changes in goods cannot take place so rapidly and keep pace with the per capita changes in the stream of money. Hence general changes in the price-level appear now and then even during the times of peace. Broadly speaking, governmental policies, bank policies and changes in gold production are responsible for the ever changing general level of prices which can roughly be indicated by the index number of prices. By means of scientific control the management of the gold standard has to be so accomplished as to confer stable money, America's stabilised dollar existing for roughly four and a half years raises fond hopes that the inevitable tides of money can after all be controlled.

This timely publication has to be understood by us. Now that the theoretical basis and practical technique of our banking structure are being examined their reconstruction should be so done as to facilitate the realisation of the primary objective—stable money which will be the foundation of our prosperity. Indian society must become a credit society and the creation of the great public service institution called the Central Bank has to be accomplished. Each and every banker has to realise this tremendous responsibility to the public. These cannot be sacrificed at any time for mere private profit. Present-day banking in India is indeed too small a factor to affect our lives but the bankers are bound to be the greatest benefactors the moment they realise their duty towards society. Intelligent international credit control aided by scientific international gold control is the present-day objective of monetary reformers who aim at currency stabilisation.

Admirably written, this highly informative book stimulates the wish to solve this vital problem of our economic life. Further research is undoubtedly needed to consider the different aspects of the main problem, namely, the world-wide stabilisation of money, the realisation of which would confer the greatest economic boon of all time.

Significant and weighty pronouncements of the chief economists and practical businessmen who endorse the very same idea are gathered at the end of the book. A brief list of references to those who seek further light on this vexed topic is also appended.

B. RAMACHANDRA RAU.

AMERICAN JINGOISM.

WE FIGHT FOR OIL. By LUDWELL DENNY. (A. Knopf.) 1928. 22cm. 297p. 7/6.

WHETHER as a savage or as a civilised being, the ruling passion of man has always been war. It is for conquest that both have fought and civilisation is only another name for perfected methods of slaughter. Whereas the primitive man fought instinctively for preservation, his civilised descendant fights for monopoly under holy colours. The disastrous war of the near future, Kellogg Pacts, Hague conferences and Geneva meetings notwithstanding, is an unavoidable contingency. It will be fought with more deadly weapons for the possession of oil,

the open sesame to world suzerainty, economic as well as territorial. Great Britain, all unconsciously, and the United States, provocatively—so are the two powers, consumed by some insatiable oil hunger, determined, at the risk of plunging the world into a destructive war, to obtain each the undisputed control of all the available oil fields of the globe. Ludwell Denny, the mischievous mouthpiece of aggressive American Imperialism, observes in his flagrantly anti-British book under review, "Modern international power is economic. The nation which controls oil and other raw materials, foreign markets and credits will rule the world".

Uncle Sam's anxiety to burst through the cramping Monroe Doctrine finds itself confronted by the established supremacy of Great Britain over the sea and three-fourths of the earth's surface and so his Imperialistic ambitions pursue the line of economic penetration.

"The United States became an economic empire circling seas and continents, penetrating the very capitals of older Empires. . . . But," continues the Hun from the new continent, "these territorial and economic possessions are not enough".

There is furious gnashing and grinding of teeth in the United States that Great Britain is, according to approved commercial canons, the honourable mistress of all the known oil fields, all the likely and probable oil fields outside of the U.S.A. itself." In order to dispossess Great Britain of the charming fluid whereby she holds her vast empire and thus step into her shoes, the jealous imperialists of the United States are doing all they can through the press, platform and pamphlet to provoke a war. Prompted by oil malice, Washington dictated such a cut in the naval strength of England as she can only accept at the price of the loss of an appreciable part of her Empire.

The story of oil is as crooked as it is long. To begin with, what was known to the American Indians as "the black waters" fell into the hands of two rival adventurers, Chester, an American, and D'Arcy, a Briton. Slowly through diplomatic and commercial manipulation, three quarters of its supply passed into the keeping of Sir Henry Deterding on the one side and the remainder into the hands of John Rockefeller on the other. Today, in the words of General Obregon of Mexico, "the possibility is not remote of there being a new world tragedy over petroleum." Written though the book is with a militant American bias, it draws a lurid picture of the black shadows of coming events. An irrationally patriotic Yankee that he is, Ludwell Denny distorts history and makes it serve an unholy purpose.

K. VENUGOPAL RAO.

THOSE REPARATIONS!

GERMANY UNDER THE DAWES PLAN.

