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FROM THE WORLD OF JOURNALS

The Refugee Problem

The refugees of to-day fall into three main groups. First there are the Russian and Armenian refugees, of whom about 200,000 are still stateless and in economically bad situations. Most of these are in Europe and the Near East, and there seems to be good reason to hope that, by assimilation into the life of the countries where they are now resident, they will gradually cease to be refugees. There is, however, among them one large group which still constitute a serious international problem, the Russians in Manchukuo, who number about 50,000. They are a considerable cause of tension between Japan and Russia, because they are continually hatching plots against the Soviet and are the cause of raids and counter-raids across the border. On the other hand, the Japanese are convinced, not without cause, that they include a number of spies and *agents-provocateurs*. They are so different, both culturally and racially, from the population among which they live, that assimilation is very difficult, and both on humanitarian grounds and in the interests of international peace it is desirable that strong efforts should be made to colonize them in other countries. The same considerations apply to the 50,000 Russians in China and Sinkiang, though their problem is less serious from the international point of view.

The second main group of refugees is the German and Austrian refugees. A fair proportion of the earlier German refugees have been accepted as permanent residents in European countries, and no doubt in the course of time they will be completely assimilated. There must be about 100,000 who have left Germany and Austria and who are still without permanent settlement. Most European countries are now willing to allow refugees to come in for temporary refuge while they are making arrangements for passage to other countries. Each refugee so admitted constitutes a risk, because he may not be able to go away again and he may become stateless and destitute. It is

the legitimate function of the private organizations to assist the Government by selecting refugees who can be emigrated, by guaranteeing that they will not become a public charge, by caring for them while they are in the country, and by arranging for their emigration.

It would greatly assist the work of refugee organizations if Governments willing to accept refugees as permanent settlers would be more definite in promising to take certain numbers, in allotting *visas* in advance, and in indicating what kind of refugee they are prepared to take. The United States will probably accept some 50,000 refugees during the next two years, if the quotas are maintained, but the procedure of getting *visas* is very slow. If the United States would increase the staff which deals with applications and if it would reduce the requirements in relation to the persons who are to give the affidavits, the result would be a considerable benefit to the refugees at a small cost to the United States. It is to be hoped that the League and the Evian Conference will succeed in smoothing out difficulties of this type.

The third and last group of the existing refugees is the Spanish refugees, who number about a quarter of a million. We may still hope for a settlement which will enable most of them to return to Spain. But past experience suggests that it will be well not to rely too much on that hope. If they cannot be repatriated, it seems likely that a good many of them will be assimilated in southern France, where there are considerable areas of country not too different from Spain and rather thinly populated with people of similar culture to that of the refugees. Those who cannot remain in France will probably be able to emigrate to South American countries.[1]

The Physiology of Everest-climbing

A mountaineer at rest on the North Col of Mount Everest (bar. 335 mm.) probably consumes nearly the same amount of oxygen as at sea-level. This amount, 250-350 c.c. S.T.P. per minute, is required for the maintenance metabolism of muscle tonus, the resting heat production, and the work of breathing and the heart-beat. If a mountaineer ever rests on the summit of Everest (bar. 240 mm.), even there he will probably consume nearly the same amount. On any less, anywhere, he would die.

When he climbs, a man consumes far more oxygen ; but at every altitude the amount is limited by the barometer. He cannot do more work in climbing, nor climb faster, than the oxygen that he can absorb from the air will permit. No amount of muscular strength can escape this limitation. The advantage of the athlete over the ordinary man, and the superiority of the acclimatized mountaineer over the unacclimatized, consist less in their strength than in their ability to obtain larger amounts of oxygen.

For greater altitudes there are no measurements of oxygen consumption on acclimatized or partially acclimatized men. But the rates at which men can climb at the great altitudes of the upper slopes of Mount Everest and other peaks in the Himalayas are significant. There the rates of climbing decrease progressively as the altitude increases ; and we may fairly infer that the amounts of oxygen that the men can obtain from the air decrease correspondingly. As they go higher and higher their rate of ascent becomes slower and slower, until at 27,000 feet Somervell had to 'take 8 or 10 respirations for each step, and stop to rest for a minute or two every 20 or 30 yards. At 28,000 feet, Norton, in an hour's climb, ascended only about 80 feet.'

If from such data we may extrapolate to obtain estimates of the rate at which a mountaineer might climb the last few hundred of the last thousand feet of Everest and the corresponding oxygen consumption, we see that the rate of ascent must approach zero : in other words, a minimum of progress in an unlimited amount of time. The corresponding oxygen consumption would approximate that of bodily rest as a limit. Men have come near to the summit of Everest in distance ; but they have still been far from it in terms of time. Inhalation of oxygen from an 'open circuit' inhalator, although helpful during rest, is of no value during climbing, for all the oxygen is blown away by the tremendous

[1] R. W. Ditchburn in *Studies* (Dublin).

volume of breathing. Only by the use of a 'closed circuit' respirator, such as that used in mine rescue operations, can men obtain sufficient oxygen and climb sufficiently rapidly to ascend and descend the last one or two thousand feet of Everest within a day.

The mountaineer is generally inclined to consider his heart as the organ that limits his exertions. But the above considerations tend to indicate that such is not the case

Readjustment of the circulation plays no considerable part in acclimatization. During intense muscular exertion at sea-level, the volume of blood that the heart can pump is probably one of the factors that limit exertion. At great altitudes the limiting factor appears to be chiefly the volume of air that a man can respire, or rather the amount of oxygen that he can absorb from it. As he obtains less oxygen, his muscles can do less work : and as his muscles contract less often, the volume of the venous return to the heart, which limits the volume that the heart has to pump, is probably much less than during vigorous exertion at sea-level.

Above altitudes of 20,000 feet, according to Argyll Campbell, acclimatization becomes increasingly incomplete. As he has also shown, after a prolonged stay under a low pressure of oxygen, the heart suffers along with other organs and functions. But any ill-effects after mountaineering at great altitudes are assignable rather to prolonged slight asphyxia than to any strain from overwork.

Acclimatization to any altitude above or below sea-level, or to sea-level, is wholly a response to the pressure of oxygen, and not to that of the barometer otherwise. It is an adjustment which enables the acclimatized man to obtain sufficient oxygen to live normally, or nearly normally, at altitudes at which, if wholly unacclimatized, he would become

unconscious or even die. The readjustment is not in the heart or lungs, but consists chiefly in alterations in the composition of the blood. The red corpuscles are increased and—even more helpful—the bicarbonates ($BHCO_3$) of the plasma are decreased. Until the bicarbonates are decreased the mountaineer cannot breathe any very much larger volume of air without disturbing the relation of the carbonic acid ($H_2 CO_3$) and bicarbonates, and thus the hydrogen ion concentration, of his blood.

The decrease of the bicarbonates in the blood affords two advantages to the acclimatized man. It causes him to breathe a larger volume of air than at sea-level on the same production of carbon dioxide, and thereby raises the pressure of oxygen in his lungs and arterial blood. Less well recognized, but equally important, is the effect of the lowered bicarbonates upon the interchange of gases as the blood passes through the tissues. As the amount of carbon dioxide produced in the tissues is the same under the same exertion at all altitudes, any decrease of the bicarbonates allows the carbon dioxide to exert a much greater effect upon the ratio ($H_2 CO_3$) : ($BHCO_3$) and the hydrogen ion concentration than it would if the bicarbonates were at sea-level value. This increase of hydrogen ions promotes the unloading of oxygen from hæmoglobin.

