

# The Servant of India

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## Topics of the Week.

### Why Force the Pace of Federation.

OPINION is fast growing in the country that if the Princes do not agree to federation of the real democratic kind, the future constitution should not embrace the Indian States within its scope at all, but should concern itself with British India alone. It is no doubt argued that without federation responsible government on a sufficiently large scale is not possible, but public opinion is not at all willing to accept this position. The leader from Madras, Mr. S. Satyamurti, recently wound up his article in the *Hindu* on the subject of the Indian Princes as follows :—

In view of these difficulties, may not one raise the question, why the pace of the federation should be forced? I realise the position of His Majesty's Government. They say in their statement, "With a legislature constituted on a federal basis, His Majesty's Government will be prepared to recognise the principle of responsibility of the Executive to the Legislature." Unless His Majesty's Government are prepared to act on these principles, even if the Federal Legislature represents only the Provinces of British India, I see their difficulties. But I do not see why they cannot trust the Federal Parliament representing British India alone to exercise responsibility, leaving it to time and evolution to bring the Indian States into the Indian Federation.

I am not unmindful of the magnificent effects produced by the speeches and acts of the Indian Princes in agreeing to come into the Federation. If Federation is to be a fact, it must be recognised by all parties with a full realisation of all its implications. A hasty attempt at

a formal Federation may postpone actual Federation instead of hastening it. Unless, therefore, the Indian States are willing to come in recognising, firstly, that their representatives in the Federal Legislature must be elected representatives of the people of the Indian States, secondly, that the Fundamental rights of citizenship should be granted to the people statutorily, with a right of access to them to the Federal Court for the redress of their grievances in this respect, and thirdly that they must submit in the ultimate resort to the sovereignty of the Federal Parliament in all matters agreed to be Federal and that in these respects there can be no difference between the Indian Princes and the Indian States, I prefer not to force the pace, but to wait on the inevitable development of events.

\* \* \*

### The Contemplated Miraj Legislature.

THE long expected announcement about the constitution of a legislative council for his State has after all been made by the Chief of Miraj. As expected, the announcement has been permeated by a patronising spirit and a spirit of condescension and the subjects are blamed that they did not approach the all-powerful *maharaj* Chief earlier and did not place their demands at his feet. This patronising spirit would have been justifiable to some extent if the announcement had led the people to look forward to a liberalisation of the contemplated scheme. As a matter of fact there is no ground to hope that the proposed committee will produce anything more than an apology of a legislative body with real powers in matters vitally affecting the interests of the people. When it is remembered that the constitution committee contains within its personnel none but officials it does not need much penetration to come to the conclusion to which we in common with enlightened public opinion have come. With all his much advertised love for his people the Chief could not apparently trust them to the extent of inclusion of a few of their representatives in the committee. As it is, it will be something of a surprise if the committee recommends a legislative council with an equality of officials and non officials and with a high-placed official like the Dewan as its President. As we need hardly remind the Chief, such a scheme has ended in failure in other States and there is no reason to suppose that it will work better in Miraj. Even this announcement would have been generally regarded as satisfactory if it had given some sort of mandate to the official committee as to what kind of scheme they were expected to formulate. We do hope that even now it is not too late to conciliate public opinion by giving such an indication. A simultaneous announcement about the stoppage of its repressive policy by the Chief would also have gone considerably in reassuring public opinion in the State that the spirit of administration has undergone a change in the right direction.

\* \* \*

## Autocracy and Democracy Cannot Keep House Together.

THE inclusion of Messrs. Joshi and Ambedkar in the Federal Structure Sub-Committee may fairly be expected to revolutionise the proceedings of the R. T. C. This Sub-Committee was too much of a family affair till now, and a very happy family it formed. Now and then no doubt signs of discord appeared, but the discord, when it threatened, was exceedingly mild and almost looked like shamming. Lord Sankey, who shepherded them so well, experienced no real difficulty at any stage in bringing the straying sheep back into the fold and in restoring harmony. But now a seriously disturbing element will be introduced, which will not yield to any manipulation, however dexterous and influential, but which will show an unflinching and unalterable determination to apply a few elementary political principles to the new constitution that is to be framed for India. They will not allow themselves to be dragged into any negotiations for a compromise on these matters and will therefore be out of the reach of the arts of diplomacy to which other members succumb. Being drawn from the humbler ranks of society, one representing the labouring classes and the other the depressed classes, they are necessarily strangers to "high politics" as they are understood in this country. They have the simple faith of the simple folk whose cause they have espoused, and they will not be deterred by the superior smile of the eminent personages surrounding them from insisting upon the literal application of certain principles which they have been taught to hold as inviolable.

One of the matters which they will regard as outside the scope of any bargaining is that the Indian States if they wish to come into the federation must in so far as federal subjects are concerned put away their autocracy and act as if as each one of them were a democracy. The States' people must be entitled to a federal citizenship, their rights of citizenship must be under a federal guarantee, and they must have the right of sending popular representatives to the federal legislature. None of these things the Princes seem disposed at the present moment to grant, but we fancy Messrs. Joshi and Ambedkar will listen to no compromise on any one of them. At the first Round Table Conference the Princes made it clear, we are told, that the manner of selecting the States' representatives is a matter that must be left entirely to themselves to decide. Messrs. Joshi and Ambedkar will make it clear to the Princes in an equally forthright manner that no federation is worth discussing in which the representatives of the States as of British India are not elected. They will urge, we believe, that autocracy and democracy cannot consort together. They have not done so anywhere else in the world, and they will not do so here. India is the only country in which an attempt at federation is being made between units, some of which will be wholly democratic and others wholly autocratic in the administration of their local concerns. Even if this anomaly be ignored, the autocratic units must agree to adopt democratic practices, at any rate so far as federal matters are concerned, Messrs.

Joshi and Ambedkar, we feel certain, will insist upon this. And the Princes had better be ready with an answer. They had not to make an answer at the first Round Table Conference, for so much work was then done behind the scenes that no one raised the question at the Federal Structure Committee. But the subterranean influences of the Princes will not avail them when they have to deal with these champions of the oppressed peoples.

If the Princes say no to election, these representatives will say no to federation. And they will do so without studying minutely the consequences of such an uncompromising opposition, as most of the other members are apt to do. They will not count the cost. "There will then be no responsibility at the centre," the Princes will argue. "There will be no constitutional reform worth speaking of. You will continue to be under the yoke of the British Government and the civil disobedience movement will again devastate the country. Think well before you take up this impossibilist attitude." The spokesmen of the working classes and the untouchable classes will not be silenced by this kind of bluff. We think they will answer in this wise: "No reform without federation is an interested cry set up by yourselves, for which there is no foundation. The kind of responsibility that is promised under federation is none too attractive. If the so-called responsible government is to be dominated by autocratic rulers, it is infinitely better to remain for a while longer under British rule. Experience does not lead us to prefer a brown autocracy to a white one. If civil disobedience now breaks out it will be as sure as anything against the Princes who are thus bent upon thwarting and sabotaging democracy in British India. Nor will the scrapping of federation be without disadvantages to you. You will continue to be under the control of the Government of India in matters which would otherwise be made federal. Have a care as to what answer you give to our reasonable and modest demand."