By MAX SERING. Trs. By S. MILTON HART.
(KING.) 1929. 22cm. 251p. 10/6.

THE Dawes Plan has ceased to work but it is necessary to see how Germany has fared under it and what are the repercussions on international trade of the execution of the plan for the last four years. Dr. Sering has attempted to prove that the plan has cramped the German nation's possibilities of subsistence and its wealth and for years to come Germany would be unable to bear the burden of Reparations. Dr. Sering begins by showing how the Reparation clauses of the treaty of Versailles were a violation of the Preliminary Peace which only referred to the damage done to the civil population and he repudiates the "fairy tale" of the war imposed on the Allies by the aggression of Germany

and her Allies. His strongest condemnation of the economic provisions of the Treaty is based upon the fact that in their entirety they reduced Germany and her Allies to peoples of inferior legal status by withholding from them the principle of national self-determination so loudly proclaimed by President Wilson. Dr. Sering emphasizes the fact that Germany has lost $\frac{1}{3}$ of her territory without receiving any compensation whatsoever; the value of this as well as that of other forms of wealth seized in the colonies he puts at 200 milliard gold marks. Dr. Sering objects to the exclusion from the terms of reference given to the Experts who constituted the Dawes Committee the definitive fixation of Germany's capacity to pay and of the payments to be demanded and also to the exclusion of Germany from the deliberation. The Dawes Plan established a foreign control of internal affairs by means of a system which practically handed over the finances, the traffic, the currency and credit, in fact every sphere of economic life in Germany to the foreign powers. Dr. Sering says that in fixing the amount of annual tribute the Dawes Committee made no attempt to realize the economic conditions of present-day Germany and simply aimed at squeezing the last farthing out of German economy. He has however nothing but praise for the work of the Committee in connection with the arrangements for the transfer of the tribute to the creditor countries.

Dr. Sering examines the steps by which the Dawes Plan was carried out; after a detailed analysis of the foreign trade of Germany and the principal industries during the last four years he arrives at the conclusion that there is an adverse balance of $2\frac{1}{2}$ milliard gold marks as the annual average, even the balance of invisible items being against Germany. It is only in the metal industries and the chemical industry that there is an export surplus. Among the permanent causes of this adverse balance he includes the lack of capital due to the withdrawal of funds for Reparations. The export surplus anticipated not having materialized, the Reparation payments are made out of the foreign loans and the first effect of foreign loans has only been what Dr. Sering calls pseudo-prosperity due to an increase in consumption owing to shortage of foodstuffs and raw materials. Consequently in his opinion, if the loans cease, instead of their being an export surplus production, would collapse altogether. It is a fallacy according to Dr. Sering to argue that foreign loans are bound to be remunerative in old countries following intensive methods of production because new colonies working extensively have profited immensely by development of internal wealth and a consequent export surplus. It is not possible to employ dear money in German agriculture and it is only the exceptionally remunerative industries which have afforded the high rates charged by German lenders in spite of the cheap rates for foreign loans, since the rates of interest depend upon the earning capacity of the marginal capital. Dr. Sering however appears to ignore that without the foreign loans the rate of interest in Germany would be still higher and to prevent this has been the great boon conferred by the Dawes Plan. Even if we admit with Dr. Sering that the foreign loans have brought Germany only food stuffs still the Dawes Plan which made these possible has conferred a great boon on Germany. Although there may be no export surplus today, Germany is placed in the way of creating such a surplus in the near future. To say that foreign loans have failed to cure the essential evil of Germany's poverty is not much to the purpose since they were never intended to do so. After all a tribute is a tribute and must *pro tanto* impoverish the paying country. But even Dr. Sering does not deny that

the foreign loans "have brought German economy into gear" and have given birth to trade improvement and animated economic activity among the town population.

In connection with Reparation payments Dr. Sering objects to the theory of the equation of payments leading to an automatic export surplus since the *reductio ad absurdum* of such a theory would be "that unlimited wealth would be continually extracted from the smallest and poorest country" by means of a tribute and loan charges. Against this he sets the proposition of Dr. Palyi that the finest country cannot give more than it has. The results of the tribute will thus be that profits on enterprise will be reduced, that agricultural property will cease to produce rent and the rate of interest will always be high. This ought to be an object lesson to any country which provokes war with a light heart. We agree however with Dr. Sering that if we are to secure permanent peace an international committee should be appointed, including nationals of the defeated States, to inquire what engagements Germany and her Allies had entered into the Preliminary Peace and to effect a just settlement by checking the estimates made by the Reparation Commission. And he rightly says that that the claims advanced in such a proposal are in full harmony with the utterance of M. Briand on the occasion of the signing of the Kellogg Pact that right and not might must prevail. As to the statistical value of the book there can be no two opinions; the book undoubtedly gives a masterly survey of the effects of the payment of the tribute upon the German industries and agriculture and upon the balance of trade and the accumulation of capital. It produces in the mind of the reader a searching of the heart as to the justice of the amount of the Reparation payments.