Yet acclimatization to a great altitude also imposes a handicap. It has been supposed that men or horses—particularly in the Andes—that have come from a higher to a lower level shortly before a race should have an advantage. Exactly the opposite is, however, the case ; for Edwards has recently reported that a man acclimatized to an altitude can there do less work on a bicycle ergometer than at sea-level, even if the oxygen in the air that he breathes is artificially increased to the sea-level amount (150 mm. partial pressure). The probable reason is that, owing to the lowering of the bicarbonates in the blood, the man must breathe a correspondingly increased volume of air in order to exhale the increased amount of carbon dioxide.[1]

[1] Prof. Yandell Henderson in *Nature*.

Social Service in Spain

One cannot take a step in Spain today without meeting some manifestation of the prodigious activity of the *Auxilio Social*. I therefore went to its Madrid headquarters (Serrano 6) for information, and here is what I gathered.

In the beginning of the civil war when the young men rushed to the Alto de Leon to fight against the Reds, the phalangist Onesimo Redondo, friend and comrade of José Antonio Primo de Rivera, was killed at Labajos ; he left a 25-years-old widow, Mercedes Sanz Bachiller, and three little children. Mercedes wished to continue her husband's work and conceived the idea of organizing the Spanish women for rear-guard work. She wished to show the fighters that their children were cared for, and that when they returned home they would find them in excellent condition. The Spanish women therefore organized this *army of peace* and assured food for those left behind.

In the beginning of October 1936 Mercedes obtained a loan of 5,000 pesetas from a friend ; on Oct. 29, the first group of women collected alms in the streets ; on the 30th, the *Auxilio Social* opened its first soup-kitchen at Valladolid, and Franco declared it a national undertaking. In January 1937, the *Auxilio Social* obtained leave to collect alms throughout Spain ; at that time the new foundation was called *Winter Assistance*, the name of *Auxilio Social* being given to it later.

In July 1937, the *Auxilio Social* started a work for the protection of women and children with the object of gathering orphans and opening nurseries for children whose parents could not care for them. Little by little it organized hospitals, soup-kitchens, old peoples's homes, maternity centres, children's colonies, workshops, etc. It was no longer a simple work of rear-assistance ; it was a grand social construction with its tasks ever increasing.

In fact the object of the *Auxilio Social* is to foster the unity of Spain against class and party division. It has the ambitious desire of realizing *social justice*—a truly gigantic programme. If after taking Catalonia National Spain was able to feed the 3,000,000 starved inhabitants, it was largely due to this young dynamic organization. When Madrid was taken, the *Auxilio Social* entered the city (on March 29, 1939) and by two o'clock in the afternoon was able to distribute 366,877 meals. The following day 800,000 rations of bread were distributed ; 600,000 cold meals and 100,000 warm meals ; on March 31, 860,000 cold and 178,000 warm meals. The refectories accommodated 4,000 people. On April 1, 860,000 cold and 200,000 warm meals were given ; thousands of children came to the children's refectory. On April 2, 882,000 rations were distributed ; special refectories were opened for those suffering from starvation and in danger of dying ; 16,000 people were there cared for. On April 7, the *Auxilio Social* had distributed over 7 million meals in Madrid alone ; on the 14th, over 10 million ; and they were working also in other centres. Madrid, no doubt, was especially privileged, for the Spaniards love their capital ; and the other cities, Murcia, Albacete, Alicante, etc., did not receive as considerable help. Nevertheless even the most superficial observer must recognize the prodigious, almost miraculous activity of this new organization, and the enormous results already obtained.

The emblem of the *Auxilio Social* is a dagger thrust in the throat of a dragon—the same as that of the German organization *Deutsche Fichte Bund*. Its original name was *Winter Assistance*, which recalls the German National-Socialist *Winterhilfe*. But the *Auxilio Social* does not wish in any way to impede individual initiative ; on the contrary, it strives to develop it. Thus, when Madrid was taken, it invited every one in Spain to directly feed his friends and relations in the capital, and even put at the disposal of individuals all the transportation facilities of the central organization. Hence the *Auxilio Social* did not supplant private charity but gave it a much larger field.

It also arranged that all young Spaniards should give 6 months' service to the nation once during their lives between the age of 17 and 35. These young Spaniards are not sent where the State wants them (as in Germany) but may, if they so wish, render this service in their home towns and even in their own homes. Everybody in Spain has to work ; that is why the immense undertaking of feeding is done gratis by

young volunteers of excellent family. These young girls work from 8 in the morning until 9 or 10 at night and with a marvellous devotion which I myself witnessed. Such work puts them in touch with all the different classes of society and teaches them the sanctity of labour.

Side by side with the *Auxilio Social* is another organization entirely in the hands of the women of Spain. It is known as *Assistance at the Front and Hospitals*, and its principal object is the care of soldiers on leave, the wounded, their children, and orphans of war. It is a continuation of the Spanish Red Cross. In Barcelona I visited one of their sewing-rooms and admired, as at the *Auxilio Social*, the ardour with which these young Spaniards go to work.

Women's participation in the national life is one of the characteristics of the new Spain. It can become one of the most powerful elements for the reconstruction of the spiritual unity of the country. The men have won the war ; to the women, it seems, has been given the mission of fostering peace.[1]

The Lie-Detector

Father W. Summers, S. J., the inventor of the lie-detector, went on the principle that emotion disturbs the glandular secretions which in turn alter the potential difference between certain points of the body, causing a minute electric current to flow. From this it was an easy step to devising a galvanometer to record the changes.

He was invited to conduct six tests for the Rhode Island State Police. One by one the suspects were brought in and seated in a chair. What looked like perforated belts were buckled on to their hands so that the brightly polished buckles were resting in their palms. These buckles were contact plates to catch any electric current the body might generate and transmit it along wires to the recording machine. This machine contained a pendulum with pen attached, and as the electric current was translated into motion the pen immediately started to trace a wavy line on the recorder. Father Summers took up a position

[1] *The World Problem*, July 1939.

behind the subject and proceeded to ask him a series of prearranged questions. At first the wavy line was small, but, as significant questions were put, the swing of the pendulum began to increase and the line rose into high peaks which differed considerably from those recorded in emotional calm. In each instance Father Summers was able to point out the probability of guilt or innocence, and subsequent evidence proved the lie-detector right in every case.

His greatest triumph came in March of last year when for the first time the evidence of his lie-detector was admitted in a New York Court. He had succeeded where all others had failed! After a thorough questioning of the inventor as to its nature and accuracy, Judge Colden told the jury: 'It seems to me that this pathometer and the technique by which it is used indicate a new and more scientific approach to the ascertainment of truth in legal investigation.' Thus for the first time was official legal recognition given to the new scientific method.[1]

Le Livre Français

It redounds not a little to the talent of Claude Surlande that she has succeeded in weaving a fascinating piece of tapestry round such a well-worn pattern as a haunted house—*Le manoir ensorcelé*—with a perambulating ghost, in the laying of which a fair damsel plays an important part. The writer has a talent for combining simple words into picturesque descriptions; her pages are a mixture of water, land, and sky, made radiant with suffused rainbow hues, the magic light of word-painting. (Paris: *Tallandier*; 16·50 frs.)

Saint-Ange's *Les fées de la fontaine d'Eure* is a delightful tale with all the characteristics of an idyll. It is idyllic in structure, being more concerned with situation than with action; idyllic in subject-matter, the growth and blossoming of the flower of love; idyllic in its pastoral surroundings, the homeliness of its personages in a realm of artistry—painting, music, and song. But it is a modern idyll, with a broadcasting station, radio-sets, and a concert hall thrown in, but with such deftness of touch as not to disturb the prevailing atmosphere of rural repose and pathos. Beneath the still surface-waters there are deep currents of passion: the eagerness of youth, jealousy, disappointment, resignation, and love triumphant all around. The book shows in a kaleidoscopic vista the turning-point in the life of its characters; and the reader feels all the better for having read it. (Paris: *Tallandier*: 16·50 frs.)