Some such words will pass between the representatives of the ruling classes on the one hand and the suppressed classes on the other. What will be the reaction of the British Indian members generally to this? Perhaps attempts will be made for some time first at cajoling and then browbeating, but it will soon be discovered that these attempts are not likely to avail. What then? British Indian delegates may flatter themselves that if such a crisis arises they will be able to leave out these two solitary people and go ahead with their appointed task of building up some sort of federation. But this will not be possible, for these two representatives will not then be in the position of isolation which they imagine. So long as the question is not raised in an acute form, the Princes will have many supporters. But when once it is raised and men who have been in the habit of mouthing democratic formulae on public platforms meet with a challenge to eat their words, many will be compelled for very shame to rally to the side of Messrs. Joshi and Ambedkar. And there is Mahatma

Gandhi who must not be left out of account. Democracy has not ceased to stir his heart as perhaps is the case with some other leaders. It is impossible to think that he will betray the ideal which he has done so much to popularise in the country. He may perhaps employ some tactics of his own. He may think it expedient to raise the question of the Indian States' representation last so as to postpone as long as may be the possibility of a rupture with the Princes. He perhaps has his own doubts as to the British representatives taking up a reasonable attitude on the question of safeguards. If the Conference is not to result in an agreement, he would naturally like to be able to throw the onus of disagreement upon Great Britain. He would in that case take up the question of popular election in Indian States last of all. But we have no doubt that whenever he may take it up he will bring to it the singular strength and persistence of which he has shown himself to be capable. But we very much doubt if Messrs. Joshi and Ambedkar will allow even this tactic to succeed. They will, unlike Mahatma Gandhi, place popular election first and safeguards afterward. They will therefore manage to raise the question even earlier than the Mahatma would, and in any case the Mahatma would give to the proposal of introducing election in the States for federal purposes his unstinted support. He too would, like Messrs. Joshi and Ambedkar, make popular election an antecedent condition to federation. When Mahatma Gandhi is ranged definitely on this side, few delegates will dare oppose, and then there is every likelihood of the Princes yielding. For after all, it must be remembered, that federation is no less to the advantage of the Princes than to that of British India, and if federation of the right sort is insisted upon the Princes will agree to it rather than go without federation and place themselves again under the exclusive control of the Government of India.

## LABOUR IN INDIA.

### RESULTS OF THE ROYAL COMMISSION'S ENQUIRY.

#### I

THE Royal Commission on Labour in India which was appointed in July 1929 submitted its Report to His Majesty the King-Emperor in March 1931 and that Report has been now released for the use of the public. It is a volume of 581 pages. How much matter has been compressed in these pages may be imagined from the fact that the tours of the Commission extended to 16,000 miles exclusive of the journey between London and Bombay and Colombo, the Commission held in all 128 public sittings for the examination of witnesses and 71 private sessions, visited 180 industrial undertakings and plantations, received 490 written memoranda and oral evidence of 837 persons. In some cases sufficient information was not available to the Commission. Still the Commissioners have expressed their consciousness of the fact that exigencies of time and space prevented them from making the fullest use of all the material supplied to them. One can quite

realise this. Apart from the value of the Report, the volumes of evidence which accompany it constitute, as rightly remarked in the introduction, a source which, for years to come, should yield a wealth of information, not available elsewhere, for the study of labour questions. Containing as it does, a conspectus of the Indian labour problem, the Report itself is an important document indispensable to the students of labour questions. During the last ten years, it is true, some literature on these questions has been available in this country, but this literary output is of a scrappy and fragmentary character. A single volume containing a review of the whole field in all its aspects was a long-felt want and the Royal Commission's Report has supplied it admirably. Even those who may be inclined to differ from the conclusions drawn and the recommendations made by the Commission will find all the essential *pros* and *cons* of each important question together with all the necessary facts, from which they can draw their own conclusions.

The Report is signed by all the members of the Commission with the exception of Sir Ibrahim Rahimtoola who was unable to take further part in the Commission's enquiry from the date on which he was elected President of the Legislative Assembly. The recommendations which number 357 in all have been unanimously made. There are two minutes of dissent, one by Sir Victor Sassoon, which deals with hours in factories and the tea industry in Assam, and the other by Mr. Kabiruddin Ahmed, in which certain special suggestions have been made with reference to seamen. Sir Victor's minute being of a controversial nature has drawn a rejoinder from the other members. In the main body of the Report one comes across at places with the divergence of views between the representatives of capital and those of labour sitting on the Commission, or rather the special capitalist or labour view of a question is recorded where the other members have agreed to make a certain recommendation. In some cases the labour representatives and in other cases those of capital have thus noted down their differences from the view of the majority. It would, therefore, be a mistake to suppose, as one is likely to do, depending on the press reports that the Report is unanimous, that there has been a complete agreement on all questions among the members of the Commission. As regards the recommendations made by the Commission it was made clear by Diwan Chaman Lall on behalf of labour that opinions must differ regarding the conclusions to be drawn from the evidence and the recommendations were from the labour point of view to be treated as the minimum which should be enforced without delay. Subject to this qualification the unanimity of the recommendations should be a source of strength instead of weakness to the cause of labour.

It is not possible within the space available in a weekly paper to pass in review all the recommendations made by the Commission. In this series of articles it is proposed to take a note of only the more important conclusions and recommendations and to criticise such of them as are in the writer's opinion wrong or unsatisfactory or inadequate. Before pro-

ceeding to do this, it is necessary to point out that the Commission was appointed "to enquire into and report on the existing conditions of labour in industrial undertakings and plantations in British India, on the health, efficiency and standard of living of the workers, and on the relations between employers and employed, and to make recommendations". The limitations laid down in these terms of reference have prevented the Commission from considering a few important questions connected with labour. The Commission's work must be judged by the standard indicated in the terms of reference. Whether the results of the Commission's enquiry are on the whole satisfactory or disappointing depends upon the expectations that were being entertained when the Commission was appointed by Royal Warrant. Also one must remember the scope and the natural limitations of a Commission like this. The expectations to be just must have been formed after taking a due cognisance of the said scope and limitations. The appointment of the Commission was never welcome to the extremists on both sides, unenlightened and reactionary employers and labour left-wingers avowedly for a clean sweep of capitalism and imperialism at a stroke. It was not possible for the Commission to satisfy either of these parties. The Commission had to carry out its duties in the midst of political turmoil and thus a great prejudice had been created in quarters where it would have otherwise found a welcome. That the prejudice was not justified has been now admitted by Mr. Subash Chandra Bose who was amongst those who had advocated the boycott of the Commission. Reform is anathema to the revolutionaries as well as to the reactionaries. No Commission appointed by any government can be expected to recommend the blowing off of the foundations of the economic and political structure on which the government itself stands and anything short of such demolition of the foundations is denounced as a 'reformist' measure by those who advocate a complete revolution. According to these doctrinaires, reformism is a hindrance which delays the day of revolution and perpetuates the system which deserves to be destroyed wholesale and that too at a single stroke. Naturally they hate the reformers more than the reactionaries whom they look upon as their own unconscious allies. The standard of criticism by which the Report of the Whitley Commission has to be judged must therefore be the reformist standard. How far the recommendations made by the Commission, if given effect to, will improve the condition of labour along the lines of evolution must be found out and if the recommendations are likely to carry labour a few stages further in the near future towards the goal of its ultimate emancipation, a judgment must be pronounced in favour of the Report by all those who are not ashamed to be called 'reformists', although many of them may not like to make a fetish of gradualness as the Commission seems to have done.

P. G. KANEKAR.

## PREVENTION OF MALARIA.

IT will be remembered that the Malaria Commission of the League of Nations spent four months in this country in 1929, studying the malarial problem in India. Their report which has been recently published is an interesting document. Col. Christophers' note on malaria research and prevention which is printed in the report and which in fact served as the basis of the Commission's inquiry gives in a nutshell a complete history of the problem.

