

The Servant of India

EDITOR : P. KODANDA RAO—OFFICE : SERVANTS OF INDIA SOCIETY'S HOME, POONA 4

VOL. XIII No. 16. }

POONA—THURSDAY, APRIL 17, 1930.

{ INDIAN SUBSN. Rs. 6.
FOREIGN 15s.

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Topics of the Week.

Mr. S. G. Vaze.

MR. S. G. VAZE, the Editor of the "Servant of India," sails today for Europe in company with the Rt. Hon. V. S. Srinivasa Sastri and Mr. N. M. Joshi, all members of the Servants of India Society. Mr. Vaze goes abroad principally to recoup his health which has been put to heavy strain by continuous work, of which his editorial responsibility was but a part. For fifteen long years he has spent the best part of his time, energy and great ability in building up and sustaining the high standard of journalism which the readers of this paper have cheerfully borne testimony to. Health permitting, it is his intention to study the problem of the minorities in Europe. And it is hardly necessary to say that he will not miss any opportunity to render service to the Motherland in Europe and particularly in Great Britain. His great, intimate and accurate knowledge of Indian politics, his balanced judgment which no passing gusts of passion or rhetoric can smother or deflect, and his faith in India and the British Commonwealth which no ups and downs of current politics can shake or extinguish, will, as ever, characterise his work abroad. We wish him a pleasant voyage, a good and useful time of it in Europe and a safe return to India, equipped the better in health, knowledge and experience to serve the Motherland even more effectively.

Propaganda in England.

WITH commendable public spirit, patriotism and to devotion the cause of India and the British Commonwealth, the Commonwealth of India League, (203, Strand, London, W. C. 2) has come forward to undertake extensive and intensive propaganda in Great Britain in favour of satisfying the demand of India for Dominion Status, and have appealed for a sum of

£ 1,000 towards the campaign fund. As the Appeal rightly says, ignorance of the British people regarding India is the principal ally of the anti-Indians in Britain. Whatever other methods of exerting pressure on Britain we might adopt in India, it will be readily granted that preparing the British people to concede Dominion Status to India is a vital necessity. And it is India's job : India should find both the men and the money for the campaign. Under the circumstances, it is all the more praiseworthy that some high-minded Britishers, rising above their own national predilections and limitations, have undertaken the task of carrying on a nation-wide campaign. The least that India should do is to find the money. The work that the League has already done in England, the numerous meetings addressed in various parts of the country and the resolutions passed thereat in favour of Dominion status for India, is indeed of the highest value. We hope and trust that India will leap to the occasion and opportunity and put the League in plenty of funds and enable them to carry on their noble work for India.

* * *

Gandhi's appeal to Women.

MAHATMA Gandhi touched truth when he paid homage to the character of women. "To call woman the weaker sex is a libel; it is man's injustice to woman. If by strength is meant brute strength, then indeed is woman less brute than man. If by strength is meant moral power, then woman is immeasurably man's superior." But we are unable to follow him in his allocation of work to women in the civil disobedience campaign. He has asked them in preference to men to undertake the picketing of liquor shops and foreign cloth shops. Prohibition and boycott of foreign cloth are to be attained by conversion, not coercion of people, and he exclaims, "who can make a more effective appeal to the heart than woman?" But is not all satyagraha, not excluding salt satyagraha, conversion and not coercion of the concerned party, whether Government or the people? Did not the Mahatma repeatedly call for a change of heart in the Government and is not his disappointment in this respect the sole justification for satyagraha? And if woman can make the most effective appeal to the heart, why leave the Government out of her field of operations? Why exclude her from salt satyagraha?

It is significant that in this particular appeal to the women of India the Mahatma has not included the removal of untouchability. Is it because women are less potent for this purpose or because a campaign for the removal of untouchability does not touch Government, and because it cannot be exploited for the purpose of stirring up hatred against the Government?

* * *

"Upto a point for a time"

IN the course of his appeal to the Women of India Mahatma Gandhi makes a significant statement amounting to a confession. "The picketing of liquor shops and

foreign cloth shops by men though it succeeded beyond expectations up to a point for a time in 1921 failed because violence crept in." There is no reason to believe that violence crept in only in the picketing of liquor and foreign cloth shops and not in the other forms of non-co-operation or that violence crept into these operations because the picketers were men. If either view were correct, the Mahatma would have confined his non-co-operation on this occasion to the boycott of shops, and that entirely by women. The real fact implicit in the Mahatma's confession is that non-violent war can succeed only upto a point and for a time. Neither its intensity nor its duration are sufficient to ensure success : failure is the only inevitable consequence ; and with it, demoralisation. What is there in the situation at the present time that gives hopes that the non-violent war will achieve greater success than in 1921. The portents of violence are already visible, and on the Mahatma's premises, of failure. But taking for granted that success crowns the Mahatma's efforts, what a legacy he would leave to the Swaraj Government. The Muslim satyagraha to the Sarada Act is a foretaste of what is in store for it. There is not much to choose between defeat and a Pyrric victory.

Mr. Kelkar takes the plunge.

MR. N. C. KELKAR resigned his seat on the Legislative Assembly for what he called "personal" reasons, but the reasons that he published are anything but personal ; they are eminently political and public. Only they are somewhat mystifying. His resignation is not meant to be a protest against the Tariff Bill : he does not even profess that the Tariff Bill was the last straw that broke the camel's back. None of the numerous grievances, he argues, and rightly argues, is obviously going to be remedied by resignation. On the otherhand, he appreciates to the full the advantage and the duty of electing to the legislatures "strong and determined representatives who will strive to make the fullest use of even their limited power, make Government realise and feel public opinion about them in words of bitter censure, if need be, and strive to achieve further and enlarged powers of the nation!" Consequently, "he avers," it is suicidal to keep our seats in the Assembly vacant"; and with evident concern to prevent that undesirable contingency he sent in his resignation in good time to enable his seat being filled by a bye-election. He has thus made out an irrefutable case for his retaining his seat in the Assembly and he did this in his letter resigning it! Mr. Kelkar fulfils in an eminent degree the qualifications that he desires in a representative : he is both "strong and determined"; and if anybody can excel in the use of "words of bitter censure" on the Government, why, it is he.

And what is he resigning his seat in the Assembly for ? To join the campaign of civil disobedience ! It is difficult to understand how Mr. Kelkar reconciles his plea for work in the Councils with civil disobedience ; they are not complementary but contradictory.

Having made up his mind to embark on civil disobedience, he does not, however, propose to join the Congress, but has organised it under the auspices of the Maharashtra Nationalist Party. Believing in council work, he boycotts the Assembly ; adopting civil disobedience, he boycotts the Congress.

The Sapru Conference Postponed.

IT is a matter for profound regret that the All-Parties Conference, promoted by Sir Tej Bahadur Sapru, has had to be postponed again. The Madras European Association has declined to be represented at the next meeting. The hesitant participants in the

meetings at Delhi have now grown lukewarm. Some are absorbed in a militant campaign of boycott of foreign cloth. There seems to be no atmosphere for the conference now. Whatever be the depth and extent of its present appeal and its ultimate significance, Mahatma Gandhi's civil disobedience holds the stage almost to the exclusion of every thing else, and holds the bulk of political India under a spell of fascination, compounded of wonder, awe and pain. Until the spell is broken, until those who have been swept off their feet by the storm find their feet again, until the head reasserts its sway over the heart, it will be difficult to gather sufficient momentum to make the conference a success. It is as well to wait for better times, less stormy but more sane. It would have been to the eternal credit of India if we had, uninfluenced by the Simon Report, composed our differences, but such a consummation seems to be unattainable.