English humour has been defined as the faculty of discovering, expressing, or appreciating ludicrous or absurdly incongruous elements in ideas, situations, happenings, or acts. It is essentially a home-made article, which reaches its highest state of perfection when a non-English reader takes seriously what is meant to be sheer drollery. By remembering this keynote constantly, the French reader of Leo Lack's masterly translation of four stories by Oscar Wilde will catch glimpses of that elusive thing, English humour. It is in this spirit that *Le Crime de Lord Arthur Savile et autres Contes* should be read, for they were written in this spirit. (Paris: *Mercure de France*; 16 frs.)

J. H. Gense.

[1] W. P. MacDonagh in *The Rock*, July 1939.

THIS SIDE AND THAT

I

Lesser India

Greater India seems to be losing its greatness. From Ceylon, Burma, South Africa, Belgian Congo, Abyssinia come reports of discrimination and even brazen legislation against Indians settled there as officials, traders, or workmen. The synchronizing of these measures with the advent of 'provincial autonomy' and the approach of 'federation' and with what the South Indian Branch of the European Association calls 'a time when the very existence of the British Commonwealth of Nations is threatened', is held to be more than a mere coincidence. A country's pulse is best felt outside its boundaries.

It is significant that Englishmen feel these disabilities of Indians abroad as keenly as the Indians themselves. The *Statesman*, the *South Indian Bulletin*, the *Times of Ceylon* (which may be taken as typical) are vehement in urging the Government of India, if not 'His Majesty's Government in the United Kingdom', to make its authentic voice heard above the private din.

The Ceylon determination to repatriate 20,000 daily-paid labourers at one fell swoop even before the Indo-Ceylon trade talks (postponed from July to October for Ceylon's sake) can be held, is hard to defend. Certain palliatives have subsequently been administered, for those who have no homes in India, for those who have outstanding debts or credit in Ceylon, etc. But while there is a certain justification for the Ministers, their total attitude is certainly ungenerous and shortsighted.

If Mr. Nehru does not succeed in winning their hearts, the newly formed Ceylon Indian Congress has planned that all the Indians in Ceylon—the 660,000 estate labourers, the 200,000 other employees, and the 10,000 in Government service—shall suspend work as one man ; and tea and coconuts and rubber will teach the lesson that community of origin, race, history, interests didn't.

The attitude of the Union of South Africa, after all the sweet exchanges of the Hofmeyr delegation and Hofmeyr's personal protests—not to speak of the Gandhi-Smuts Agreement of 1914, the Cape Town Agreement of 1927, and the Fulham Commission of 1932—is even more difficult to understand. Of the Indians in that country 80 per cent are born and bred there and have not the least idea of ever coming to India. To segregate and penalize them, therefore, is a breach of ordinary intra-imperial hospitality.

In Burma the victims of the recent anti-Indian riots have not yet been compensated ; within a year of separation a Burmese Immigration Committee has been appointed to restrict Indian emigrants ; and the status of Indian merchants, land-owners, and workers there is still uncertain.

Whether the Belgians in the Congo and the Italians in Abyssinia have of late shown a studied discourtesy to Indians because they are Indians, has not yet been proved ; if it were true it would be as much an insult to Great Britain as to India.

It is significant that from these same premisses two wholly different conclusions have been drawn : that India's safety lies in clinging more passionately to Britain's skirts, and that it lies in letting go completely. We see rather the prosaic fact that economic and racial self-sufficiency is everywhere on the rise, and with it a greater readiness to take offence and obtain redress.

Bihar again Leading

July 14 was a day of general rejoicing in Bihar on the first birthday of its Literacy Campaign. In one year, without any additional expense to the taxpayer, 4½ lacs of its adults have become literate. Other Provinces, too, have started a similar campaign ; but Bihar, in many ways a 'backward' area, gave the lead in undertaking the task, the way of carrying it out, and the success of its achievement.

The whole campaign was launched in two half-year phases : the first was entirely voluntary and was carried out by students from high schools and colleges who went into the villages armed with Hindustani charts and primers (written in Devanagari and Urdu scripts) supplied by the Mass Literacy Committee, and each one tried to make ten adults literate in six weeks (since extended to three months). The second phase (December 1938 to June 1939) was more intensive, and though still largely voluntary was carried out by 2,023 local teachers of elementary and middle schools and 4,479 private educated people of the locality who were paid (out of voluntary donations) 5 as. per adult rendered literate and declared such by the Inspector. This intensive work was done only in one *thana* of each District and in two sub-divisions—Simdega and Banka. There were at the end of March last 14,259 centres at work, with 319,983 pupils, of whom 147,670 had been made literate in the second phase ; in the first, about 3 lacs had learnt to read and write.

Dr. Syed Mahmud and especially his many hidden helpers deserve all India's thanks for these victories over illiteracy. The fifty-year-old villager who made the Patna audience laugh with his first literate lispings, the Gaya prisoners who forgot their punishment in the

rapture of reading and writing—remind one of the colossal problem still to be solved. Beginnings are easy. We hope the promised post-literacy course and the 2,500 village libraries will be accomplished in the second year, lest the results of the first should evaporate.

Temple-Entry

Only those who have seen the Minakshi temple at Madura can rightly appreciate the importance of the admission of five Harijans into its *arthamandapam* on July 8. The *Bhattars* on duty broke the coconuts brought by these new worshippers, performed camphor *deeparadhana* for them, and gave *prasâdam* to each one of them. Like the Nasik and Vaikom and Padmanabha temples, Madura has been a stronghold of 'orthodoxy'. It is not likely that it will fall without a struggle, in spite of a Governor's ordinance and Ministerial encouragement. But public opinion, which is the ultimate guarantee of every reform, has travelled far since 1921. The Brihadisvara temple of Tanjore, too, another southern fortress, has fallen. One thing only now remains. May temple-entry be followed—without too much delay—by heart- and (especially) mind-entry !

II

The Bear and the Lion

Æsop or La Fontaine could tell the story of the King of Animals going out of his way to persuade the Bear to come and help in policing the zoo. The Lion had his head full of arguments and plans about keeping the Eagle and the She-Wolf to their preserves ; but when the Lion reached the far-away lair and opened his mouth, he found he was not understood by the Bear ; he himself could not make out what the Bear wanted

yet he felt (the Lion is always feeling) that the Bear was a disgruntled animal. But the Lion stuck to his job and kept on parleying ; he knew that as long as he stayed with the Bear the Eagle would not venture very far from its nest and that the She-Wolf would go on suckling her Romulus and Remus. But the Lion will have to come home before the cold season ; nobody can guess if he will be alone.

In estimating the help that could be obtained from Russia, and judging if she can tilt the balance one way or the other, one must first of all take all the economic facts into consideration. Russia is not to-day what she was in 1914 ; her production in coal, petrol, electricity, steel, tractors, and chemicals has increased in enormous proportions ; she now comes within the range of countries that can be compared with Germany. The statistics of 1937 are illuminating : Russia produced 128 million tons of coal, Germany 185 ; Russia produced 29 million tons of petrol, Germany nearly 3½ millions ; in electricity, they produced 31 and 49 million kilowatts respectively ; in steel, 17½ and 19½ million tons ; in tractors, 115,000 and 14,000 ; in motor-cars, 200,000 and 331,000 ; in sulphuric acid, 1,208,000 and 1,441,000 tons. In general, Russia is able to produce and cultivate most of the raw materials she needs except wool and rubber ; her industrial war potential can bear an honourable comparison with Germany's. In 1914 she was nowhere.