The Commission's investigations related mainly to (1) the urban malaria problem, (2) the Punjab malaria problem, (3) the Bengal delta problem and (4) the hill malaria problem. In the Punjab there is a large flat plain with very little gradient with the result that in the monsoons when the five rivers are in floods the water-logging that ensues forms the chief problem there. In Bengal, on the other hand, water which collects on the soil is not merely flood water but comes from the "dead-rivers" i. e. stagnant water courses between the Ganges and the Brahmaputra. Flood water disappears as the floods subside; but the water supplied by the dead rivers remains stagnant all through. In the hills malaria is as a rule natural and not man-made as in the cities. In the hills streams of water cut more or less deep ravines with wide river beds in a usually light soil forming frequent swamps until the plains are reached, where the water is absorbed in the cultivated fields. These fields, being very fertile, naturally invite immigration from crowded plains. Hill slopes being very suitable for tea or coffee plantation, large numbers of coolies also come and settle in these areas. "Malaria in these areas", says the Commission, "appears in its worst form, if this immigration is not accompanied by adequate medical and economic measures."

Let us now turn to the measures adopted to combat the disease. According to the report, "in the Punjab, the system of malaria control is confined at present to the medical and social relief work and to efforts to improve conditions with respect to water logging and flooding. In the cities the campaign is solely directed against the mosquitoes." As malaria prevails in Bengal in an endemic form, medical and social relief work has much less effect there. What is really needed there is vigorous anti-larval measures.

Quinine and anti-mosquito measures are the two recognised remedies aimed at the prevention of malaria with which the Commission's report deals at some length. Quinine is rather costly as compared with some other medicines and the poorer sections of the community find it difficult to take it in adequate doses and for a sufficiently long time. Quinine must therefore be cheapened as much as possible, if it is to be within the reach of the poor. Plantation of cinchona and manufacture of quinine commenced in India over forty years ago. But there are only two Government owned factories for quinine production in India at the present time, one at Mangpoo in the Darjeeling district and the other at Nedu Vattam near Ootacamund. The cost of the manufacture of quinine sulphate is Rs. 9 per lb., while the price actually

charged was Rs. 26 in 1926 and Rs. 18 in 1930. This shows the extent of profiteering that goes on even in a commodity which is so essential for human health and happiness. It is time the Government thought of measures intended to make quinine available to the people at as low a price as possible.

Turning to anti-mosquito measures, these include the well-known ones of screens, screened houses, mosquito nets and the like. But to nip the evil in the bud, what is really required is anti-larval measures. These consist chiefly in the oiling of mosquito-breeding places like stagnant wells and pools of water. The oil used is a special product called "Pesterin M. D. S." and sold by the Burmah Oil Co. at 8½ annas a gallon. Other types are mixtures of crude oil with kerosene. This can be sprayed by pressure sprayers or watering cans.

Another anti-larval measure, not much known on this side, is what is known as Paris Green. It is the cheapest and most easily applied of all larvicides. In India it costs Rs. 1-4-0 a lb. but a lb. of Paris Green is sufficient for one acre, whereas for the same area from 5 to 20 gallons of oil are required. Paris Green, it may not be generally known, is applied diluted with dust.

The Commission's report describes in detail the anti-malarial measures used in agricultural, industrial and military centres. The efficacy of the measures referred to above become clear from the experience of some of them in connection with workers on a railway undertaking, which is given in the report:—

In some other neighbouring camps, where the contractor refused to carry out the prescribed anti-malarial measures, the sick rate ran so high that the coolies were deserting one after the other and the work in these camps had stopped completely. Information regarding these unsatisfactory conditions was naturally welcomed by us as affording some insight into the actual value of such costly measures. Without such information, a sceptical critic might have maintained that the work would have gone on as well without all that oiling and paris greening. The discomfiture of the contractor, who evidently shared the views of the critic, is sufficient answer to the criticism.

Anti-malaria measures as used in different cities and provinces in India are also described in the Report. But it is surprising that in this connection the capital of the Deccan which is suffering so terribly from the ravages of malaria is not even so much as mentioned. Is it that the highly paid staff of the Public Health Department is unaware of this state of things? We trust the Commission's report will open their eyes to the seriousness of the situation. It is stated that a large sum of money—Rs. 35 lakhs—is going to be spent in the near future upon town-planning in Poona in the areas lying to the West of the river. It is to be hoped that the operations of the town-planning experts will go some way in checking this evil which under present conditions is undermining the health of people living in those areas.

R. A. RAIRKAR.

## Reviews.

### INDIAN BANKING.

**PRESENT-DAY BANKING IN INDIA, (3RD EDN.)** By B. RAMCHANDRA RAU. (The University of Calcutta.) 1930. 25cm. 606p.

THIS is the third edition of a book which has now become well known to students of economics. Mr. Rau sweeps over a wide expanse of territory and there is hardly any part of the field of banking which escapes his attention. The book contains twenty-one chapters (including a particularly interesting one on Organized Banking in the days of John Company), on the Indian Money Market, The Imperial Bank of India, A Central Bank of Issue, the Indigenous Banker, Mortgage Banks, Co-operative Banks, the Need for Banking Reform, Banking Legislation, etc., besides eight appendices on various banking monetary subjects. On the whole Mr. Rau is more at home when he deals with the modern banking organization than in his treatment of the indigenous system. His knowledge about the latter is apparently not based on personal inquiry but mainly derived from books which are themselves not very lucid or reliable guides in this matter. Even as regards the modern type of banking as we find it developed in India Mr. Rau is not always dependable so far as his knowledge of facts is concerned. Also suggestions for reform, which are numerous, sometimes betray a curious ignorance of actual banking practice. For instance, on p. 521 we find Mr. Rau proposing legislation which would "see that if the Reserve Fund is invested in securities only gilt-edged securities should be selected for this investment". This erroneously assumes that each kind of fund is separately maintained and invested, so that a bank is in a position to point to a particular investment as belonging to a particular fund. On p. 520 Mr. Rau suggests that the word 'bank' should be restricted in its application only to those financial companies which undertake to meet all obligations on "demand." If this means that time-deposits are not to be permitted it is difficult to understand how banking is at all possible on these terms, the use of the inverted commas for the word 'demand' faintly suggesting that Mr. Rau's idea is something different, something sensible. But he does not explain this and it is not easy to guess! In each successive edition of his book Mr. Rau has gone on from strength to strength making improvements and useful additions and we hope that the next edition will be purged of many of the blemishes which a careful revision will reveal (including the blemish of diffuseness and re-iteration). He will also have the advantage of reading the reports of the various Banking Enquiry Committees before he once more goes to the press with his book. Even in its present form his work will be useful to the student of economic theory as well as to the practical banker though to neither of them will it succeed in bringing entire satisfaction. Mr. Rau is not afflicted with excessive modesty and claims in his Preface that authoritative bodies like the Hilton-Young Commission, the External Capital Committee etc. have simply repeated afresh most of his suggestions. But with due deference to Mr. Rau we must point out that many of these ideas were already in the air and many others besides Mr. Rau were conscious of them. As he becomes more and more the master of his subject we expect our author will be less and less anxious to proclaim his originality and pre-eminence in this branch of knowledge in which he is in the way of becoming a recognised specialist. Mr. Rau, we think, can always

be depended upon for solidity and serviceableness which are no negligible qualities and for which his readers will always feel grateful to him. But no disparagement of his valuable work is involved in suggesting that it does not give any evidence or promise of anything like original and epoch-making thinking.