Prohibition in India.

THE April number of *Prohibition*, the official organ of the 'Prohibition League of India', is a very readable number and gives a number of authorities for the deleterious effects of drink. The journal comments adversely on the increased revenue from drink which the Finance Member of Madras appreciates as a natural incident of a prosperous year and says that it is a mistake to continue this baneful traffic. It is also shocked at the answer given by the Home Member of Madras that no anti-drink propaganda work would be undertaken by the Department of Labour. In the incidence of drink revenue Bombay and Madras head the list, obtaining 265 pies and 240 pies per capita during 1927-28 ; U. P. is at the bottom with 60 pies per head. In Bihar the Excise revenue is nearly half of the total revenue ; the district Sevassamiti however is doing excellent propaganda among pilgrims and there are also movements among lower castes for forming panchayats for enforcing abstinence. So far as Europe is concerned Dr. Herrod of the International Bureau against Alcoholism declares that "the end of 1929 finds the temperance as determined as ever not to relax their effort until the adversary has been finally overcome." The U. P. Excise Report shows a deplorable increase in the consumption of foreign liquors ; the consumption of wine alone during 1928-29 shows an increase of 76 per cent over the preceding year ! The Report refers to a newspaper in India devoted to the cause of Indian political emancipation which had three advertisements about foreign liquors in a single issue. With regard to the belief that medicated wines are harmless the Report quotes the select committee on patent medicines appointed by the House of Commons to say that grave injury is caused to the public by the large sale of medicated wines ; the list of medicated wines given by this committee shows that the average alcoholic strength of these was 18 per cent, the famous 'Wincarnis' containing as much as 19.6. Rev. Anderson in a paper read before the Women's International League (British section) says that India would hail with delight some sign that official India was prepared to initiate the policy of prohibiting opium, except for medical and scientific purposes. The journal quotes Dr. Dickinson as saying that "alcoholism is the most potent factor in the propagation of the disease" of tuberculosis by impairing the tissues and making them yield to the attack of the parasite. Various other authorities are quoted to show that alcohol lessens mental power, moral power, makes the blood poor and unhealthy, impairs digestion and diminishes the power of resisting cold. The following is quoted from Mr. Phillip Snowden :— "The Liquor Traffic does not produce wealth. It destroys wealth in order to manufacture pauperism."

Articles.

BETWEEN TWO EVILS.

THE happenings of the so-called national week make it abundantly clear that the spirit of defiance of law is growing, that Mr. Gandhi's movement is gaining strength, though it is yet difficult to foresee how long this particular spasm will last, and if it will collapse or if violence will creep in. We fear the Government's policy has contributed materially to the progress that Mr. Gandhi's campaign has made: we refer to the policy of repression, for it is nothing but that. Scores of people are being arrested and sentenced to severe penalties, creating suspicions of vindictiveness and frightfulness. Mr. Sen Gupta, the Mayor of Calcutta, was sentenced to six months rigorous imprisonment. The latest to suffer is Pandit Jawahar Lal Nehru, the President of the Congress. He has been sentenced to six months simple imprisonment. His conviction has been followed by the adjournment of the Bombay Municipal Corporation, hartals and other forms of protest and indignation in which such sober bodies as the Stock Exchange have joined. Government are fanning the flames.

The Mahatma's campaign is doing untold mischief; it is unsettling the minds of the people and breeding in them a spirit of rebellion and contempt for constitutional methods. It is doing to the people of India more damage than to the foreign Government; and the Swaraj Government of India of tomorrow will not thank Mr. Gandhi for the welter of chaos that he is preparing for them just when they may have to take over the government of the country. Changing horses in midstream is not a safe operation.

The peaceful progress of the country is a matter of more vital concern to the people of India than to the foreign Government. After all one of these days, if not tomorrow the day after, they have to relinquish their charge and make it over to Indians; and it is no special concern of theirs to make the transfer smooth or leave a wholesome legacy. It is not so much the interest of India or her future as considerations of their prestige that inspire the present Government of India in their attempts to put an end to the revolutionary campaign. Almost instinctively they turn to repression to achieve that purpose. They may hope that by a resolute resort to it they might crush the movement. But it is very doubtful if they will succeed and if they will not simply add strength to it. At any rate, nothing short of ruthless frightfulness will have the desired effect. But it is unthinkable that the Government of India will ever again venture to resort to it; they dare not. The only result is to prolong the revolt, to infect more people and for a longer time with the virus of contempt for law and constitutional agitation.

The only other way to put an end to the virus

is conciliation. Government do not seem to be in a mood for it. It is up to those publicists who would save India as much from Gandhian chaos as from the cussedness of the foreign bureaucracy to intervene and put pressure on both combatants, between whose quarrels poor India is suffering, to cry a halt and seek a peaceful settlement.

INDIAN CURRENCY IN 1928-29.

THE Report of the Controller of Currency for the year 1928-29 is a reassuring document and reveals a steadiness in the value of Indian currency as compared with other monetary units; but this has been achieved only by a large amount of deflation during 1926-27 to which the Indian commercial public is strenuously opposed. The general feature of the year in the world was the rise in discount rates which had its repercussions in India. In spite of labour troubles, exports reached the figure of Rs. 330 crores and the total visible balance was 52 crores in favour of India. So far as the Home charges were concerned India Bills had to be issued to the extent of £.6 million to supplement the ordinary remittances. This latter is certainly an unsatisfactory feature and reflects poor credit for the exchange policy. The fall in the exports of rice due to the competition of other countries in the European market and the fall in the export of wheat owing to bad weather have affected the balance of trade immensely. The decrease in the exports of tea were offset by increase in jute and jute manufactures. Fortunately for the balance of trade the increase in the value of imports was trifling and the particular item of cotton yarns and manufactures, in which India is specially interested from the point of view of the mill-industry, shows a decline of 2 crores. The balance of accounts, after a deduction is made for Council Bills and remittances of sterling, is very meagre indeed, amounting to nearly 7 crores as compared with 34 crores in 1926-27 and 41 crores in 1925-26. In view of the contention of the exponents of the orthodox ratio that the new ratio is favourable to imports this remarkable falling off, which is clearly traceable to an increase of imports, requires to be investigated.

As a result of the examination of bullion imports the Report confirms the view expressed in past years that the growth of the investment habit is clearly demonstrated by the stationary character of the gold imports for private consumption; this is a matter for congratulation if the phenomenon persists for a long time. With regard to silver, although the Government sold an amount of silver to take advantage of the peak prices in May 1928, they kept to the policy of moderate sales so as not to dislocate the silver market; still as a result of large silver exports the net imports for the year have fallen to Rs. 9.77 crores as compared with Rs. 13.83 in the previous year and Rs. 19.86 crores in 1926-27 and the price of silver has been almost steady throughout the year under report.