Data which appear to us most reliable establish the following facts : the Soviet area covers eight and a half million square miles, and the distance from the eastern to the western frontier is six thousand miles ; the population (according to the recent census which confirmed the previous one) is 180 millions, yielding 5 million conscripts after a few months and 35 millions at the very maximum. Men under arms number 2 millions at

present and will go up to 2½ millions before the end of 1939. There are 5,000 tanks, 35,000 machine-guns, 6,000 first-line planes, 1,600 heavy guns. Replacement of war material is apparently assured up to a point, and war factories are out of the range of bombers. The lines of communication are poor : 60,000 miles of railway for the whole Soviet expanse ; roads few and of mediocre quality—just two good *autostradia,* Moscow-Minsk and Moscow-Kiew ; the road system remains the weakest point of Russian military equipment. Moreover, the periodical 'liquidations' in the army staff have led to hurried promotions of youngish officers and weakened the *moral* of all. Three field-marshals, thirteen army corps commanders, and one hundred generals have been shot, jailed, or dismissed. The presence of political commissars with every battalion saps the unity and discipline of the army to a point which it is hard to determine. In short, the Soviet army seems to be built up more for defensive than for aggressive purposes.

Russia, we said, is much stronger than in 1914, though even in 1914 Joffre owed much to Rennenkampf who hurried to his Tannenberg disaster ; would Soviet Russia be ready for such a feat of solidarity ? Is she not secretly bound to keep away from the East Prussian marshes ? The mystery of the twelve weeks' confabulations which came to nothing is not yet cleared.

The Labour Party makes much of the Russian alliance ; Mr. Lloyd George fervently conjures up the picture of the steam-roller bringing millions to the rescue of the west. Alas ! the picture vanishes on closer attention ; with no roads to speak of, what is the steam-roller to do ? And in these days of fast motor-lorries, why bet on the tortoise-like engine ? Even supposing that the Soviet Government manage to bring millions to the frontier, they cannot get at Germany

without crossing one, some, or all the States which separate Russia and the Reich. None of these States has a railway or a road system that is of any military value ; none of them is ready to welcome or to tolerate Red armies on its soil. The Baltic States, especially, have been emphatic on the point. Where, then, is the reciprocity so necessary to a political alliance ? On the other hand, did not Russia when she got under Bolshevik control betray the Allies and make a separate peace with the Kaiser ? Did she not repudiate all her obligations ? Is she ready to renounce her dream of world revolution and universal civil war in order to crush Nazidom ?

Soviet Russia may be a powerful enemy ; she is a dangerous ally ; yet as President Inonu told General Weygand, she might be more dangerous if she joined the fray when the other nations are exhausted. The choice is between the devil and the deep blue sea.

War-minded England

These last weeks have witnessed a growing confidence among the citizens and firmness in the Government of England. The American Neutrality Act, however, has damped the ardour of many. But war preparations go on : the two years' lag has been made good, and Great Britain can face the future with hope. She has secured what she values most, the good name of having gone to the extreme length of concessions ; and this achievement is largely the work of the Prime Minister who remains an asset which the Labourites and Liberals fail to estimate rightly. Britain's navy is up to the old standard of relative superiority, her air force is of the best, her army is getting in trim ; her industry is equipped to resist the war strain, and repair and replacement of war material is provided for ; this is possibly more important than the actual supplies, since it is likely that 60 or 80

per cent of the war material will be out of use every month of actual fighting.

All this has been made possible by the financial strength of the country ; yet the expenditure is fast becoming alarming. Could not special measures effect radical savings ? Why £400,000,000 a year for social services ? Why are normal profits allowed to big manufacturing firms and middlemen dealing in war equipment ? Why not curtail luxury and unessential trades ? Why not concentrate on reviving agriculture and gardening ? John Bull is doing himself well even when preparing for a fight ; but is it not high time for him to tighten his belt and go through an abstemious course of training before closing with his adversary ?

In the Far East

Two years of sporadic fighting leave China as confident as ever ; the Japanese army has spread over the country a net with unduly wide meshes ; its control runs along the threads of the meshes (roads and railways), but does not spread to the space between. Guerilla bands raid the suburbs of Peiping and Shanghai, take shelter in every mountain, and play havoc with the Japanese sentries. In the countryside every town or village was enjoying local autonomy. This was an obstacle to unity in former days ; to-day it is favouring Chinese resistance. China is bent on victory and has never felt so welded together as in the present struggle. Possibly the Chinese war will be won in the West ; for the whole world has been turned into a chessboard on which every piece needs anxious watching. Madame Tabouis had prophesied a general crisis for the second half of July ; happily the word 'Tabouisme' is getting a very definite meaning.

THE ABORIGINES AND DEPRESSED CLASSES IN INDIA

By SARAT CHANDRA ROY

As the present is rooted in the past, an adequate appreciation of the present position of the aborigines and the so-called 'depressed classes' in India requires a glance at their origins and past history. If we know who they are, what they were before, how they have come to be what they are now, and what have been their relations with the other communities of India, we may find a clue to the measures that may be profitably adopted to help them in improving their present condition.

It may not therefore be out of place to preface this discussion with the barest outlines of the racial history of India, and with a brief sketch of the origin and growth of caste.

Races in India

Recent researches in Anthropology indicate that about half a dozen main racial elements have entered into the make-up of the Indian population. These, in the probable order of priority of their occupation of or migration into India, are the following :

(1) A probable Negritic element, long since submerged, of which the only traces are believed to linger in the curly hair, short stature, brown or brown-black skin-colour, broad flat nose, low forehead, and certain other 'low' features that are occasionally found among a few forest tribes of the extreme south of India, such as the Kâdars, Pulayas, and Urulas of Travancore and

Cochin, and in rarer instances among certain hill tribes of the Central Belt of India, and one or two hill tribes of Assam, such as the Konyak Naga.[1]

(2) A brown-black, long-headed (dolichocephalic), more or less flat-nosed (platyrrhine) pre-Dravidian element (also called Proto-Australoid) which probably forms the substratum of the lowest classes in the present population of different parts of India. Their general 'low' features would appear to be principally due to the fact that they more or less absorbed the Negritic population whom they found in possession of the country when they first entered it. The otherwise more or less uncontaminated remnants of this pre-Dravidian element are now mostly congregated in the hills and highlands of the central hill-belt of India, and the Eastern and Western Ghats in Peninsular India. Such are the Santals, Mundas, Kharias, Korwas, Korkus, Hos, Savaras, Gadabas, Juangs, Birhoṛs, and other Muṇḍā or 'Kôl' (from *Hor* = man) tribes of Choṭā Nāgpur, the Eastern States Agency, the Ganjam Agency, the Central India Agency, and the Central Provinces; the Dravidian-speaking Orâons, the Malers or Mal-Paharias of the Santal Parganas, and the Khonds and Gonds of Oṛissā and the Central Provinces; the Bhil and the Koli groups of Western India; and the various hill-tribes of Southern India. At one time their principal tribes would appear to have occupied the river valleys of India, but on the

[1] Traill in his *Report on Kumaon* (pp. 19, 57) and again in an article in the *Asiatic Researches* (Vol. XII, p. 150) opined that the Râjis of Kumaon were 'for the most part extremely dark, almost black, with crisp, curly hair inclining to wool'. And Prof. Ritter accepted this statement as a confirmation of his opinion that a Negro race may have been amongst the aboriginal inhabitants of the Himalayan regions. And he further thought that the Dôms of the Kumaon hills might have been descended from the Râjis. William Crooke in his *Tribes and Castes of the North-Western Provinces* (Vol. IV, p. 211) disposes of this contention by declaring: 'There is no foundation for the statement that the Doms have curly hair inclining to wool. Out of hundreds that have come to our notice, not a single one can be said to have any Negroid characteristic, though many are of an extremely dark complexion, like the other similar castes of the plains.' The present writer can confirm this statement from his personal observation.

intrusion, first of the Proto-Dravidians and much later of the Aryans, the more stubborn sections among them would appear to have retreated to the hills and highlands of the Central Belt of India, to the Eastern and Western Ghats of Peninsular India, and to some of the Himalayan foot-hills. These are the real aborigines of India—the more or less uncontaminated descendants of the 'Savaras, Nishādas, Bhillas, and Kollas' referred to in ancient Sanskrit literature. It is to this class that the Hill Dôms (now styled 'Silpakars') and the Râjis of the Kumaon hills, too, would appear to belong.