G. B. JATHAR.

## HISTORY OF THE NEGRO IN N. Y.

**BLACK MANHATTAN.** By JAMES WELDON JOHNSON. (A. Knopf, London.) 1930. 20cm. 284p. 7/6.

THIS book records the history of the Negro in New York from the earliest days of slavery through the Civil War and his struggle for freedom against racial prejudice and discrimination. It also gives an account of the development of the Negro art, music and literature and his contribution to the white American art and literature. The life sketch of famous negroes is vividly described. We read of Negro leaders like Booker T. Washington, W. E. B. Du Bois, Marcus Garvey, Cullen the poet and Dr. R. R. Moton, head of Tuskegee. The achievements of Douglas Murphay the Negro jockey and Tom Moleneau the pugilist form highly interesting reading. Bert Williams and Paul Robeson, the two Negro actors, are among the leading artists of the world. The latter played the title rôle in *Othello* in London at the Savoy theatre in 1930 and also took leading part in the London production of *Show Boat*. The name of Florence Mills will go down to posterity as one of the greatest stage stars who ever lived. London went mad over her when she visited England a few years before her death in 1927 and staged her revue "Black Birds". "She is by far the most artistic person London has had the good fortune to see", remarked a critic. The Prince of Wales, it was reported, was sixteen times a spectator of the revue.

The Negro in America has gained an important place among the makers of national songs. For a century or more he has been a folk-song-maker. Stephen Foster, America's first real song writer, owes his inspiration to Negro folk songs. The two well known songs "I'm going to live anyhow until I die" and "Mammy" are the works of Negro song writers. Jules Bledsoe by singing "Old Man River" in *Show Boat* has become an international figure. He has got one of the best baritone voices in the world. *Hallelujah* is the most recent and a stupendous Negro screen production. The Negro is by far the best exponent of "Charleston" dance and is the originator of Jazz music.

He has contributed his share to the national literature of America. "Souls of Black Folk", "Up from Slavery" and "What the Negroes Think" are among the classical Negro works. About ten Negro writers are members of the American Society of Composers, Authors and Publishers.

The Fifteenth Regiment composed entirely of American Negroes fought with distinction throughout the War in France. Their white comrades from America refused to treat them on equal footing and so it could not remain a contingent of the New York National Guards and was consequently attached to the French army. The result was that the first soldier of the entire American Expeditionary Force to receive Croix de Guerre with star and palm was Sergeant Henry Johnson of the 15th Regiment. At the declaration of the armistice the French Command gave it the honour of being the first of all the allied forces to set foot on enemy's territory. In spite of their meritorious services the Negro soldier on his

return to America was accorded a very cold reception. They held demonstrations and marched through the streets of New York. Among the reasons given for "Why We March" were:—

We march because by the grace of God and the force of truth the dangerous, hampering walls of prejudice and inhuman justice must fall, we march because we want our children to live in a better land and enjoy fairer condition than has fallen to our lot, we march in memory of our butchered dead—they died to prove our worthiness to live.

"The National Association for the Advancement of Coloured People" is the only organization providing a common medium for the cooperation of Blacks and Whites in the work of securing and safeguarding the common citizenship rights of the Negro. Its organ is *The Crisis* with Dr. Du Bois as its editor. There are many other Negro magazines and newspapers. The most important are: *The Messenger*, *Challenge*, *The Voice*, *The Crusader*, *The Emancipator* and *The Negro World*.

Exhorting Negroes all the world over to unite, William Bridges, editor of *Challenge*, in the course of an editorial wrote:—

West Indians you are black, Americans you are equally black. It is your colour upon which white men pass judgment, not your merits, nor the geographical line between you. Stretch hands across the seas with the immortal cry of Patrick Henry, "Give us liberty or give us death." Referring to the efforts of the Christian Church he wrote ..... "Whitemen expect to keep us in internal slavery through superstition. They delight in seeing you on your knees. They mean to remain on their feet. They want your eyes kept on gold in heaven. They want to keep their eyes on the gold of the world. They want you to see rest beyond the grave. They mean to have all the rest this side of it.

As an Indian Christian I realise that so far as the white Christian Church is concerned, Indian Christians and Negro Christians in America and elsewhere are on a par. Our sorrows are identically the same and we can join them in the cry "Give us liberty or give us death", the only difference being that the Negro is fortunate in having a leader of the courage and conviction of William Bridges whereas the cry of Indian Christians for freedom from the domination of the white Church is in the wilderness.

The author of this very remarkable, interesting and valuable book is of opinion that the Negro still has far, very far, yet to go, but judging from his record in all phases of life in America he believes that we will be able to work through all discriminations and disadvantages.

S. A. WAIZ.

## REGULATION OF SEX EXPRESSION.

**SOCIAL CONTROL OF SEX EXPRESSION:**  
By GEOFFREY MAY. (Allen & Unwin.) 1930.  
22cm. 245p. 12/6.

WHILE reading this book, I was all the while reminded of the interesting controversy recently going on in England, viz. whether marriage is for recreation or procreation. The point at issue is being discussed from times immemorial but it still remains unsettled. Without entering into the controversy, we can safely say that the institution of marriage has controlled in its own way the wayward habits of man and woman. This institution rests mainly on the idea of family, which again is based on the proprietary right of man over woman, as Westermarck has conclusively proved in his *Moral Ideas*.

The social regulation of sex expression generally begins from marriage though pre-marital sexual

intercourse is not less subject to control. As such Mr. May has done well in tracing the laws and methods of the Church and State to control and guide the sexual life of the individual. It seems, however, that their efforts have not met with adequate success. No period of history is without its cases of sexual irregularities which are not confined to laymen only. Even the Church authorities themselves who are generally regarded as the custodians of public morality were sometimes found to be the worst offenders. Till the seventeenth century the Church exercised more or less supreme authority in matters of sex expression. But since then it began to grow more and more corrupt and consequently to lose its hold over the public.

The learned author has adduced many facts and figures of a sociological nature into which considerations of space prevent us from entering. He has very ably proved that the Church's efforts in the mediæval times were an utter failure. The Church authorities themselves, mere human beings as they were, went against their own teachings. Instances are not wanting to show that even the higher Church authorities could not succeed in conquering the sexual urge, with the result that they were not infrequently found to be going wrong! The monasteries and nunneries were no better than brothels. This state of things has been very forcefully brought out by Lea in his *Eve of Reformation*. He says: "There was adequate reason for Erasmus to note in 1502 that to call a layman a cleric, or priest or monk was an unpardonable insult."

Mr. May's study of the development of the moral ideas at the back of the efforts of controlling the free play of the sexual urge is at once acute and scholarly. His account of how the eastern asceticism had influenced the Hebrew and early Christian ethics of sex, how woman came to be regarded 'the devil's gateway', why St. Augustine and other saints extolled the spirit and condemned the flesh makes interesting reading. The modern controversy over the 'short skirts' is not without its historical background. In the days of Edward the Confessor "men wore coats so short as to reach only the hips... and revealed what they should have concealed. Women wore low-necked blouses... and round the hips the skirts were so tight that with them, too, the forms indicative of sex were distinctly revealed."

In this learned treatise on marriage laws in England and America, there is little evidence to warrant the efficacy of the State controlling the sex expression. It is no wonder then that the reader and the author both come to the conclusion that "failure of enforcement of a social tradition is not to be remedied by the further enactment of positive law". In 1907, a law against adultery was passed in New York State. In less than three months it was recognised as a dead letter.

The foregoing discussion naturally gives rise to the question, whether there should be any authority, be it State or Church, to control the sex expression of the public. Modern thinkers like Tolstoi, Bernard Shaw and Bertrand Russell advocate absolute freedom to the individual in matters sexual. "The less the State control of sex expression, the better the public morality", they maintain. The Soviet State allows its subjects complete freedom in sexual matters. That hardly means that Russians are more immoral than any other people on the globe.

The twentieth century is revolutionary and critical. There is not a single human activity which is not subjected to searching criticism. The institution of marriage is under such examination. It is to be seen if it stands the test or is consigned to "the things of the past."