Treasury Bills were sold to the amount of Rs. 22 crores during the year and it was done in spite of the opinion of Indian commercial circles that these sales

deplete the resources required for trade and industry at a lower rate of interest. The opinion is gaining ground every day that Government utilize the agency of treasury bills in order to maintain a hold over the money market. Government should systematize their policy in regard to them and decide whether they are to be used as a part of the ways and means programme or employed for contracting the currency with a view to buttressing the exchange. The bank rate at the beginning of the year was 7 per cent. but it was reduced to 6 and later on in July to 5 per cent.; but in December the rate was again raised to 7 per cent. on account of stringency of money, while large additions were made to the currency. In February the Government added a further 2½ crores to the currency against sterling bills which eased the situation considerably during March. With regard internal remittances it is gratifying to note that in the case of cotton and jute a much larger use is now made of the facilities provided by Government of remitting money through treasuries and Currency offices. The Report refers to the drop in the price of Government securities as an effect of the issue of the rupee loan at much higher rates than could be secured on these securities, but it does not give the least hint as to what is going to be the fate of the gilt-edged market in view of new loans and the orgy of treasury bills which apparently is going to continue. The closing price of the year for the 3½ per cent. paper is 71-5 as against 75-6 at the beginning of the year under report. The whole position needs to be reviewed very shortly.

According to the Report the movement for the replacement of coin by notes is progressing steadily. The continuous increase in the popularity of the new five-rupee note is noteworthy, the percentage of these notes to the total having risen from an average of 9.3 during 1926-26 to 13.2 in the year under report. The average active circulation of notes increased by 9¼ crores as compared with the preceding year partly owing to increased use of currency notes in place of coin.

The statistics at present given are not calculated to throw real light on the administration of currency from the popular point of view, and we suggest that the following changes recommended recently by the *Indian Finance* should be considered and adopted. The marketable securities and *ad hoc* securities should be shown separately instead of being mixed up since the public are anxious to know whether the contraction of currency is effected by the sale of ordinary securities or the sale of *ad hoc* securities, the latter being more objectionable. Similarly with regard to silver the outflow or inflow of rupees from or into circulation should be shown separately from the transfer of silver rupees from currency to the mint for melting and ultimate sale. If silver from the currency reserves is sold there ought to be no secrecy about it and in the long run the Government will find that publicity pays better and creates greater confidence than attempts to mystify the public by vague and inaccurate statistics. It is also more advisable to give the absorption of currency notes week by week instead of month by month.

PRIMARY AND SECONDARY EDUCATION IN BOMBAY.

THE Report of the Committee appointed by the Bombay Government in October 1927 to consider the reorganization of primary and secondary education and the introduction of vocational training in schools has just been published and contains many recommendations with which every one will agree. At the outset the report stresses the need for relating any system of education to the life of the cultivator in view of the fact that over 60 per cent. of the people employed are engaged in agriculture; those for whom a general liberal education at school is suitable comprise only 4 per cent of the population. Accordingly the main criticism directed against primary education is that it is too literary in character and bears little relation to the environment of the pupils. The general stagnation of primary teaching is attributed in the report to the predominance of one-teacher schools, the majority of which are in charge of untrained teachers. With regard to secondary education the reduplication of studies, by every subject being taught once in the vernacular and later on in English in the upper primary standards and the Anglo-vernacular middle schools respectively is rightly criticized. The Committee recommend the abolition of this differentiation and the institution of one continuous general course in which the vernacular will be the medium of instruction throughout. The Committee favour the introduction of some additional vocational-bias work in the higher elementary or, what are now called, up-per primary schools in which English is not taught, since the education of pupils in these schools will be completed at the end of the middle stage.

Discussing the question of the medium of instruction the report correctly states that opinion in favour of using the vernacular as the medium has been steadily growing; in spite of this we feel that the argument has to be seriously considered that the discarding of English as the medium is likely to affect adversely the command over the English language, especially from the conversational point of view. The Committee have done well in recommending that option should be allowed to schools to use English as a medium if there is a demand for it in certain areas or certain types of schools. The Committee emphasize the need of entrusting the teaching of English to duly qualified teachers who should be specially trained for this purpose. Similarly with regard to arithmetic the Committee recommend the special training of teachers who should specialise in this subject with a view to adopt a reformed method of teaching, according to which the subject will be taught with a view to fit the pupil to deal with ordinary problems of life. With regard to the recommendation that the study of a classical language should not be compulsory there is bound to be a difference of opinion; at least there is a large section who have repeatedly declared the view that the Indian vernaculars and their idioms cannot be scientifically treated and mastered unless the corresponding classical language is studied with great profici-

ency, and there is much to be said in favour of this view. There is a strong feeling among the Committee that a classical language should on no account be made an alternative subject to the vernacular which must be studied by every pupil. In view of the present dissatisfaction with the vernacular readers it is good that the report recommends a thorough revision of them with a view to introducing more extracts from the literature of each vernacular instead of ridiculous translations from a common English origin which at present overburden the readers. Considering the procrustean bed of school courses which at present has become too rigid to allow any freedom to individual heads of schools, the Committee must be congratulated on their suggestion that heads of Secondary Schools and School Boards should be offered the discretion of modifying the courses of study with the sanction of the Government, provided that the total amount prescribed for each stage of education is completed within the prescribed period.

The Committee have no good opinion of the so-called 'qualified teachers' in primary schools, and they suggest that in addition to the final examination a teacher should go through a formal training of more than two month's duration before he is regarded as qualified; they also think that ultimately no teacher should be regarded as trained unless he has gone through a year's training in a training institution. In order to make provision for teaching in the higher elementary stage, which according to the suggestion of the Committee would absorb the present middle schools, the Committee recommend that a certain proportion of matriculates should be appointed as teachers who will gradually replace the third year trained teachers as they retire. The suggestion of establishing training institutions in rural areas so that teachers with a rural outlook should be recruited appears to us chimerical; in fact we think the Committee have over developed the rural bias theory of education. It is quite true as the report says that the majority of trained teachers get fossilized within a few years of training; in order to prevent this it is recommended that vacation courses and teachers' conferences should become an annual feature in all districts to enable teachers to keep in touch with modern educational developments.

The Committee consider it absolutely essential that a definite vocational bias should be given to school education beyond the elementary stage. They think it is necessary to combat the prejudice that brain work is more honourable than work with the hands. They do not however recommend that special industrial schools should be extended; the right policy in their opinion is the development of higher elementary schools with a vocational bias. They consequently suggest the provision in all such schools of pre-vocational instruction in agriculture, commerce or one of a list of industries which is given in the report, in addition to drawing, practical geometry and light wood-work. In the high schools the Committee think that we should aim at producing young men who will be able to rise to superior posts in industry; for this purpose they suggest that one

"vocational" subject at least should be compulsory for the school-leaving examination. We think that as an experiment this proposal will be generally acceptable. Even with regard to rural areas they think that agricultural bias schools should be extended as rapidly as possible. The proposal made in the report that higher elementary education, i. e., the work done by middle schools at present, should be entrusted to Local Boards and Municipalities appear to us to be premature considering the muddle they have already made of lower elementary education for which there is a statutory obligation on them. The approximate cost of the whole scheme outlined by the Committee will come to Rs. 37 lakhs recurring and Rs. 13 lakhs and odd non-recurring and it is no wonder the Committee despair of getting more funds from the revenues and suggest the levying of a special education cess and the raising of special loans for non-recurring expenditure.

In a note appended to the Report Principal Gokhale has stood sponsor for a system of complete freedom to the schools not only with respect to curriculum but even to text-books appointed and the standards into which the teaching is divided; he only stipulates with regard to text books that, if after inviting public criticism, the Director thinks that certain text-books adopted by a school are repugnant to morals or are likely to give offence to any section of the public the Government should exercise a veto on the whole or a portion of them. We think such a freedom would do a world of good, considering the utter worthlessness of some of the text-books in the cast iron system of to-day. We also agree with the opinion expressed by Mr. Moos in a separate note that in high schools "the necessary time for really useful work in vocational subjects of the type suggested in the report will not be available"; for this reason we endorse his suggestion about the establishment of separate high schools instead of converting the existing ones into vocational institutions.