(3) A long-headed (dolichocephalic) Indo-Mediterranean element, now better known as Dravidian since the bulk of this race finally settled in the 'Dravida' country or Southern India. In fact it forms the main element in the higher Hindu castes of Southern India, with the probable exception of the Canarese and the Coorgis.

(4) A broad-headed (brachycephalic), long-nosed (leptorrhine), fair-skinned Indo-Alpine element which appears to constitute the radical element of the Bengali, Mahratti, Gujarati, Coorgi, and Canarese peoples. Traces of this element probably occur among the Tamils of the south and to a small extent among the higher castes of Orissa.

(5) A long-headed, long-nosed, fair-skinned, Nordic element found more or less pure in Kashmir, the Punjab, and the north-west Himalayas, and to a large extent in the United Provinces and to a smaller extent in Rajputana. Among the higher castes of other parts of India, faint traces of Nordic-Aryan blood might just appear. The Khâsiyas (ancient 'Khasas') of the Kumaon hills have been supposed by most writers to represent a pre-Vedic Aryan population; but the theory is not free from doubt.

(6) A Mongolian or Mongoloid element found in Assam and along the sub-Himalayan border. Such are the Bodo, the Tai, the Kuki-Chin or the Kachin, the Noga, and the Mon-Khmer groups. Besides these Indo-Chinese Mongolian elements, there are the distinctly Mongoloid Limbu of Nepal, the Rong-pa or Lepcha of Sikkim and Nepal, besides the slightly Mongoloid Kanet of the Kangra and Kulu hills and the Gurkha of Nepal, and the still less Mongoloid Thâṛu and Bogshâ of the Himalayan Tarai and certain districts (Bareilly, Pilibhit, Gorakhpur, Basti, Gonda, Kheri, and Bahraich) of the United Provinces and the Motihari District of Bihar. Most of these tribes are among the aboriginal population of India. The Hinduized Mongoloid Koch and Tipra and a few other tribes of parts of Assam and North Bengal are now reckoned among 'depressed classes'.[1]

Besides these main racial components of the present population of India, traces of a few subsidiary elements, such as the Melanesian, Indonesian, and Polynesian, are recognized or suspected by anthropologists in the coastal areas of southern India and on the Assam-Burma border.

Reference need hardly be made to the few comparatively recent immigrant elements, such as the Arab, Afghan, Moghul, Syrian, and Abyssinian, who still retain their distinctive racial and cultural individuality and have not merged in the Hindu population of India.

[1] Aitkinson (*Himalayan Gazetteer*, Vol. III, p. 379) thought that the 'Khasiyas of Kumaon are in physiognomy and form as purely an Aryan race as any in the plains of Northern India'. E. S. Oakley (*Holy Himalaya*, p. 89) says: 'The physical aspect of the Khasiya of Kumaon is distinctly Aryan, their language is an almost pure dialect of Hindi; and there is little ground for the assumption that they have been mixed to any large extent with Mongolian tribes.' Sir George Grierson (*Linguistic Survey of India*, IX, p. 279) writes: 'Besides Tibeto-Burmans, the lower ranges of the Himalayas were inhabited by various Aryan tribes, the principal of which were the Khasas.' Dr. L. D. Joshi in his *Khas Family Law* (p. 24) opines that 'the Khasiyas of Kumaon represent by far the purest Khasa blood and have on the whole Aryan features and an Aryan language'. In spite of this consensus of authoritative opinion, I am inclined to think from what I have seen of the Khâsiyas of Kumaon that the question cannot be definitely decided without anthropometric examination and further ethnographic research regarding these people.

I also omit any reference to such ancient immigrant elements as the Parthian, *Yâvana* (Bactrian Greek), Alexandrian, Roman, Yuechi, Kushana, and Huna, who long ago got merged beyond recognition in the general Hindu population. Nor shall I enter into the bewildering mazes of the dim uncertain social, political, and cultural history of the different pre-Aryan racial elements in the Indian population.

The enumeration I have made of the component racial elements of the Indian population will, I hope, remove the widespread popular impression that caste-Hindus, or at any rate the higher sections among them, are all descended from the Rigvedic 'Aryas'. It is the 'Aryan' or 'Arya' (*lit.* noble) culture that permeates the Hindu population (the higher orders more so than the lower classes), but not, in many cases, 'Nordic-Aryan' blood. The people of India, like the people of most countries of the world, are racially thoroughly mixed. When, therefore, we speak of a people as belonging to the Nordic-Aryan' or the 'Alpine' or the 'Dravidian-Mediterranean' stock, we refer only to the probable basic element in its physical make-up.

The Aborigines and the 'Depressed Classes'

We have seen that the aborigines of India at present comprise the more or less unmixed and unsubdued descendants of the original pre-Dravidian people of India, besides, in Assam, certain uncivilized Mongoloid tribes who have from time to time migrated into India from the north and north-east. These Indian aborigines comprise a congeries of tribes at different levels of culture and social organization, some living as primitive hunters, fishers, and gatherers of vegetable food, some as primitive industrialists or artisans, a very few as pastoralists or

herdsmen, some as shifting agriculturists, some without any effective differentiation of occupation, and a few as settled agriculturists. All of these except the last class live comparatively aloof from their present non-aboriginal neighbours, and for the most part inhabit comparatively inaccessible forests and hills and elevated plateaux.

Thus more or less cut off from living contact with civilization, they have at least until recently lived in a comparatively early stage of culture, except a few important groups among them who have been practising settled agriculture and have had the advantage of comparatively greater contact with their more civilized neighbours. Yet in their practical isolation they appear to have retained more or less intact some natural virtues such as simplicity, sincerity, and truthfulness. But they are generally despised by their Hindu and other neighbours as unregenerate *Mlecchas* and despicable savages ; and, when opportunities occur, their civilized neighbours have had no scruples to exploit and victimize these simple unsophisticated folk.

The 'Depressed Classes' and 'Untouchables' of India are composed mostly of two or three main elements : the descendants of the more submissive and less recalcitrant amongst the aboriginal inhabitants of the land who were wholly or partially subdued by the Dravidian immigrants, as well as the descendants of such aboriginal tribes as were, much later, absorbed by the Aryans into Hinduism and relegated to the lowest position in the *varṇa* hierarchy or outside it. Some sections of them now lead a miserable life as serfs and menials in Hindu villages as well as in some villages owned or occupied by agricultural aboriginal communities. Others of this class, particularly in Southern India, are obliged to live as *Pariahs*, whose shadow the orthodox caste-Hindus dare not tread for fear of ceremonial

pollution. These latter are the 'Chaṇḍâlas' of ancient Hindu literature.

For a fuller appreciation of the position of the so-called 'Depressed Classes' and their social organization, it will be helpful to take a hurried view of the history of *varṇa* and *jâti*—class and caste—in India.