D. V. TAHMANKAR.

## LABOUR ECONOMICS.

**PLANTATION OF LABOUR IN INDIA.** By RAJANI KANTA DAS. (R. Chatterjee & Co., Calcutta.) 1931. 21 cm. 194 p. Rs. 3/—

DR. RAJANI KANTA DAS is an authority on the Economics of Labour in India. He has to his credit a number of books on labour questions, all of them written on a scientific basis and well documented. His latest contribution to the understanding of labour problems in India is a monograph entitled *Plantation Labour in India*. A large mass of literature—government statistical reports, Indian Tea statistics, reports of the Labour Board in Assam, international publications etc.—has been pressed into service by the author in the study of this problem.

It is well known that plantation industry is one of the most important industries of India. In 1928-29 the value of plantation products exported amounted to 29.6 crores of rupees, or 9 per cent. of the total export trade. The cultivation of tea bulks largely in the plantation industries of India. The acreage and production of the tea industry increased from 284,000 acres in 1885 to 773,000 in 1928, and from 72 million lbs. to 365 lbs. in 1928. The chief tea producing province is Assam, which produces 55 per cent of the total output. Darjeeling and Jalpoiguri districts in Bengal, the Nilgris, Travancore, and Wynad in Madras are the other tea producing centres. The total amount of capital invested in this industry is estimated at about 50 crores. The prosperity of the industry can very well be seen from the fact that the companies declared dividends from 23 per cent to 32 per cent on their capital. The value of shares in 1928 was from Rs. 285 to 303 rupees for shares of the face value of Rs. 100. This industry has got a bright future before it as Indian tea is in great demand both in India and abroad. The number of labourers in these plantations is estimated at 1,053,944 for all India.

The author in this book mainly deals with the plantation labour in Assam. In the chapter on Plantation Legislation he surveys the legislative measures that were adopted from time to time by the government with a view to safeguard the interests of employees and employers. Under the provisions of the acts for supervision and inspection, the number of gardens inspected decreased from 815 in 1900 to 352 in 1928-29. The author observes that the relaxation was mostly due to the utter lack of responsibility on the part of the government. Next the author deals with the provisions in the acts relating to offences and penalties. The complaints preferred against the labourers generally were those of unlawful assembly, rioting, assault, or intimidation. One is interested in this connection to know the offences committed by the employers, and the penalties imposed upon them by the Courts. The number of convictions against the employers, the author observes, was very small.

The relations between the employers and the employees are discussed in another chapter. The planters have organized themselves for corporate activities, while the labourers on account of the peculiar conditions on the plantations have not been able to organize themselves. "Enforced work on Sundays, excessive work and inadequate leave, fines for bad work, illegal deductions by the clerks from the wages by managers for keeping a hold on the workers, weights in measuring paddy, poor quality of paddy, and high prices of food and clothing" are a few of the hardships from which labourers are suffering at the present day.

In the matter of dispensing justice also the tendency seems to be among the Magistrates in Assam

to pass severe sentences against labourers and to impose light and inadequate punishments upon employers for offences committed. We are also told that striking and kicking of labourers by the managers of plantations is continued even today.

The rate of wages in plantations is based on piece-work, and it differs according to localities. In 1928, in the Assam Valley, the average wage for men was Rs. 14'08, for women Rs. 11'26, for children Rs. 7'36, while in the Surma Valley it was Rs. 10'82, Rs. 8'29, and Rs. 5'49 for men, women and children respectively.

The houses of the labourers in the plantations are said to be overcrowded and insanitary. Until very recently the mortality rate on these plantations seems to have been very high. In the words of the author decency, convenience and comfort were lacking in most of the houses on plantations.

It is a pity, that the labourer in the Assam plantations is heavily indebted, as is the case with the members of his class, either to the estate or to the moneylender. No effort seems to have been made either by the planters or government or by voluntary workers to start co-operative credit societies among the labourers. There are no facilities for education and recreation. All things considered, the Assam plantations are virtually slave plantations.

The book under review is well written, and the tables given in it are very instructive. But reading the book leaves on one's mind the impression that the author has not been to the plantations to study conditions on the spot. But for this, the book is a valuable contribution to the understanding of labour problems in India.

S. R. VENKATA RAMAN.

### POLITICAL & MILITARY SPYING.

**SECRETS OF MODERN SPYING.** By "VIGILANT". (Hamilton.) 23cm. 299p.

UNLESS and until the moral consciousness of the world abolishes secret diplomacy and spying, one will have to put up with these institutions, however reprehensible they may be. This is a matter in which no single individual nation or government can take any effective action without the simultaneous co-operation of others. It is utterly impossible for one honest man to continue an isolated existence with an every day neighbourly contact amongst a host of thieves. Whatever may be the specific name attached to these institutions of spying, they have become a necessary evil and no nation can dare withdraw from the game while others continue to play it.

While trying to obtain secret information for one's own nation the means adopted by the spies or secret agents should never be judged by the ordinary moral standards. The whole idea is to get the information by any means whatsoever and not be caught while procuring it. The very nature of the work demands the adoption of secret and questionable methods and they seem to be perfectly well recognized. When one tries to appreciate the manner, the extent, and the variety of spying organizations in each country, he cannot help having a laugh at some of the international jokes that are being staged now-a-days regularly by the League of Nations at Geneva. The biggest joke of recent times seems to be the Kellogg-Pact. Recently some lively information was cabled all over the world that Geneva had become perhaps the most important centre of international spying, and it was even seriously hinted that the very delegates to the various conferences held at Geneva were not above memorising scraps of information from neutral and enemy countries that may prove to be of some use to their own country. In other words, the cable

hinted that the most refined and up-to-date methods of spying were being practised at Geneva.

Even granting for a moment that spying is necessary for the safety of one's own nation it is hard to justify the publication of books on spying. Such books, however impartial they try to be, cannot help being one-sided. There seems to be no necessity to make public the exploits of one's own secret agents or spies except it be that such books provide some morbid excitement to uncritical and perverted minds. Except that the characters mentioned in these books on spying happen to be real, there does not seem to be much difference between such books and those detective novels which revel in wine and women and crime and debauchery.

"Secrets of Modern Spying" by Vigilant is a little different from the usual run of books of this category. The author should be complimented on the very first chapter entitled "The rules of the game". While trying neither to justify nor condemn spying, the author states in this chapter in detail and specifically all the implications of spying. The other chapters serve to merely exemplify by actual incidents, the various aspects of spying enumerated in the first chapter. Smart examples of spying are chosen with a certain amount of impartiality from all the continental countries. Towards the end, the author, either intentionally or unintentionally, tries to raise a super-bogey of the Soviet spying system.

The book is one-sided since it confines itself to political and military spying. Even though not subsidized openly by grants from the Government revenues there is another system of spying which is going on relentlessly day and night during the last half a century or more. This can be termed as commercial and industrial spying. In the race for international trade, all the manufacturing countries in the world are trying their best to have a premier position in the markets of the world and to do this they may have to cheapen the costs of production in various ways. Systems of mass production, secret processes of manufacture, either patented or not patented, the unpublished results of scientific researches in various countries—all these are matters for spying by competitors in different parts of the world and often amongst competitors in one's own country. Economists are complacent about this aspect of modern industrialism and try to pass over the subject saying that competition is ultimately to the good of the masses and hence nobody need worry about it. But it is within the experience of the reviewer of this book that the methods employed in commercial and industrial spying are often as questionable and reprehensible as any adopted in political and military spying.

It is not to be supposed that any secret is being betrayed when one mentions that it became absolutely necessary for the Congress organization at all events in the city of Bombay, to have its own emissaries of secret information while they were conducting their national fight for the liberation of the motherland during the year 1930. The Government of the day called these secret service men of the Congress as spies, but those who procured secret information about the projected activities of the Congress for the use of the custodians of Law and Order were not called spies.

So, the game continues !