V. N. G.

SHORT NOTICES

AGRICULTURAL ECONOMICS. By GEORGE

O'BRIEN. (Longmans.) 1929. 22cm. 195p. 10/6.

STARTING off with the premiss that agriculture is a science, a craft and a business, the spheres of the scientist, the craftsman, and the economist are neatly defined and explained. The author discusses at length what meaning to attach to the term "Agricultural Economics" and although he defines it as being the "application of general economics to the craft and business of agriculture," it is clear he intends it to be something more comprehensive. He says that it is a "special study of the economic aspects of the agricultural industry" and this, if taken in a comprehensive sense, seems to be a better definition. The book is mainly concerned with a study of the science of agricultural prices, but this is conducted on such broadlines that we get a very fair survey of the whole realm of Agricultural Economics.

It is clearly shown how inelastic are the factors of production—land and labour, and in consequence supply in agriculture is highly inelastic especially when prices are falling. Secondly, the length of the productive process in agriculture gives rise to an economic delay between expenditure and receipts. Again there is a strong tendency for instantaneous costs to lag behind selling prices. These three peculiarities render agriculture extremely sensitive to rising and falling prices. "Every student of agricultural economics is agreed that the gains derived during the boom do not in fact compensate for the losses suffered during the slump and that the farmer has therefore a more pressing and urgent need for some policy of price stabilization than any other member of society." The movements in the general agricultural price level are thus due to causes over

which the farmer has no control.

The demand for agricultural produce is shown to be highly inelastic. The demand for foodstuffs is more or less steady; the consumption of foodstuffs cannot be decreased much and on the other hand the saturation point is very soon reached. With regard to agricultural products required for industrial purposes, the demand is much less steady and sometimes may be considerably reduced by the production of substitutes.

The costs of production in agriculture are shown to be dependent on a large number of factors like the size of the farm, the lay-out of the farm, the degree of specialization, the cost of labour, the cost of capital, the cost of raw materials, the cost of taxation, rent, land tenure, and marketing. These have been discussed in great detail and it has been clearly shown how every stage of production, from the sowing of the seed to the delivery at the consumer's door, is a link in a continuous chain and how the attainment of the minimum cost of production depends upon realisation of the maximum efficiency at every point.

The relationship that should exist between the state and agriculture, which, compared with other industries, is in a weak position in that it is individualistic and small-scale, is considered from many points of view. It has been shown how the state can help in undertaking research of various kinds, in regulating the cost of raw materials, in its policy with regard to taxation and land tenure, in organising a good marketing system and by undertaking protective agricultural policies. The book deals exhaustively with the points mentioned and should prove of great use to students of Agricultural Economics.

GUNDAPPA S. KURPAD.

THE BAGH CAVES IN THE GWALIOR STATE.

By JOHN MARSHALL and others. (The India Society, London.) 1927. 32cm. 78p. 40/-.

"THE Bagh Caves in the Gwalior State" is the title of an excellent monograph of 78 pages, with 19 plates of illustrations and 8 coloured plates, published by the India Society of London for H. H. Maharaja Madhavrao Scindia of Gwalior. The letter-press has been contributed by a number of distinguished scholars and connoisseurs of art, including Sir John Marshall, Dr. J. Ph. Vogel, Dr. J. H. Cousins, Mr. E. B. Havell and Mr. M. B. Garde. Both the India Society and the Gwalior Durbar are to be congratulated for the production of this neat monograph, which supplies a long-felt need of the lover of Indian Art. The wall paintings of the Bagh caves form one of the richest heritages of Indian culture, but our knowledge of them was confined to stray articles published years ago in learned periodicals, without sufficient illustrations or accurate plans. The importance of the study of Indian art is being gradually recognized in this country and elsewhere, and it is in the fitness of things that the India Society, which owes its existence to the revival of interest in England regarding things Indian, should have taken in hand such a publication with the fullest co-operation of a liberal Indian ruler of the type of the late Maharaja of Gwalior.