The History of the *Varṇa* Scheme and Castes

When the Rigvedic Aryans entered India, the country was teeming with a heterogeneous population of countless tribes and clans and classes of various degrees of racial intermixture and consequently of various shades of colour, speaking a babel of languages and dialects, pursuing various occupations, following diverse customs and habits of life, worshipping different gods, and seeking to conciliate, and in some cases to control, various spirits and supernormal powers and entities, and not infrequently warring against one another. The Indo-Mediterraneans, now better known as the Dravidians, whom the Rigvedic Aryans appear to have styled the *Asuras*, would appear to have then been dominant in the greater part of India. They had established powerful settlements and evolved a considerable civilization in the valley of the Indus and in parts of northern, eastern, and north-eastern India, and some sections had probably already penetrated into Peninsular India. Thither, unable to withstand the Aryans who came to dominate northern India, the bulk of the Dravidians migrated. There they gradually established their undisputed sway by pushing most of the pre-Dravidian aborigines into the hills and jungles. Some of the more advanced pre-Dravidian tribes would also appear to have established flourishing settlements in the valleys of the Ganges, the Jumna, the Sone, and other rivers of northern and north-eastern India ; some

had been absorbed among the Dravidian population through miscegenation ; and the more backward among the pre-Dravidian tribes receded to the jungles and hills. Multiplication of occupational groups and tribes and communities of various degrees of miscegenation of Dravidian with pre-Dravidian must have produced considerable differences in social rank and influence with concomitant rivalries and jealousies. Thus racially, economically, and culturally pre-Aryan India came to exhibit a multitudinous array of tribes and communities, ranging from a small Dravidian, and here and there also a pre-Dravidian, aristocracy at the top, to some migratory pre-Dravidian hunting, fishing, and food-gathering tribes and the most wretched agrestic serfs of more or less pure pre-Dravidian or mixed descent at the bottom.[1]

Although the intruding Indo-Aryans were at the time probably more backward in material culture than the Proto-Dravidians and even the Indo-Alpines, yet in what may in a wide sense be called spiritual outlook and breadth of vision they appear to have been far in advance of the then Dravidian and pre-Dravidian population of India. The spirit of tribalism and separatism that they found among the pre-Aryan peoples of the land of their adoption might well have shocked them, and the need for co-ordinating the heterogeneous population into one organic whole would appear to have in time been felt

[1] An authoritative account of ancient Dravidian society names its seven broad social divisions or classes as (1) *Ariyar*, or sages ; (2) *Uluvar*, or farmers ; (3) *Aiyar* and *Veddavar*, shepherds and huntsmen ; (4) artisans ; (5) *Padaiyad-chiar*, soldiers ; (6) *Valaiyar*, fishermen ; and (7) *Pulayar*, scavengers. Another gives, besides the names of several regional divisions, the following hierarchical classification of society : (1) *Manner*, king ; (2) *Vallal*, petty chiefs or noble-men ; (3) *Vellalar*, owners of fields ; (4) *Vanigar*, merchants—all of whom were called *Uyarndor* or *Melor*, the higher classes ; and (5) *Vinaivalor* and *Adiyar*, the working classes and personal servants. Again, each industry or trade was divided into a number of distinct class-divisions. Thus the workers in metals were divided into *Kammalar*, *Arivar*, *Akkasalaiyar*, *Ovar*, *Tallar*, *Tuvattar*, *Pulavar*, *Punaiyar*, *Villagar*, *Villiar*, and *Vinaiyar*. (See the *Journal of Indian History*, Vol. VII, pp. 80-81, 386 : '*Pre-Aryan Tamil Culture*').

by the better minds among them. So when after the initial conflicts and struggles, not unoften sanguinary, that they had to undergo, they settled down in comparative peace in the valleys of the Ganges and the Jumna, they set to work to bring about a selective fusion and synthesis of the various races and cultures—pre-Dravidian, Dravidian, Indo-Alpine, Mongolian, and Indo-Aryan. The outstanding factor that was designed to weld and bind these diverse races occupying various levels of culture into a fundamental unity amid circumstantial diversity, was the pursuit of the vital spiritual aim of human existence as conceived by the Vedic Aryans.

In their endeavours to amalgamate into one homogeneous Indian society the diverse elements of the population, and to eliminate from amongst them all separatist tendencies, ancient Indian sages and sociologists devised an ideal classification of mankind into four broad natural social orders or psychological types according to their characteristic innate tendencies *(guṇas)* in practical disregard of their original racial affinities. They did not, however, ignore the fact that race and racial traditions and aptitudes might have some influence on the mental characteristics and on the consequent determination of psychological types. These four natural types or classes were the *Brâhmaṇ*, or priestly class, representing the 'head' or the intellectual, moral, and spiritual forces of society and of humanity at large ; the *Kshatriya*, or ruling and fighting class, representing the 'arms' or protective powers of society and humanity ; the *Vaiśya*, or agricultural, trading, and manufacturing class, representing the 'thigh' or wealth-producing powers of the social organism and of humanity ; and the *Śûdra*, or labouring and menial class, representing the 'feet' or the serving forces of society and humanity.

This classification, though more or less ideal, was not, however, a mere artificial schematization which bore no relation to the actual facts of social life. The division of a country's population into three, four, or more social classes is based on actual social facts as well as on social psychology, and it has existed in various countries in ancient, medieval, and modern times. As Dr. Eggeling observes : 'Even before the two Asiatic branches of the Indo-Germanic race, the Aryans of India and of Iran, separated, the three social grades of the royal or military and the priestly classes and below them the *viś* or bulk of the Aryan community appear to have been in existence.'

The Vedic scheme of *Chaturvarṇya*, or the fourfold classification of human society, was meant to embrace all mankind regarded as an organic whole, though presenting diverse physical or racial as well as psychological types. Thus in the *Brahma Purâṇa* we are told that the four *varṇas* are distributed in all the seven *dvîpas* or continents. The *Mahâbhârata* (*Śânti Parva*, LXV) mentions the *Yâvanas* (Greeks), the *Kirâtas* (the Mongoloid Limbus, Khambus, etc.), the *Daradas* (Dards), the *Chinas* (Mongolian Chinese), the *Sakas* (Scythians), the *Pahlavas* (Parthians), the *Savaras* (pre-Dravidian tribes), and several other non-Hindu peoples, as belonging to one or other of the four *varṇas*. In the *Manu-Saṃhitâ* (X, 43-44) too, the *Yavavana*, *Saka*, *Parada*, *China*, *Kamboja*, *Draviḍa*, *Oḍra*, etc., are said to have been originally Kshatriyas who became Śûdras by neglecting the sacraments and duties proper to Kshatriyas. In fact, all races and peoples known to ancient Hindu sociologists were sought to be incorporated in this *Varṇa* federation. Rabindranath Tagore has very appropriately called this fourfold classification of mankind the 'United States of Social Federation'. While recognizing the innate mental and spiritual

differences between individuals, families, and communities and the futility of seeking to mould all in one and the same pattern, it was designed to unite the heterogeneous population of India and of the world at large in one common economic, social, cultural, and spiritual bond. For the *Chaturvarṇya* scheme assigned to each occupational or other group not only its proper place in the social plan but also definite functions and duties as well as rights and privileges, so that the different classes might work in co-operation as a harmonious whole and every individual and group might feel pride and pleasure in performing its allotted work in life.