V. N. G.

THE PROBLEM OF MINORITIES.

I

MR. K. T. PAUL, one of the most thoughtful and thought-provoking of Indian publicists, has, in a paper presented to the All-Parties Conference made some highly interesting suggestions regarding the problem of minorities in India, which are worthy of serious consideration. He classifies the possible grievances of minorities under legislative and administrative discriminations and neglect, and suggests safeguards against these three types of disabilities. He rightly emphasises that administrative discrimination may be more prejudicial and elusive than legislative discrimination and less effectively secured against by the composition of the legislatures. To prevent legislative discrimination he suggests that the apprehensive minority should be given two kinds of safeguards: a substantial majority of the minority should be entitled to delay the legislative measure, and the minority, if it can secure the consent of a certain proportion of the whole legisla-

ture, should be entitled to move the Supreme Court. The legislature will then reconsider the bill in the light of the judgment of the Supreme Court. If it should disagree with the Court, the matters will be recommitted to the Court; and its second judgment will be binding: the legislature may not differ from the Court a second time.

It may be granted that the rather elaborate and complicated procedure, if an evil, is a necessary one. But how will it work in practice? Supposing a bill like the Sarda Act came up for discussion. And the requisite number of Muhammadans, together with some others, opposed it, and in virtue of their right took the matter to the Supreme Court? Could the Court hold that the bill was discriminatory against a minority, though it applied to every community without discrimination? Supposing the legislature decided to placate the Muslims and applied the measure only to Hindus, and some orthodox Hindus secured the requisite support and moved the Supreme Court, will the Court be obliged to allow the discrimination because it is against the majority community, although the measure was passed with the assistance of some of the members of the minority communities, or will it be obliged to veto it because it is discriminatory, albeit it is against the majority community? To take another example. Supposing the legislature passed a bill prohibiting the slaughter of cows, can the Court hold it discriminatory against a minority community and, therefore, veto it? Or supposing, in order to do away with some of the causes of Hindu-Muslim quarrels, a legislature gave effect to a Hindu-Muslim pact prohibiting music before mosques and cow processions, would the Court, at the instance of a recalcitrant minority of both communities, be obliged to veto it as discriminatory against certain communities?

It will be a distinct piece of good work if a list could be made of the fears of the various minority communities of possible legislative discriminations and examine how many of them are susceptible to the treatment that Mr. Paul proposes by way of appeal to the Supreme Court. It is probable that the great majority of them will be in the nature of political, as distinct from juridical, questions.

Mr. Paul does not make it clear what purpose is served by recommending the case to the Court for a second time. Unless fresh evidence is forthcoming, the Court has no occasion to reconsider its earlier judgment.

Further, since the main work of the Court is to adjudicate on communal discriminations, its composition is bound to be a ticklish affair. Should the minorities be represented in the personnel of the Court, and if so, in what proportion, and how are the judges representing the minorities to be protected from the tyranny of the others?

Supposing that under Dominion status—for that is what Mr. Paul envisages and not independence—the Governors of all the Provinces are for some years drawn from the ranks of British public life, would it on the whole be wiser to leave such matters to the veto of the Governor than of the Supreme Court?

But which are the minority communities to start with? Mr. Paul makes no suggestion. He is alarmed that more "Communities" are being created and forced into existence, and desires that the statute should specify the minority communities and make it deliberately difficult to add to the list. He does not specify under what, though restricted and difficult, conditions he would allow the addition of new names. He is however rightly anxious that facilities should be provided for the elimination of the communal consciousness and for the steady growth of national solidarity. For this purpose he provides that if a minority community secures at three successive elections more seats than are reserved for it—twice in the case of a small minority and one and a half times in the case of a large—the question of the reservation of seats for that community shall automatically come up for discussion and possible revision. He has not defined what is a large minority and what is a small one. Nor does he make it clear whether the whole of British India is to be a unit for this purpose or the provinces. If the former, Muslims are a minority; if the latter they are a minority only in certain provinces. In the first case, Muslims, if they are given 50 per cent. of seats in the Punjab, must obtain 75 per cent. at three successive elections in order that the question of reservation may be considered! In the second case, the Hindus will be a minority community and will have to get more than 50 per cent. of seats, while at the same time the Muslims retain their minimum of 50 per cent. and that is a physical impossibility. In the United Provinces Muslims have already 30 per cent. of the seats, though they form only 14·28 per cent. of the population. Before a revision can take place they must at three successive elections, secure either 60 or 45 per cent. of the seats, according as Muslims in the U. P. are considered a small or a large minority! It is possible only when the majority community abrogates itself and becomes a minority. Under Mr. Paul's scheme revision of reservations in some provinces, at all events, is not likely to come up for discussion for all practical purposes, and his object that reservations should ultimately be abolished is likely to be frustrated.

Even when the minorities secure the extra seats Mr. Paul does not propose to eliminate automatically the reservation of seats: that will depend on the growth of good will and confidence. The latter is possible without the former condition being attained, and since goodwill is the determining factor, the other condition seems to be superfluous.

Mr. Paul makes no suggestion as to the number of seats to be reserved for the various minorities which he would recognise, but he proposes that communal electorates should give place to a system of reservation of seats on a combination of the general and the communal electorates elaborated by Prof. Beni Prasad. A candidate from a minority community to be elected should get not only the highest number of votes from the general constituency but should also obtain a fixed proportion of votes cast by his community. In practice it is likely to be so cumbersome as to be impracticable.

BHISHMA.

Reviews.

INDUSTRIAL CIVILISATION.

MEN AND MACHINES. By STUART CHASE.
(Cape). 1929. 21cm. 354p. 10/6.

THE rapid industrialisation of the world has brought home to every thinking mind the challenge of machinery to civilisation. Are the soul-killing monotonies, prolonged fatigues, and nerve-destroying repressions of the machine compensated for by the advantages derived from it? What are the ultimate implications of mass production? Is anybody controlling the process, or is it running wild in an orbit of its own? Is it really making a new slave of the factory worker; and is the machine economy, by a ruthless process of regimentation and standardisation, turning mankind into a collection of robots? These and a host of other queries of a similar nature provoked by the ever-increasing pace of industrialisation often assail the more thoughtful among us. More particularly is this the case in India at the present juncture, when the cry is being raised from a myriad lusty throats that the sublime spiritual values of India are being crucified by the materialism of the West. Mr. Stuart Chase's thought-provoking book "Men and Machines" is therefore a welcome and opportune contribution to the literature on the subject, in that it not only helps to clarify the issues, but attempts with commendable impartiality and conspicuous success to draw up the balance sheet for and against the machine.

The author directs attention at the very outset to the fact that there has been so much loose and confused thinking about the subject mixed with sentimental economics, that judgments have either oscillated between the extremes of eulogistic exaltation and extravagant condemnation, or have been unthinkingly neutral. Such mental attitudes on so important a subject Mr. Chase contemptuously dubs as the philosophies of ecstacy, of gloom, and of the fence-rail. One grows weary of wholesale praise and wholesale denunciation; while the fence-rail has never been a dignified or comfortable resting place. Mr. Chase, therefore, in the present book sets out bravely on a journey of investigation and proceeds to find out for himself whether the function of the machine is, as claimed by its advocates, to liberate man from brute burdens and release his energies to the building of his spiritual and intellectual powers for further conquests in the field of thought and higher action, or whether through excessive adaption to the processes of machinery, to which man is biologically unfitted, his personal liberty is being restricted, his sensibilities blunted and debased, and his individuality stifled and dwarfed.