S. G. SASTRY.

### THE SHAKTA PHILOSOPHY.

**SHAKTI AND SHAKTA.** (3rd Edn. Revised.) By JOHN WOODROFFE. (Ganesh & Co., Madras.) 1929. 25 cm. 724 p. Rs. 12/—

THE Shakta Tantra is characterised as a Sādhana Śhastra of Advaitavāda, and as such it lays down a



system of practices intended to lead intuition into higher and higher possibilities culminating in a direct realisation of the Real. The philosophy of the Tantra Shastra is thus a 'practical philosophy'. The Shākta believes that Shakti is the principle of the universe. Shakti is God in Mother-form. The Sādhana of the Shakta aims at realising this Cosmic Power within an individual. This realisation is the actualised experience of the form "Sa'ham" which means "She I am".

But what are the means which a Sādhaka has to employ? Mantra, Yantra, Bija, Mudrā and Nyāsa constitute the worship of the Universal Power. Mantra is rightly distinguished from prayer, as the latter is couched in any words which the worshipper may choose, whereas a Mantra is constituted by certain prescribed letters arranged in a definite order of sounds. Besides, the intonations of a Mantra are unalterably fixed. Thus the efficacy of a Mantra resides in the combination, in the whole and not in the parts. Mantra is described as a 'Thought-movement vehicled by and expressed in speech'. Repetition helps fruition of a Mantra but it is not the desired end in itself. Conscious apprehension of the Cosmic Power of which Mantra is a manifestation, gives the final touch of perfection to the already vitalised thought. This is the spirit and the substance of the treatment of Mantra Shastra to be met with in the book. Sir John feels convinced that the Indian Mantravidya is a more profoundly conceived science than the present-day "New Thought" movement in the West. What one still wishes to know, however, is how a particular combination of sounds has a particular efficacy. What explanation is there for the specific powers—"Siddhis"—said to be attained by the fruition of particular Mantras? Such questions are raised by one who is interested in these topics, but one feels slightly disappointed to see that such questions are not answered in the book. Yantra is a diagram symbolic of the Devatā worshipped. The Bijas such as Rīm, Krim etc, appear as non-sense syllables but are explained as being highly significant as symbols. Mudras are certain gestures that are very useful in intensifying thought movement. The Nyāsas are the "touches" which are said to vitalize particular centres in the body of the Sādhaka.

The Panchatattva ritual is by far the most important subject, in the Shakta Sādhana. It is religious worship in the 'circle' of the initiated with five Makaras—Madya, Mamsa, Matsya, Mudrā ( parched cereal ) and Maithuna. It is significant to note that the meaning of the Panchatattvas differs with the Sādhakas of different orders: so that wine is mere 'wine' with the Vira, cocoanut water with the Pashu and the intoxicating knowledge of the Supreme with the Divya. There are substitutes and symbolical interpretations for other Tattvas also. With a Divya Sādhaka, Maithuna is the union of the Shakti Kundalini in the Mulādhara Chakra with the Supreme Shiva in the Sahasrara! As against a general objection against Shakta ritual that some Sādhakas drink to excess, the author points out that the injunctions of the Shastra are very strict in these matters and that we have to "distinguish between the commands of the Shastra itself and the abuses of its provisions by the pretended Sādhakas." ( p. 575 ). The principle involved in the practice of associating eating, drinking and sexual intercourse with religious worship is to ennoble and divinise what is perfectly natural and legitimate. Man's feeling or attitude towards the primary bodily functions is sublimated by religious associations. Such is the psychological justification given by the author for the apparently queer rites of the Shaktas.

Coming to the philosophical side of the Shakta Tantra, we find that it is a form of Monism which is

different from the Samkara Advaitism. The distinction consists in the fact that while in Shaktism the world is real as it is nothing but a manifestation of Parā Samvit, according to Shamkara Vedānta, the world is unreal simply because it is a 'manifestation' of the Para Samvit and not the Parasamvit in itself. That is to say, according to the former, Māyā is a realistic power—Shakti that evolves, while according to the latter, Māyā only veils the Parasamvit, so that, the appearance conditioned by Maya cannot be real, but it must be unreal. The appearance, though of the Real, must be unreal, for the simple reason that it is an appearance and not the true nature of the Real. When it is said that "All this is Brahman," we cannot understand 'this' as it appears, but must take 'this' as it is in its true nature. This seems to be the only sound philosophical doctrine, if we take the distinction between appearance and reality seriously. We, therefore, cannot agree with Sir John when he says, that Shamkara "is not so successful in establishing the saying, 'All this is Brahman.'" ( p. 310 ) On any interpretation other than that of Mayavada, the saying in question will mean that the world with all its contradictions is real, which is as illogical and absurd as to say that the Real is contradictory.

The author has repeatedly contended that the Tantra Shastra has never been studied with the care it deserves. This contention certainly holds good but on the contrary, it cannot be claimed with justification, as Dr. Cousins has done, that "some of the fundamental principles of this ancient scripture will become one of the religious influences in modern life, not necessarily directly in the sense of superseding Christianity in the West, but certainly in an interaction through which the Shakta Shastra will help as an irritant, so to speak, in the great oyster of Western and perhaps Eastern, religion to produce the Mother-pearl of a complete and true religious exegesis and practice" ( p. 671 ) This is certainly too high a claim. But Shakta Tantra may retain a historical significance as a system of Sādhana.

The key-note of the book is the thoroughness of the grasp of the material dealt with; other important features are a sympathetic exposition and a sustained effort to discover the innermost significance of the various doctrines and practices of the Shakta Tantra. Sir John Woodroffe frequently answers objections to and removes prejudice against and misunderstanding of the Shakta system. This Shakta Tantra is the least read but the most misjudged subject in the religious-philosophical literature of India and therefore, Sir John deserves credit for presenting in proper perspective one of the ancient and authoritative Hindu religious systems. This book should not only be read but carefully studied by all those who are interested in Indian culture.

D. G. LONDHE.

### THE SOCIAL METHODOLOGY OF JESUS.

THE SOCIAL DYNAMIC OF JESUS. By REV. ALDEN H. CLARK. ( The Christian Literature Society for India, Madras. ) 1930. 20cm. 101p. As. 12/-

THE dynamic of Jesus as expounded by Rev. Clark is sufficiently interesting in the present political situation in India. To a nation which has witnessed such scenes as those of Dharasana and Borsad, an exposition of the social methodology of Jesus is like carrying coals to Newcastle. But Rev. Clark has failed to deal with one or two problems which unhappily are not in the forefront of discussion in our own country. The danger to religion is not from the materialist capitalism of the west but from the

aggressive and enlightened materialism of the Third International. Rev. Clark has not furnished a proper answer for the Communists' case against religion and has thereby made the social dynamic of Jesus a surprisingly static system.

What would Christ have done in a world like that painted in Upton Sinclair's *Singing Jail Birds*? How would the Saviour have dealt with the sex impulse as that presented by Judge Lindsey in his interesting works? How would the son of God have answered the severe logic of undershaft in Shaw's *Major Barbara*? What would Christ have said of the permanent wave, of the ultra-modern flapper of today who bobs her hair, smokes her cigarette and kisses her young man flippantly in the street? The Communist furnishes an answer which is simple and cogent. Rev. Clark should have answered these questions in his chapter on "Our Task To-day." Instead, he tells us of John Howard, William Wilberforce, John Bright and Lord Shaftesbury. He forgets that these were unhappily the heroes of a dead century.