Although it was assumed that ordinarily in virtue of heredity, family and class tradition, and social environment, aided by discipline and sacraments, the characteristic psychological and spiritual tendencies of a particular *varṇa* would in general inhere in all the members of a family, clan, or other social group, yet in special cases an individual or a group might by merit rise to a higher social class or *varṇa.* Thus such Kshatriyas as Viśvâmitra, Ajâmiḍha, and Purâmiḍha were admitted to Brahmanical rank and even became composers of Rigvedic hymns. The *Chhândogya Upanishad* (IV, 4, 1-5) narrates the well-known story of Satyakâma Jabala, the son of a slave-girl *(dâsî-putra)* by an unknown father, having been in virtue of his truthfulness and other Brahmanic qualities admitted to discipleship of an eminent Brâhmaṇ Rishi-teacher. Yaska in his *Nirukta* tells us that of two brothers, Santânu and Devapi, one became a Kshatriya king and the other a Brahman priest *(purohita).* Kavasha, the son of the slave-girl Ilusha, was ordained as a Brâhmaṇ priest at a *yajna* sacrifice (*Aitareya Brâhmaṇa,* II, 19). The famous Raja Janaka, a Kshatriya by birth, attained Brahmanhood by virtue of his saintly character and ripe wisdom (*Râmâyaṇa,* Bâlakâṇḍa, LI-LXV). In the

Bhâgavata Purâṇa (IX, Ila-vrittântam) we are told of the elevation of a whole Kshatriya clan named Dhashtru to Brahmanhood in consideration of their virtues. Instances might be multiplied.

Thus for a long time there existed considerable mobility in the *varṇa* system as well as in the occupational classes that later became hereditary and crystallized into castes. Many an aboriginal pre-Dravidian tribe, not to speak of Dravidians, secured a place in the *varṇa* hierarchy, some as Kshatriyas and Vaiśyas, the bulk as Śûdras, and a few even as Brâhmaṇs. So long as this healthy social mobility was retained and the high ideal of *varṇa* maintained, Hindu society exhibited a unique social order and harmony. But the Rigvedic era, marked as it was by aspirations after a living realization of the social and spiritual unity of mankind, came to be followed in the later Vedic epoch by a period of excessive ceremonialism and formalism. In the *Mâtanga Jataka* we read how sixteen thousand Brâhmaṇs were 'outcasted' for having unknowingly taken food which was supposed to have been polluted by contact with the leavings of a Chaṇḍâla's meal.

Then by way of a reaction came the reforming creed of Jainism, followed almost simultaneously by the inspiring message of Gautama Buddha. These rekindled the dying embers of life and light in Indian society and the ideal of *Maitri* or universal human brotherhood. The aborigines and semi-aborigines, 'Panchamas' or 'Depressed Classes' as they later came to be called, once more realized that they too were men and entitled by natural right to opportunities that might enable them to rise to the full height of their inner capabilities. There was a mass movement towards the acceptance of the new *Dharma*. Hundreds of men and women from the lowest castes as well as outcastes adopted the new faith and

took to a monastic life, and some of them, such as the sweeper Sunîta and the barber Upâli, rose to great sanctity and honour. There are traces even among a few aboriginal tribes of the influence of Buddhism.

Perhaps partly under the stimulating influence of Buddha's doctrines, the essence of the original Vedic religion came to be revived in the shape of Upanishadic Vedantism. The Buddhist Jâtakas reveal the existence of elasticity in Hindu society in the matter of commensality, intermarriage, and occupation. Within a few centuries of Buddha's death, however, Buddhism gradually degenerated and lost its vitality, and at length practically disappeared from India. Early in the ninth century there appeared a similar and more living form of Hinduism based on the Vedanta philosophy. Sankarâchârya was the great apostle of this new reform. He denounced formalism and narrow caste-separatism. The essence of his creed is expressed in one of his hymns as follows :

'I am neither castes, nor the rule of caste, society and custom, nor for me •are concentration, meditation, *yoga*, and other practices, for all this illusion of 'I' and 'Mine' is rooted in the not-self and is therefore dispelled by the knowledge of the self. I am therefore the secondless, uncontradictable, attributeless Bliss (Śiva).' (M. Rangacharya : *Three Great Acharyas*, p. 173)

In the *Râmâyaṇa*, which was probably put into its present form about this period, we are told of Rama visiting his friend the aboriginal Nishâda (Proto-Australoid) chief Guhaka and hugging him in a hearty embrace.

Not long afterwards, however, a period of reactionary formalism and orthodoxy set in again. The *varṇas* or classes then degenerated into rigid and closed groups. Caste bigotry and caste prejudices and tyranny gradually drove crowds of *Śûdras* and *Antyajas* (out-

castes) into the fold of Islam. Over-emphasis on external ceremonial purity, aided by the increasing narrowness of outlook, haughty exclusiveness, and selfish love of power of a large section of Brâhmaṇs, led by degrees to the degrading notion of untouchability and the barbarous practices connected with it which form a hideous blot on latter-day Hindu society.

Again, by way of reaction, there arose in different parts of India great preachers of human brotherhood and equality, like Râmânuja, Râmânanda, and Chaitanya. And outside the pale of orthodox Hinduism there also appeared great Śûdra saints and reformers, like Kabir, Dâdu, Nâm Dev, and a host of others, who condemned the evils of the caste system, though not the system itself, while Guru Nanak and other Sikh gurus after him also preached human brotherhood and equality.

By the beginning of the eighteenth century, however, the spirit of separatism was again in the ascendant, and the rigours of caste came to be enforced with redoubled stringency. Brahmanical bigotry, social sectarianism, and excessive attention to lifeless form again became rampant in Hindu society. The *Śûdras* and *Panchamas* fell on the blackest of evil days in their history. Fortunately, contact with the civilization of the West now helped to awaken Hindu society from its long death-like stupor. Within a century and a half the signs of a fresh revival became manifest. Great and manifold reforms were carried out by Raja Ram Mohan Roy, Swami Dayanand, Maharshi Devendra Nath Tagore, Paramahamsa Ramakrishna, Swami Vivekananda, Keshab Chandra Sen, Aurobindo Ghosh, Mahatma Gandhi, and others, for the removal of the many social evils that had been eating at the vitals of Hindu society and religion. Caste customs are now being slowly modified and liberalized, the commensal and connubial restrictions of tribal antiquity

have now considerably slackened, and the movement for the abolition of invidious distinctions between the higher castes and the 'depressed classes' is gradually gaining strength. The ban on the non-Brâhmaṇ's study of the Vedas and participation in *yajnas* has become a thing of the past. Reverence for the Brâhmaṇ is no longer an obsession with the modern Hindu like the German's glorification of the 'Aryan'. Mr. Gandhi, though belonging to the Vaiśya *varṇa*, is honoured and wellnigh adored all over India as a saint by the masses who know little of his politics and care less ; and many Hindus of light and leading, too, who do not see eye to eye with him in politics, hold him in the highest respect.

An instinctive reverence for the pure in soul and recognition of the supremacy of the spiritual motive in life inherent in the *Varṇa* ideal of a natural social hierarchy still dominates the subconscious minds of all sections of Hindus and moulds their fundamental attitude to life and society. This has been recognized and duly appreciated by careful foreign students of Indian society. Thus Leitner, in the first volume of the *Journal of the Asiatic Society of Bengal* (pp. 194-5), wrote of the Indian caste system :

'It has abolished the hateful distinction between rich and poor, the high and low in position, which so characterises the class distinctions in Europe, and has substituted instead the national and professional spirit and assigned the highest rank to learning and piety coupled with the practice of austerities, which take the sting out of the jealousy against the Brahmins. The elasticity and yet solidity of the caste system are scarcely suspected, its high spiritual aim in making everyone proud of his work in life is ignored, and the literature (in a wide sense of the term) ennobling the lowest handicrafts has yet to be brought to notice before Europe will understand how alone the social problems and the question connected with the general education of the masses can be solved, if the collapse of Western civilization is to be avoided.'