First let us cast up the debit side of the ledger and find out the outstanding evils resulting from the introduction of the machine. These evils can be mainly classified as evils reacting on society as a whole, on workers in particular, and on the existing economic system in general. In the first category have to be mentioned the menace of mechanised warfare, particularly in respect of the aeroplane capable of the three-dimensional attack, and the growing tenuousness of connection and balance in the interlocked industrial structure. The psychological and economic aspects of the harmful reactions of machinery on workers have become the stock-in-trade of the sociologist orator. The factor of monotony and wearisome repetition, the danger of specialised tasks sundering the ancient trinity of work, play and art, the alarmingly increasing growth of the accident rate and of the ratio of mental disease, the congestion

of working class population in industrial centres, and the dust, smoke and noise nuisance of manufacturing districts—all have deleterious effects on the workers and their health. The economic pressure of machines on the workers finds its chief expression in the phenomenon of unemployment, which is the result of labour saving machinery displacing workers faster than they can be profitably absorbed in productive activities. Machinery also threatens the economic structure of society in a variety of ways; machinery is responsible, at least in part, for wasteful exploitation of natural resources, for the glutting of the world's market with a flood of goods far in excess of the world's purchasing power to absorb the output, and for the creation of a new ruling class based on manufacturing profits.

Obsessed by this impressive indictment sheet, the opponents of the machine advocate the doctrine of "back to the land" and would have humanity go back upon centuries of material progress to the timeless rural economy of the spade, the handloom, and the ox. This school of thought finds its highest exponent today in Gandhi, to whom machinery and all its works are anathema. The author thinks that such an attitude has largely been the result of the recoil of the East from the rude and sudden impact of the machine civilisation of the West. The impact of the machine on unsophisticated peoples has largely been an unrelieved story of progressive degeneration; Mr. Chase's contention, however, is that though the results have been generally depressing, they are not due so much to the intrinsically evil character of machinery, as to the unregulated nature of the impact and to the unscrupulous character of its first missionaries. The author supports his submissions with an imposing array of facts. The life span of modern peoples has grown longer; higher living standards have been secured for a larger percentage of the total population than has ever before been obtained; the shrinkage of space brought about by machinery has worked for an increasing realisation of the essential social and economic unity of the world; class distinctions are disintegrating, while there has been a steady levelling process towards completer forms of democracy; hours of labour are steadily being reduced; certain machines, particularly the automobile, have tended to expand the ego and promote self-confidence and a sense of power, a "philosophy of fatigue" which aims at controls which make for the better physical and mental health of the worker has been evolved; cruelty as a social phenomenon is unboubtedly on the wane—such in brief are the outstanding achievements to the credit of machinery.

The Gandhian school is never weary of pointing out that the machine has brought village self-sufficiency to an end, but in the vehemence of its maledictions it forgets that the machine has also brought about greater productive efficiency. Others point out machines have uprooted old cultures; the aesthetes in particular deplore the decay of art; they forget that the machine is creating a new art which, already in architecture and design, has achieved distinction. The sentimental critic speaks in melancholy strain about the "fatigues, monotonies and repressions" of the machine, but he forgets humanitarian agencies like the International Labour Office, which are engaged in the imposing of controls on work strains which no other culture ever dreamed of. The machine brings in its train certain dangers and certain benefits; but the latter certainly outweigh the former. The evils that we have noticed are not all the results of mechanisation, but are attributable to the manner in which the machine has been used. As these evils can be remedied, there is no need either for resorting to a philosophy of despair or for

indulging in heroic gestures beckoning humanity to march back on centuries of hardwon progress. The triple menace of war, technological tenuousness and waste of natural resources can be overcome by concerted and prudent action; conscious functional control can be inaugurated for mitigating the tyranny of the machine. Instead of initiating the retrograde policy of a general retreat, man has, therefore, to face the full implications of the machine with nothing to guide him but his naked intelligence and the will to conquer—such in brief is the main thesis of Mr. Stuart Chase's book.

K. E. MATTHEW.

COMPARATIVE STUDY OF BANKING.

FOREIGN BANKING SYSTEMS. By VARIOUS AUTHORS. ED. BY H. PARKER WILLIS AND B. H. BECKHART. (Pitman, London). 1929. 22cm. 1305p. 21/—.

THE economic activities of the different nations are closely enfolded in "a garment of credit". Commerce, agriculture and industries are subject to the influence of bankers. A high level of well-being and an accelerated rate of economic progress are undoubtedly due to the credit structure which the countries are endowed with. An intimate knowledge is essential then to understand the wide influence of the banking system and the common financial interests they create among the different businesses of the world. National prosperity and international amity are alike the result of subtle influences which the bankers exert over the financial fabric of the respective countries.

Up till now there has not been published any single volume covering the entire field of the banking systems of the world. The first authoritative book on the subject was published in 1896 and ran into 4 vols. After the lapse of a decade the National Monetary Commission published its monumental survey running into 36 vols. Since then a few hand-books covering the Dominion and the Colonial banking systems have been published occasionally. But no comprehensive and authoritative volume on the different banking systems has been published till now, and one must be thankful to the enterprising firm of Messrs. Pitman and Co. for the timely publication of this monumental book.

Some of the remarks contained in the Introduction written by Dr. Parker Willis on post-war international banking have to be accepted with much caution by the readers. A few such instances may be mentioned lest our remark might be understood as a prejudiced one. "The influence of the Government over the Central Bank has increased perceptibly since the war." (pp. 12 and 13). Soviet Russia is the example quoted by the learned doctor in support of his statement. But even the State Bank of the U. S. S. R. has been recently freed from the supervision of the People's Commissar for Finance. Considering the fact that Germany and Italy have recently freed their Central Banks from "close government control and oversight" it is hard to find justification for the above sweeping remark. "In Italy" says the Report of Signor Alberto Perilte of Milan "the Bank of Issue has again acquired the full measure of independence needed for the exercise of its duties as supreme regulator of national credit." (See p. 92 of "A Picture of World Economic Conditions" issued by the National Industrial Conference Board—N. Y. 1928). It is indeed true that, as Prof. J. M. Keynes says in his evidence before the Hilton Young Commission, the Bank of England is ultimately bound to respect the wishes of the Treasury, but there

is no oversight or control over the Bank of England. They work in close harmony with each other and the Treasury Committee of the Bank of England always advises the Treasury on the proper policy to be pursued at any time.

The second remark that the Central Banks have lost their control and leadership over the money market since the late war needs a more convincing explanation in justification of it than what has been given in the Introduction. The growth of the big amalgamated units might have led to the creation of huge leviathans overshadowing the Central Bank itself; but lacking the liquidity of resources, the prestige of government connection and the fiduciary power of note issue entrusted to them, they cannot exert any great influence in the money market to secure the wider interests of the country. The open market operations substantially aid the Central Banks to make their bank rate effective. The intelligent management of the new gold standard has given added importance to the central banking institution. These remarks do not mean that the Introduction is altogether valueless. Writing in 1925 under the caption of "Some Currency Lessons of the War", the present reviewer pointed out how the Central Bank of Issue has been gaining additional power. This self same "broadening" of the functions of the C. B. of Issue is pointed out by Dr. Willis on p. 42. The desirability of starting an International Bank of Settlements is also recommended in lieu of the present day method of continuous cooperation of the C. B. Conferences. (p. 39)

Besides the Introduction there are altogether 16 chapters covering roughly 1,272 pages. With the view of presenting a statistical and historical description of the banking system the recent statutory conditions and data have been systematically arranged under such useful headings as the monetary reform, credit instruments, quasi-banking companies, the banks, the foreign exchange, the central banks and the long term capital providers and investment banks.