Perhaps the Communist is right. Religion he asserts is the opium of the people, it deadens them to bear without protest the wrongs of a capitalist world persuading them to believe that all this terrestrial suffering will be compensated for, in a life hereafter. Again, he declares that the net advantage measured in terms of human happiness is really a deficit in the case of all religions. Christ preaches his gospel, acts up to it and gives up his life at the cross, smiling, beneficent and firm, praying to his Father for the forgiveness of his tortures. Peter preaches the gospel of Christ, converts many, and founds a huge religious institution buttressed on the faith of his followers. At first his following meets with persecution but later a Caesar recognises the church and then it begins its career of repression. Religion slowly hardens into uninspiring dogma, the kernel is lost in the pursuit of ceremony and empty pomp and rumblings begin to be heard. A Luther refuses to adhere to a religion which has been debased into a big machine for exploiting the credulous, is ostracised for his unbelief and his followers are persecuted and sent to the scaffold by the Inquisition. The merry circle begins again, the new religion in turn preaches its own gospel, adds to its adherents, in turn hardens into dogma and puts on the rack a Tolstoy or Tom Paine! How, then, asks the Communist has religion added to man's happiness? A brief madness followed by a long exploitation! Rev. Clark has not rebutted this kind of criticism.

Otherwise the book is readable. The manner is pleasant and the author sometimes reaches facilely the heights of ecstasy. Copious quotations add to the charm of the exposition.

S. NARASIMHAN.

### OCULTISM EXPLAINED.

**TALKS ON THE PATH OF OCCULTISM, VOL. III LIGHT ON THE PATH.** By ANNIE BESANT & C. W. LEADBEATER. (Theosophical Publishing House, Madras.) 1931. 21cm. 617-973 pp. Rs. 4/-.

THIS volume is a commentary on three books, *The Voice of the Silence*, *At the Feet of the Masters* and *The Light on the Path*. It includes talks between Dr. Besant and Bishop Leadbeater on the subjects discussed in these books. The truths explained herein are supposed to be the teachings of the great Masters expounded at different periods of the history of thought. This treatise is said to have been based on an ancient Sanskrit work, but given to the western world by Master Hilarion, who did a great deal

for Christianity in the Gnostic and Neoplatonic movement. He obtained the book from the Venetian Master who is spoken of here as Chohans. These rules written by him were later annotated by Master Hilarion. Now the two authors have given us the much needed commentaries on them to make it easy for a layman to understand and appreciate the beauty of these truths.

These ideals supply a great need of humanity. Herein we find truths which may serve as a guide to those, who have sought in vain for centuries peace and calmness of mind and contentment, which form indispensable constituents of happiness, as a positive state of mind. Almost all the religions have promised us much in this direction but given us very little. In this book, we find a ray of hope. A thorough understanding of these truths and ideals, a little meditation on them and an eventual attempt to "live them" would, I believe, bring that much sought-after bliss, within the grasp of the human kind. Herein we get satisfactory answers to the perplexing questions, on the purpose of life and the mode of its living. It soothes and even dispels the misgivings that arise daily in the heart of an individual on the real aims of life. We are burdened with no dogmas which are such insuperable intellectual barriers. Nor is there the least tinge of a sectarian or narrow view of life or religion. What we get in the book, is so broad, comforting and true that it would appeal to and help everyone without interfering in the least with his usual beliefs or faith. It is merely food for the hungry souls. In order to derive full benefit from this book, perhaps it would be necessary for one, not only to understand these rules of life, but also to meditate on them as it is intended by the authors to supply direction to and scope for these meditations. Even otherwise, herein we find ideals in the form of aphorisms full of beauty and truth for the guidance of a layman in his everyday life.

Further we are given the three great truths, which would supply the needs of religion for any one and thus satisfy the hankering of soul after truth. The authors say:—

1. The soul of man is immortal, and its future is the future of a thing whose growth and splendour have no limit.
2. The principle which gives life dwells in us and without us, is undying and eternally beneficent, is not heard or seen or smelt, but is perceived by the man who desires perception.
3. Each man is his own definite-law-giver, the dispenser of glory or gloom to himself, the decreer of his life, his reward and his punishment.

What a clear vision of soul, its relation to God, and of the law of *karma* we get in these lines? It leaves no superstition or the dread of Hell and purgatory with us. A man is promised a vast field and scope for development by his own efforts. No extraneous help is necessary to achieve our goal.

This book, by its very nature, contains a great deal more than it actually conveys. "Everyman will get out of it what he brings to it." The style is as usual with such experienced and well-known writers and thinkers lucid, thus rendering it possible even for a person of average intelligence to get the most out of this book.

M. S. CHEEMA.

### BIRTH CONTROL & MEDICAL PROFESSION.

**BIRTH CONTROL ON TRIAL.** By LELLA SECOR FLORENCE. (Allen & Unwin.) 1930. 20cm. 160p. 5/-

AN unprejudiced investigation into the methods of contraception advised at the Cambridge Birth Control

Clinic was undertaken, when, after advising some three hundred patients, the authorities were forced to believe that the methods employed were not proving as successful in practice as birth control enthusiasts seemed to believe. A case by case enquiry was made of two hundred and forty-seven women who as a result of the knowledge obtained at the clinic had deliberately attempted to limit their families, and on whom the result of the contraceptive was known. One must admire the painstaking energy and the sympathy with which this splendid piece of work was done.

It also offered sad but convincing proof that there is as yet no "fool-proof" contraceptive on the market. Such contraceptives as are obtainable are neither simple nor certain enough for the vast majority of women who should certainly be prevented from propagating.

Mrs. Florence feels certain that even those intelligent women who successfully manage to control their families are generally dissatisfied with the means they employ, and long for something so perfect that it should in no way act as an impediment to the full realisation, pleasure and benefits inherent in the sexual act. This problem affects practically every married couple in every walk of life, and it seems very far from solution. For about fifty years now, there has been no substantial contribution by science to the technique of birth control. Thousands of medical students are yearly turned out of medical colleges without any adequate knowledge of birth control methods; those doctors who believe that knowledge is necessary, acquire it from birth control clinics, or by the method of trial and error, in which it seems that error too often predominates. As the author says, "The medical profession has too long regarded contraception as a 'minor factor in life'; it is, on the contrary, a veritable corner-stone without which it is frequently impossible to promote the health and well-being of a family". People should be able to turn first to their family doctor for advice in this matter, but such is the ignorance of the medical profession about contraceptives that they often have to seek their information in a round-about way, and frequently from unreliable and undesirable sources.

Birth control has come to stay, and the medical profession must now act in the matter and drop their attitude of indifference if it wishes to be consistent. Of what use is it for a doctor to tell a patient that it may cost her life if she has another child, if he does not there and then tell her and her husband how to control their family? Mrs. Florence says:—

The producing of children is becoming a function of conscious intention, knowledge, forethought, and prudence—qualities which are highly praised when exhibited by workers in any other sphere of life, but which are often condemned when applied to the important question of bearing and rearing children. The medical profession will be obliged to change its attitude towards birth control if it hopes to retain the esteem of its followers."

The book ends with a strong plea for immediate scientific research into this important subject.

Science which has overcome colossal difficulties in so many fields, will not find the obstacles to research in this subject insurmountable. It is not too much to hope that the physical sciences which have through exploration, discoveries and inventions, wiped out many diseases, relieved mankind of many sufferings, and increased the expectancy of life, will be applied with equal success to the field of contraceptives.

Failures and successful cases are discussed and a comparison of results is made. The author says, "that the investigation has "strengthened our conviction

that adequate family limitation is beyond all doubt absolutely essential to the health, happiness, and economic stability of married couples."