About half the pages of the letter-press are from the able pen of Dr. J. Ph. Vogel, Professor of Sanskrit and Indian Archaeology in the Leyden University, who has described the sculptures and paintings. Sir John Marshall's critical appreciation of the art and architecture of Bagh deservedly occupies the place of honour. The paintings of Bagh and Ajanta are, in his opinion, priceless treasures representing the Golden Age of Indian Art, the source or fountain-

head from which half the art of Asia drew its inspiration'. He quotes the opinion of expert European critics that the paintings will bear comparison with the best that Europe could produce down to the time of Michael Angelo. It is a matter of satisfaction to learn that the work of conserving the caves at Bagh and making copies of the remarkable frescos was done entirely by Indian artists under the guidance of the Superintendent, Gwalior Archaeological Department, who has contributed short notes useful for visitors. The aesthetic and topographical notes contributed by Dr. J. H. Cousins strike a broad note of sympathy and humanity. In conclusion, we hope the India Society will be instrumental in bringing out similar volumes about the forgotten treasures of Indian art and thus help to lay the foundation of a deeper cultural understanding between the East and the West.

ORIENTALIST.

SOCIAL WORK AND LEGISLATION IN SWEDEN. (Official.) 1928. 22cm. 289p. 5/-.

SWEDEN is one of the lesser countries of Europe as regards population, though larger in point of area. In spite of her situation in the north-western part of Europe, she has been in vigorous touch with, and been an integral part of, the European world of culture. Industrialism made her appearance in this beautiful country rather late, but it has not failed to exert a considerable influence on the life of her people. Industrialism brought with it certain evils, but it also created the material conditions for the development of the social institutions of which Sweden may well be proud. These social institutions which have ameliorated the condition of people less favourably circumstanced than others form the subject of this neat little volume. This excellent book is a survey of social work and legislation in Sweden published by the Royal Social Board under orders of the Swedish government. The survey is impartial and comprehensive. The book is very well illustrated and supplied with statistical data. We can strongly recommend this book to all who wish to deepen their knowledge of Swedish conditions. It is a thoroughly accurate piece of work, full of information only to be found by every extensive reading. We have no hesitation in saying that this valuable book will be indispensable to students of social science.

M. V. SUBRAHMANYAM.

BOOKS RECEIVED.

LEAGUE OF NATIONS PUBLICATIONS.

- Memorandum on International Trade and Balance of Payments, 1913-1927. Vol. II. (1928. II. 53. II) 1929. 27cm. 320p. 12/-.
- International Health Year-Book, 1928. (C. H. 733. 1929. III. 6.) 1929. 24cm. 1173p. 20/-.
- Official Vital Statistics of Ireland.—The Irish Free State and Northern Ireland. (C. H. 741. 1928. III. 14.) 1929. 24cm. 112p.
- Cancer Commission.—Reports Submitted by the Radiological Sub-Commission. (C. H. 788. 1929. III. 5.) 25cm. 82p.
- Report on the Welfare of the Blind in Various Countries. (C. H. 818. 1929. III. 8.) 24cm. 284p.
- The Official Statistics of the Kingdom of Scotland. (C. H. 771. 1929. III. 2.) 24cm. 84p.

- Committee of Jurists on the Statute of the Permanent Court of International Justice.—Minutes of the Session of March 11th—19th, 1929. (C. 166. M. 66. 1929. V. 5.) 33cm. 135p.
- Minutes of the Fifteenth Session, Geneva, July 1-19, 1929. (C. 305. H. 105. 1929. VI. A. 2.) 33cm. 302p.
- Identity and Travelling Documents for Persons without Nationality or of Doubtful Nationality.—Action Taken by Governments on the Third Conference of the Committee. (C. 245. H. 84. 1929. VIII. 8.) 13cm. 24p.
- Report of the Special Committee on Competition Between Railways and Waterways. (C. 127. H. 43. 1929. VII. 3.) 27cm. 197p.
- European Conference on Cards for Emigrants in Transit.—Records and Texts. (C. 326. H. 112. 1929. VIII. 12.) 33cm. 56p.
- Memorandum on Traffic Between Mediterranean Ports and America. (R. R. C. T. 2. 1929. VIII. 13.) 33cm. 23.
- Passports.—Action taken by Governments on the Recommendations adopted by the Second Conference. (C. 133. M. 48. 1929. VIII. 4.) 23cm. 57p.
- Documents of the Preparatory Commission for Disarmament, —Series VII. (C. 195. M. 74. 1929. IX. 3.) 33cm. 224p.
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