The description of the Canadian banking system runs to about 200 pages and forms the most well-written and informative account in the whole book. The elasticity of note issue, the work of the bankers' association, the decentralised character of the system and the function of the Government District Savings Banks apart from the P. O. Savings Banks and the newly organised land financing system and its difficulties are all adequately discussed.

Greater attention ought to have been paid to the Scottish banking system which has been disposed off in 2 pages. Its separate system of note issue, its cash credit system and the attempts made to increase the social benefit arising out of banking entitle it to greater respect and attention. More descriptive details of banking practice in Japan would have been welcome. The defective machinery in the financing of foreign trade and the lack of acceptance are not properly discussed. The State's help in time of emergency such as the Taiwan Crisis of 1927 needs further comment.

To the Indian people who are willing to learn from the foreign banking systems, the chapters on the German, the Canadian, the Japanese and the Belgian banking systems will be highly useful. Every member of the Banking Committee would do well to stimulate his thinking faculties by a close perusal of this work. The task of drawing the new banking map of India and altering the whole trend of financial development will be facilitated to a great extent by an intelligent study of this highly useful work. It is indeed a matter of great regret that a discussion of American banking system has been omitted. The up-to-date bibliography of the

authoritative sources mentioned at the end of the book greatly increases its value.

B. RAMACHANDRA RAU.

SUPERSTITIONS OF SCIENCE.

ANTHROPOLOGY AND MODERN LIFE. By FRANZ BOAS. (Allen & Unwin). 1929. 23cm. 246p. 10/6.

WE have here a book that is likely to do great service to the study of Anthropology, both by popularizing the pure science and by creating interest in its practical applications. On the one hand it should dispel the illusion that the science is pursued solely by exciting journeys in distant and savage lands, and concerns itself with quaint customs the more intriguing of which are generally described in Latin; on the other hand it may do something to discredit the easy generalizations of those who exploit Science in the interests of "racial" self-satisfaction.

On what, for instance, can any people base a claim to be a "high" race? If their noses are long and thin, like those of Europeans and most Indians, they are unlike apes and therefore presumably furthest removed from the common ancestor. But if their lips are thin they are more like apes than the thick-lipped; so that the Negro has more human lips than the European races, and, we may add, the Vedda than the Brahman or Rajput. Examples like this show the futility of arguing from bodily form; the peoples of the earth simply will not fit into a sequence.

Prof. Boas is equally plainspoken on the unreliability of the Intelligence Tests now so popular in America. "Certainly in none of the tests that have ever been applied is individual experience eliminated, and I doubt if it can be done." In treating of Eugenics he makes a very timely protest against the prevailing overemphasis on heredity as opposed to environment in the production of disease and crime. "The question at issue is well illustrated by the extended statistics of cacogenics, of the histories of defective families. Setting aside for the moment cases of hereditary pathological conditions, we find that alcoholism and criminality are especially ascribed to hereditary causes. When we study the family histories in question, we can see often that, if the individuals had been protected by favorable home surroundings and by the possession of adequate means of support against the abuse of alcohol or other drugs as well as against criminality, many of them would have been no more likely to fall victims to their alleged hereditary tendencies than many a weakling who is brought up under favourable circumstances.

Another assumption challenged is that "among all civilized nations there is a decided tendency to degeneration". As against the biologist Prof. Boas makes good the point that human beings are not likely to cease to surround the act of procreation with emotional values. "It is exceedingly unlikely that a rational control of one of the strongest passions of man could ever succeed. . . . The repugnance against eugenic legislation is based on this feeling." Without, of course, entering upon the moral or ethical side of questions like sterilization or birth control, he shows the defects of such a method; "Eugenics alone cannot solve the problem (of the defective). It requires much more an amelioration of the social conditions of the poor which would also raise many of the defectives to higher levels. . . . Eugenics is not a panacea that will cure all human ills; it is rather a dangerous sword that may turn its edge against those who rely on its strength."

WALTER O. FITCH.

MODERN IDEAS ON SEX.

SEX IN CIVILIZATION. Ed. by V. F. CALVERTON and S. D. SCHMALHAUSEN. (Allen and Unwin.) 1929. 25cm. 719p. 20/-.

THIS symposium, containing the most advanced thought on the various branches of the subject, with a masterly review of the whole field furnished by Havelock Ellis's Introduction, will certainly shock traditionally-minded people to the utmost. The only exception perhaps is the essay: "Should all Taboos be Abolished?" by Prof. McDougall who, as a defender of tradition for tradition's sake, is obliged to resort to all the puerilities which are the usual stock in trade of the tradition-monger. He pretends, for instance, that "the wide distribution in time and space of a taboo of any kind affords a strong presumption of its positive value", while all that can reasonably imply is that similar taboos are produced by similar conditions. It is perfectly silly to argue that "if these happy islanders had dispensed with sex taboos entirely, there might be no such islanders surviving at this late date." The obvious retort is that in that case they might perhaps have been much happier, since there is no proof one way or the other. He is opposed to nudity on æsthetic grounds though it is medically admitted to be advisable, because "few women are beautiful to the required degree." Nudists retort that nudity would produce beauty, directly by promoting health and indirectly by stimulating a wholesome competition. He even champions the cause of marital jealousy, which is really due to the supposed right of possession, backed by stupid laws, and not to love as he pretends.

Another essay that shows a distinct traditional bias is that by Mrs. Hale, a retired actress, who admits, however that "If, which I do not believe, we are to be faced with a choice between trial marriage, and *free love* on the one hand, and prostitution on the other, then I unhesitatingly pronounce in favour of the former." She quotes disapprovingly Mrs. Bertrand Russell's scheme: "Divide your emotional life into three periods. One: free sex experiment with contraceptives, for both sexes. Two: monogamous marriage for those who wish children. Three: a further period, following on the birth of the required number of children, in which both partners indulge in what new sex adventures may be desired, with mutual confidences and a complete absence of jealousy" She remarks that "a woman cannot love three men and bring to her fourth love all she could have given to her first". One is tempted to ask, Why should she? This is only conceding to man the traditional right of monopoly in love, though very often only theoretical.

Nearly all the other writers are progressively inclined, viewing the present revolutionary tendencies with a sympathetic eye and not finding much evil in them. For example, says Mr. Havelock Ellis: "Of old even men of science felt unable to touch sexual matters save with a finger tip—with many apologies and excuses. . . . At present the serious study of sexology is rarely to be found even in our universities and medical schools. It is mostly left to a few scientific amateurs. . . . This contempt (which reflective minds have for present civilization) has been fortified by the imbecilities of legislation. . . . It is not the function of a law to be a 'counsel of perfection', a rule which it is desirable but quite unnecessary for all to follow; and still less should a law be the assertion of one section of a community which another section vehemently denies. The ideal law code is that which contains the fewest chapters and leaves the largest sphere of freedom to the individual citizen."