J. K.

### SHORT NOTICES.

**WHAT IS THE MATTER WITH CANADA?**  
BY POLITICUS. (Stockwell, London.) 18cm. 96pp  
2/6.

THIS book is written by a Canadian publicist who does not wish his name to be known to his readers. He presents the political and economic and other problems of Canada in a clear and forcible manner. He wants an intensification of Governmental activity, and a spread of education in order to remedy the various evils from which the country is suffering. Under-populated, undeveloped economically and industrially, her sturdy manhood seeking for outlets in other lands, especially the U. S. A., her capital not properly mobilized, Canada is in the position of a mere dumping ground for the Southern Republic. The author wants a scientific immigration policy, a vigorous policy of protection to native industries, especially agriculture, the creation of employment for the Canadian youth suited to its ambitions and intelligence and other reforms calculated to conserve the strength of the people and preserve the nation from falling a prey to the slow penetration and exploitation of stronger nations. The two supreme necessities of the situation are according to the author, education and government, education to spread enlightenment and governmental action to utilise the results of that enlightenment for national purposes. The writer is a thoroughgoing State socialist and has an abundant faith in the illimitable possibilities of vigorous State action for securing national development. The two last chapters on "Supreme Trouble" and "Education" contain some valuable observations of a general character on the work of government under a democratic constitution and the importance of education to make government efficient under such a regime.

We in India are in a plight similar to that of Canada. We are also suffering from the twin defects of a want of government and a want of education. India's national development is ultimately bound up as much with the establishment of a national government as with the spread of education amongst her people. The government should be a paternal one with a wholly national outlook and then the country's future is assured. Canada has many lessons to teach us in this respect, as this book under review shows.

C. V. HANUMANTHA RAO.

**CHINA'S HOUR.** BY JOHN NIND SMITH. (Martin Hopkinson.) 1930. 23cm. 176p. 7/6.

"THIS book" says the author, "deals with the mentality of the Chinese—their greatness, their wretchedness, their ideal for themselves, their culture, their art, their aspiration." Naturally, it is not easy for a person who enjoyed an intimate knowledge of Chinese men and affairs for a long time to fulfil this task in a book of 176 pages except as a collection of rather sketchy essays which appear disconnected; but Prof. Smith has succeeded in giving the reader interesting glimpses at the unnoticed undercurrents of China's surging soul.

He analyses the motives of Chinese resistance to Western culture which is "repulsive to her through and through" and points out that the root cause of the contempt between the West and the East is the fact that "the Eastern peoples, pacifist at heart, treasure above all things liberty to evolve on their own lines

and refuse Western culture, which they see as, in the last resort, untrue, powerless and hypocritical. "Culture", says Prof. Smith, "is a word in the West, a decoration, may be. In the East, it is the life of humanity." He is a great admirer of Dr. Sun-Yat-Sen and his programme, especially the social and economic reforms he advocated. In a vigorous essay, he enumerates the links in the chain forged by Imperialists, Eastern as well as Western, for the 'victimisation' of China, and, after an analysis of the "scourges" of Bolshevism (he considers Tibet as the next vantage ground of Russia), he ends with a powerful appeal for mutual understanding in a 'highly-coloured' world and for Pax Orientalis.

Prof. Smith believes, also, that opium and Buddhism are the twin enemies of Chinese character and that Confucianism has made China march backwards to progress. He hopes that religious China will be again inspired by a type of Christianity 'better suited to the Chinese genius.'

N. KASTURI.

**INDUSTRIAL VILLAGE CHURCHES.** By ED-  
MUND DES BRUNNER. (Institute of Social and  
Religious Research, New York.) 1930. 20cm.  
193p. \$1.50.

THIS small book aims at assembling and interpreting data about Christian Churches in relation to their environment in industrial villages. Dr. Brunner, a well known figure in the Christian circles of the West, has interested himself for many years in village problems and has produced several books bearing on the subject, every one of which is highly appreciated by the readers. In the one under review, he examines a sample of the 4,000 villages in the U. S. A., which have nothing to do with agriculture, are neither strictly rural nor strictly urban in character, but whose 4 million people depend for their livelihood on some dominant industry, cotton, coal-mining or some specialised manufacture. The Church faces here a baffling problem, which from the sociological view-point may be considered as the problem of serving a rural community subjected to a high degree of social control not of its own devising. About one-tenth of the 100,000 town and country Churches in that country cater for about one-twelfth of the rural population of the nation. After dwelling on the composition of the population, their racial stock, education, economic condition and existence of amenities for community life, in those villages, the author describes the programmes which the Churches have for the social, moral and spiritual betterment of the people and concludes with pointing out the ever-present problem of wise and sympathetic leadership which is the present cry of these industrial village church congregations.

The book will prove useful to those willing to undertake work of a social nature among our industrial classes in India.

S. P. ANDREWS-DUBE.

**PUBLIC ADMINISTRATION IN INDIA. (HISTORICAL, STRUCTURAL AND FUNCTIONAL.)** By AKSHAYA K. GHOSE. (University of Calcutta.) 1930. 24cm. 743p.

THIS book is a revised version of a series of extension lectures delivered by the author in 1926 under the auspices of the University of Calcutta. It is a systematic treatise on the features and functions of the

Government of India. The book consists of eight chapters, dealing with 1. the Direction and Control from England; 2. the Government of India; 3. the Provincial Governments; 4. the Administration of Justice; 5. the Maintenance of Law and Order; 6. the Army in India; 7. Finance and Revenue; and 8. Legislatures and Law-making.

Though in some places the topics touched upon are of a controversial nature, the author is quite fair in stating the problems dispassionately without at the same time stifling his own opinion. The book is excellent as a descriptive and historical treatment of Indian administrative institutions. The publication of the book is quite opportune as it will greatly help those who are at present engaged in the re-modelling of the Indian constitution.

K. S. V.

**THE MEANING OF LIFE AND JESUS.** BY F.  
W. SHAW. (The Christian Literature Society for  
India, Madras.) 20cm. 110p. As. 12/-

MR. SHAW logically derives the meaning of life—the strife to attain the ideal. According to him, Christ himself interprets life in his living. Men striving for the same ideal denounce Christ mistaking him with those who take his name. The many hindrances in the path are born of self-interest. Perverted self-interest is the cause of the misery of the world. Christ, conquered by love, by giving himself up and this alone can solve the problem of life, individual or national. Christ, though invisible, is yet living-seeking completion by making others live like him. It is not the number of followers that add to the dignity of religions. Great truths simply and beautifully explained help to solve the problem of life of individuals to whatever denomination they might belong. After all, all the religions are intended to do this and are one in fundamentals. And this is a piece of true Christian work.

M. S. S.

**THY SERVANT A DOG, TOLD BY BOOTS.**  
ED. BY RUDYARD KIPLING. (Macmillan,  
London.) 1930. 21cm. 93p. 5/-

KIPLING has given us in this book another of his "animal sketches," with a vein of humour in it. A person once said that Kipling never wrote a "worth-while" book to which one might or might not agree, but this much can be said that this book like his others gives us a pleasurable reading that is light and productive of a laugh which in itself is a good thing.

FR. YESUDAS, C. S. S.

#### BOOKS RECEIVED.

- ROBLEMS OF PRACE. 5th Series. (Oxford University Press.) 1931. 20cm. 324p. 8/6.  
ECONOMICS OF MODERN INDUSTRY. By PERCY FORD. (Longmans, London.) 1930. 20cm. 248p. 4/6.  
THE DEVELOPMENT OF ECONOMIC DOCTRINE. By ALEXANDER GRAY. (Longmans, London.) 1931. 20cm. 384p. 5/-  
BOLSHEVISM AT A DEADLOCK. By KARL KAUTSKY. (Allen & Unwin.) 1931. 20cm. 193p. 6/-  
SOME ASPECTS OF FISCAL RECONSTRUCTION IN INDIA. By GYAN CHAND. (Oxford University Press.) 1931. 20cm. 169p. Rs. 2-8.  
HINDU LAW. By J. B. GHARPURE. 4th Edn. (Author-Girgaum, Bombay.) 1931. 25cm. 561p. Rs. 12.