Mr. Loyed analyses jealousy and distinguishes between its two forms, the legitimate, which is only intense appreciation of a precious and legitimate possession; and the selfish, which is conquest of something desired and refused, and its selfish monopoly. "Sexual jealousy is just this—the desired love, with its favours, has been withdrawn, and jealously endeavours by rape to take these favours and by monopoly to prevent their free bestowal elsewhere. When we have become civilized we shall have the common sense to see that love is not a chattel that we can steal, buy, devise, define or possess, but an *emotion*, perfectly real and unspeakably powerful, but mysterious to infinity and utterly untamable." He proposes institutional care for children where necessary or desired. "The objection to institutions, that they are destitute of love, can be easily overcome if it be made the first requirement, and insisted upon, that no nurse, teacher or employee of any sort shall ever be permitted there unless a born lover of children, preferring their care, and expertly trained for it and in every community there are always many who would leap joyously to such a profession. If woman is to be really free, equally with man, she must have this."

"Where we find woman economically dependent," says Mr. Calvert on: "we find her position inferior and subordinate, and wherever we find her economically independent we find her position elevated and advanced." In Ethelred's time woman was property, and cheap at that. "As late as 1884 twenty cases of wife purchase (at) prices varying between twenty-five guineas and a half pint of beer, are recorded. In one London paper a man advertised on one day the loss of a horse, offering a reward of five guineas for its return; on the next day, his wife ran away and he inserted in the same paper an advertisement offering a reward of four shillings for her recovery." European nations have slandered Soviet Russia as a matter of propaganda. "Soviet Russia has not nationalized women; it has not bought and sold women; it has not bound them by law;... in other words, it has freed and not fettered... women... Woman at last has become a human being with the same rights and privileges as man's."

The last two essays deal with sex in poetry and in novels. The modern tendency in poetry is a direct contrast to the classical ideal of permanency in love. Mr. Ficke illustrates by quoting Edna Millay:

"I shall forget you presently, my dear,
So make the most of this your little day,
Your little month, your little half a year,
Ere I forget, or die, or move....."

"Right or wrong, the young people of to-day will not have it, that love's only measure is a time-measure. They have come to the conclusion that another dimension, that of intensity, is equally important. Right or wrong, they think that an authentic five minutes of erotic experience is not discredited merely because it does not extend itself into fifty years." His complaint against modern youth is that they are still so infected with their forbears' idea that sex is slightly furtive and dirty...I wish I heard from them more reports of young couples, gaily serious, playing naked beside brooks, or talking naked all night long before open fires...They need a new poetry. Such a poetry should, first of all, celebrate the beauty of the body, and the clean sweetness of lust...How far could a new kind of poetry go in the direction of frankness? There are no words in the language suited to the poetical expression of sexual episodes or sexual organs... The usual words are all soiled...It may be that the poetry of sex is restricted...to the representation of *emotion*...It is not that these acts are ugly or shameful, but that it is psychologically incorrect to describe in cold blood...a picture of a situation not

normally seen by a spectator...It would be possible to describe in poetry the mating of a mare and a stallion with every detail put in—for the simple reason that man is familiar with this episode only as a spectator...But man is in general familiar with human mating only as a participant..."

Altogether a book worth reading for anybody who cares for new ideas.

R. D. KARVE

SOCIAL SCIENCES.

RESEARCH IN THE SOCIAL SCIENCES. ITS FUNDAMENTAL METHODS AND OBJECTIVES. Ed. By WILSON GEE. (Macmillan, New York.) 1929. 21cm. 305p. 8/6.

THERE is an Institute for Research in the Social Sciences at the University of Virginia, the Executive Council of which arranged for lectures by Professors of outstanding authority in different fields of Social Science. Accordingly nine lectures were delivered. It was anticipated that the series of lectures would result in a volume of unusual merit, and we are glad to endorse the opinion of the learned editor that the objective has been realized in a full measure. Really speaking India of all countries is the most suitable and appropriate place for such kind of research. Being the oldest nation in the world it makes a gigantic laboratory for Social Sciences. The Executive Council, therefore, may well be advised to open a branch of their Institute in India instead of restricting their investigation to whatever experiences they may gain in a comparatively virgin land. But this apart, the volume before us offers a remarkable testimony to the depth and penetration of the learned Professors who were unquestionable authorities in their own subjects.

Social Science is in its nature comprehensive and therefore affects many other sciences such as jurisprudence, history, philosophy, politics, economics, psychology, etc. Those latter subjects can be treated with any degree of fruitful accuracy only when regarded as different aspects of the pivotal Science of Sociology. This point has been prominently brought out in the nine lectures embodied in this volume. It seems that intellectual progress or civilization ceaselessly springs upon us new ideas and man does not readily fall in with the same; the consequence is enormous waste of social life. Similarly a correct grasp of the fundamental basis of Sociology brings home to us the truth that all sciences including religion have their root in the very fact that man lives in society and not as an isolated being. Racial antagonism, religious fanaticism and political apathy and similar evils are sure to be mitigated by a close study of Social Sciences. Possibly the structure of Society will have to be constructed on new foundations. This will be expedited by the perusal of the lectures under review. Social individual has attributes different from those of an isolated individual. The former exists for the society the well-being of which however lies in his preservation and progress. This is the central doctrine towards which all Social Sciences gravitate. But what are the Social Sciences? It is not quite easy to enumerate them. It may even be argued that there are no Social Sciences as such. Every human activity produces a social effect and hence thinkers of Social problems cannot but take it into consideration. In short Social philosophers are interested in everything around them. Every science, it would appear, presents two aspects, one personal to itself, another

outside it, namely, Social. Thus every possible science is a social science. It would be interesting to inquire what was the oldest of all Social Sciences. Men have always lived in groups. None the less it took them many a year before they gained the consciousness that they were members of a society and as such their actions were correlative. Even then it was a hazy idea. There was no clear light. Even upon us the idea has only very recently dawned. Individualism was all pervading. It underlay the religious, moral and legal code of behavior. This point has been well delineated in the lecture on Jurisprudence. Until now every relation between man and man was explained away on the hypothesis of a contract regardless of the fact that it not unoften sacrificed the individual.

In fine, it may be remarked that every one of the nine lectures is the fruit of profound thinking, and therefore we commend the book to the notice of those who are interested in the Science of Sociology.

N. G. CHAPEKAR.

CITIZENS OF A BETTER WORLD.

THE WORLD JAMBOREE. THE QUEST OF THE GOLDEN ARROW. (2nd Edn.) By CLAUDE FISHER. (The Boy Scouts Association, London.) 1929. 25cm. 152p.

"CHIEFLY upon the young generation the future peace of the world depends." This very handsome souvenir volume opens with these happy words from the King Emperor George V. while addressing the world Jamboree of Boy Scouts on 2nd August 1929. These weighty words very correctly express the pith of the philosophy of the great scout movement and in words of Lord Robert Baden Powell "they give a new value and a new responsibility to the on-coming generation". Long ago, Lord Robert Baden Powell, the Chief Scout, had realised that the goal of true education is not to prepare the young generation only to get on well in the world but that, in the words of Prof. Kilpatrick, "our education had consciously to assume an important part in the attempt to effect a better state of civilisation." The scout training attempt to supplement school education in this wider direction by building up character in the boy and harnessing his efficiency for the benefit of the community.

Lord Robert had a first scout camp in 1908 at Brownsee Island, England, with only 25 boys. The scout training has been adopted by almost all the civilised countries of the world and to-day the scout family consists of 2 millions of boys. The coming-of-age of the movement, that is, its twenty-first birthday, was celebrated from 31st July to 13th August, 1929 at Birkenhead, England, by a World Jamboree where 50,000 scouts representing 42 countries from all over the world, of all castes, creeds and colours had gathered together under one common flag of Brotherhood and goodwill. It was a splendid camp, one mile long by half a mile broad, where boys rushed in by aeroplane, rail and sea and stayed under canvas. The book records, with very splendid photos, the various activities carried out there. The smiling healthy expressions of the scouts from various countries are really very catching.

The Chief scout had declared "the real business of the Jamboree is first and foremost, and all the time, the getting together of the future men of the different countries." The Jamboree has fulfilled this expectation. It has been pointed out that there were the visits of the kings and princess, the approval and support of H. M.'s Government was evident,

personal loyalty and admiration of 50,000 scouts for their Chief, Lord Robert, was very expressive. Amongst all these, the greatest event of the whole Jamboree was "just the cheery friendliness and universal good-will between the individual scouts of all nations." The Jamboree has justified the statement of Mr. Edmond Holmes that "the Boy scout movement is by far the most successful attempt which has yet been made to provide for the education of adolescents. In the Boy scout philosophy of education the balance between the claims of the individual and of the communal self is steadily maintained and the way is thus opened for the ideal or universal self to come to birth, and for the highest of all causes to make its appeal to the heart". This aspect is very aptly expressed by a splendid cartoon titled "Patrols of Peace" reproduced from the Punch, in which the League of Nations says "They say I've got no army; but why should I want one with these allies". We cannot but quote from the speech, after opening the Jamboree, of H. R. H. the Duke of Connaught:—

"Peace hath its victories no less renowned than war, and in its pursuits there are many triumphs to be won, equally beneficent and more enduring. The future historians will rank the Scout Movement as one of the great landmarks of our time, and will add the name of its founder to the roll of the World's Reformers. Few men have rendered greater service to the cause of humanity than Robert Baden Powell, and none deserve a higher place in the Temple of Fame and in the esteem of their fellow men."

We pass over the publication of "the Daily Arrows", the work of the camp, hospital staffed by Girl Guides, the successful work of the Jamboree house-wifery presided over by that wizard of the Jamboree, Lt. Col. A. O. Needham. How they fed the fifty thousand we don't know, except, in words of the recorder "they worked thirtysix hours out of every twenty-four," and what is usually still more admirable is that "every body seemed pleased, whether Rice-eaters, Meat-eaters or Vegetarians." There were committees busy "helping the visitor"; planning the excursions, because the Chief Scout said "the future business men (citizens) of the world should be enabled to see something of our home industries, our country and our history"; and "continental tours", for "our Foreign and Oversea visitors must have every facility placed at their disposal for touring this and other countries before and after the Jamboree."

India and the Bombay Presidency were very adequately represented by about eighty scouts. The Chief Scout's message to H. E. the Viceroy regarding the quality of our Scouts was well deserved and gratifying.

At the end "Here is the hatchet of war, of enmity, of bad feeling, which I now bury in Arrows" said the Chief, at the same time plunging a hatchet in the midst of a barrel of gold arrows. The last message from the Chief was "To-day I send you out from Arrows to all the world, bearing my symbol of Peace and Fellowship, each one of you my ambassador bearing my message of Love and Fellowship on the wings of Sacrifice and Service to the ends of the earth."

As we put the book down, we cannot help musing over the words of the Rt. Hon. Lansbury: "The greatest amongst us, those with the greatest gifts, must be the greatest servants of Humanity."

We wish this book is read widely.

J. P. TRIVEDI

IRISH INDEPENDENCE.

THE WASTED ISLAND. By EIMAR O'DUFFY.
(Macmillan, London) 1929. 21cm. 534p. 7/6.

THIS thrilling novel—so faithfully reflective of the workings of the human mind under normal and abnormal conditions—introduces us to the steaming cauldron of Irish Nationalism. Therein is humanity standing at the parting of the ways, divided into as many psychological groups as there are temperaments. The volatile material at the top boils intermittently, and at times goaded by the memory of "Ninety Eight, Forty Eight and Sixty Seven," furiously gushes down the sides. Below it float the moderately perturbed patriots, followers of Redmond and the promoters of the Home Rule Bill. The still lower stratum is composed of the supporters of English Rule, those who honestly preferred to be wards of Britain to wading through blood for the sake of freedom which held no pleasant prospects for them. Finally there is the sediment of grimy, malodorous population, forming the vast majority, indifferently patriotic and "pouring out by the million." The Irish patriotism that makes itself felt and dreaded is inspired and kept boisterously going by "a morbid contemplation of the past" and digging out of it such grievances as helped them to sing the hymn of hate and freedom—all in the name of Renaissance. "Well there is one lie. We have been posing as a nation of poetical, unwordly idealists and we are really a nation of slackers; our literature gives us away: it is the work of the lazy men of a lazy nation. Our energy is all spent. If went away with the Wild Geese. We are descended from the dregs they left behind." No wonder Ireland recklessly spilled the blood of patriotism for seven centuries, without being any the better for it. Her freedom is won for her at last not by the riotous and impetuous Volunteers, nor even by the irreconcilable Republicans, but by her Statesmen in friendly conference with the Prime Minister of England.

Bernard Lascelles, the hero of this novel, is seen in the thick of this struggle for Independence—a mass of youthful brilliance rent and torn by the ill-manned, ill-conceived patriotic storm, to be landed at last in a solitary cell, to swell the ranks of many such glorious failures. Wasted and blighted therefore is Ireland's roll of honour.

The novel is pregnant with lessons for young India.

K. VENUGOPAL RAO.

MOGUL HISTORY.

A HISTORY OF THE GREAT MOGULS. 2 Vols.
By PRINGLE KENNEDY. (Thacker spink & Co.,
Calcutta) 1905. 24cm. 319 + 225. Rs. 16/—

THIS is a general chronicle of the events in Indian History from 1398 to 1739 A. D. The first volume contains an account of the pre-Mogul period and brings up the story to the end of the reign of Akabar; the second volume, which is disproportionately small, summarizes the remaining period. The author has a knack of making his record lively by some very impressive remarks which he makes so often by way of moralizing upon particular events. For example, speaking of the meeting of Shivaji and Afzalkhan and the tragedy that followed, the author says "Scotland's great Hero, Robert the Bruce, slays the red Comyn in the midst of a peaceful chat . . . So we must not be too hard upon Shivaji. There does not

seem to have been any oath which he broke and so the other idea of the taking of the holy name in vain was not involved in his act." With equally good judgment he sums up this description by another remark: "the peculiarity of the act was not the treachery, but the wonderful success which attended it, the whole of the Bijapur force, which in open field could easily have crushed Shivaji, being thereby disorganized and overthrown." (Vol. II, page 106). Then again who will not be struck by the summing up of Aurangzeb's reign in these words? "The warning of history stands ever there, so that he who runs may read. The English won India by pursuing the methods of Akbar, let them not lose it by imitating those of Aurangzeb." (Vol. II, page 156). The writer has of course in his mind readers in Britain, for whom presumably he writes the story; for elsewhere he remarks again, "Britain should remember that India is more likely to be lost at Westminster than in India itself." (Vol. I, page 155). One may not entirely agree with these deductions; but the point of interest lies in this, that he never hesitates to make these deductions and put them in a very thought-provoking manner. To the general reader, therefore, the volumes will be very interesting reading, although no attempt seems to have been made to incorporate therein new information which scholars have recently discovered.

V. N. KUMBARE.

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