The existing Hindu social organization is thus a working combination of the psychological *Varṇa* idealism with the dominantly functional or occupational and partly racial grouping known as the Hindu caste system. Although caste-gradation and caste-prejudices have a tendency towards group-separatism and increasing fission, every Hindu caste aspires to rise higher in the social scale, not by virtue of wealth and temporal power, but by emulating the next higher *varṇa* in purity of habits and customs. Unfortunately this aspiration for 'purity' has in most cases degenerated into an excessive and almost exclusive attention to external purity rather than a striving after that inner purity to which external purity was meant to be an aid. Numerous modern instances of aspirations or claims of putative Śûdra and Vaiśya castes to be recognized as Kshatriyas or even as Brâhmaṇs are well known. At every decennial census, Census Superintendents are petitioned by various caste associations to record their rise to *varṇas* higher than those with which popular opinion credits them.

In Kumaon, the *Hill Dôms*, who are believed to be the remnants of the aboriginal population of these hills, are becoming Hinduized and are now regarded as a Depressed Class. They now resent the tribal name of *Dôm*. They began by calling themselves *Tâlli Jâti* (low caste) or *Bâhâr Jâti* (external caste). But recently they have adopted the general name of *Silpakar*, or Artisans. According to the occupations they follow, these Silpakars have been long split up into numerous subdivisions which may in time harden into so many sub-castes in the manner of caste-Hindus. At present, for purposes of social rank and, to some extent, marriage relations, these occupational groups are roughly divided into four grades according

to the estimation in which their respective occupations are held.[1]

Similarly the Khâsiyas of the Kumaon hills, who are identified with the *Khasas* of ancient Sanskrit literature and are said to have occupied these hills before the Rigvedic Aryans came to India, have now not only received recognition as *Khas Rajputs* but, as Crooke says (*Tribes and Castes*, Vol. III, p. 753) :

'Nearly 90 per cent of the Brahmans of Kumaon belong to the Khâsiya race, and are so called by the people themselves. A few of the better class worship the orthodox deities alone, but the great mass serve the Bhairabs, Bhuts, and Bhutânis, and are to all intents and purposes as much priests of non-Brahmanical deities as their representatives further east who know not the name of Brahman.'

Both the so-called Rajputs *(Thâkurs)* and Brâhmaṇs of the Khas or Khâsiya race now resent the name of 'Khâsiya'. Thus the social history of Kumaon supplies a recent illustration of the process of Hinduization of India in the past.

It also illustrates how, in spite of the decay of the original ideal of the Varṇa-*cum*-caste scheme, the social life of the Hinduized tribes and Hindu castes placed low in the hierarchy have been opened to higher influences, resulting in a gradual improvement in their

[1] To the first grade belong the *Koli* (weavers), *Tumta* (makers of brass and copper vessels), *Lohar* (blacksmiths), *Orh* (masons), and *Dhari* (Khâsiyas degraded for social offences). To the second belong the *Ruriya* (basket-makers), *Chimyara* (turners), *Agaria* (iron-smelters), *Pahri* (village messengers), and *Bhual* (oil-pressers). To the third class belong the *Chamar* (tanners), *Mochi* (leather-workers), *Handkiya* (potters), *Dhuna* (cotton-cleaners), and *Butchuriya* (grooms). To the fourth claas belong vagrant tribes of musicians, jugglers, acrobats, such as the *Badi*, *Hurkiya*, and several others. Aitkinson (*Himalayan Gazetteer*, Vol. III) says that their first grade comes up close to the lower form of Rajput classes, and these again connect them with Brâhmaṇs. The *Dôms* now claim that they are the descendants of a Brâhmaṇ named Gorakhnath, and that they were turned out of that caste for eating forbidden food. 'They do not wear the sacred thread or the bracelet *(rakhi)*, but in a rough way imitate the customs of the better classes, especially those that have made money in their contracts with Government.' In spite of the recent mass conversions of the *Silpakars* into Arya-samajists, these class-distinctions are more or less observed in marriage and social intercourse, at least by the older generation.

customs and institutions, ideals and ways of life, and a general trend towards the elevation of their social status.

We may now consider the problem, first of the aborigines, and then of the 'depressed classes'.

Social Condition of the Aborigines

As for our more or less unmixed aboriginal tribes, (numbering about two and a half crores), their problems are not wholly due to the attitude of caste-Hindus towards them, for they have until recent times generally stood outside the pale of Hinduism. Yet when brought into close contact with alien peoples with complex and artificial cultures, whether Hindu or non-Hindu, the lowlier hill-tribes often succumb to the forces that make for social disintegration. Alien ideals and new values bewilder these simple folk. Their old fear of the supernatural, so long a potent psychical force and the strongest and most stabilizing of their social bonds, gradually weakens. Their ancestral faith is impaired, and with it their old sense of security is shaken. Their accustomed obedience to and respect for their social elders and tribal regulations is considerably undermined.

Among direct causes that lead to the deterioration, depopulation, and social disintegration of these tribes who have so long depended for bare subsistence on the gathering of forest produce and on hunting in their forests, are the abrogation or partial disregard by the alien authorities of their customary rights and tribal laws, the inevitable undermining of the authority of their tribal or social leaders, the increasing restrictions imposed on their immemorial prescriptive right of gathering fruits and vegetable products and game in their native hills and forests, and their consequent want, hunger, lethargy, *ennui*, and loss of zest in life. Unable

to accommodate themselves to the changed economic and social environment, some fall off from their group loyalties and either seek to fend for themselves or attach themselves to other groups. Those who still hold together and persist in the struggle against the disintegrating forces manage to maintain for a time a precarious existence.

The comparatively better-placed aboriginal tribes who have taken to settled agriculture or a definite craft are somewhat better fitted to adjust themselves to their natural and social environment under the guidance of their tribal leaders and tribal councils, and so succeed in retaining the sense of security born of a living faith in their tribal gods. Yet small sections of them under adverse circumstances, and not unfrequently through ruin brought on by inequitable land laws and forest regulations and a cumbrous and expensive system of litigation unsuited to their simple habits and means, or lured by the bait of economic gain, cut themselves adrift from their social moorings and go to settle permanently in distant tea-plantations or large industrial and mining centres where they are often subjected to deleterious and disintegrating influences.

Considerable sections of aborigines have come under Christian influence and with their conversion to Christianity have secured for their children the advantages of education. This, however, has not always been an unmixed good. Besides impairing the old tribal solidarity it appears to have induced in a number of converts a superiority-complex and an artificial life which often involves them in habits of extravagance. Urban life appears to exert a demoralizing and contaminating influence on many. But fortunately in some parts of the country, as in Choṭâ-Nâgpur, the children and grandchildren of the original converts are developing

a patriotic zeal for effecting all-round social and economic reforms in their communities. And we now find there even a laudable move for co-operation between Christian and non-Christian tribesmen for the social, economic, educational, and political betterment of the tribal people as a whole. Thus what began as a step to social disintegration bids fair to end in a social and cultural integration on a higher level, provided religious and tribal differences are merged in a common national sentiment and national culture.

Sporadic attempts have been made to bring the aborigines, particularly the settled agricultural tribes, into the Hindu fold. But so long as the old orthodox and conservative habit of treating the aborigines, even where nominally Hinduized, as the lowest of the low, is not abjured, and a respectable status, either as Kshatriyas or Vaiśyas with the prospect of rising still higher by merit, is not accorded to them, Hinduization is calculated to rob them of their self-respect and degrade them to the unenviable position of 'depressed classes'. To their closer contact with their Hindu neighbours, it is true, our aborigines, particularly the settled agricultural tribes among them, owe the unobtrusive infiltration into their society of the conception of certain beneficent deities and of certain ideas of ritual purity and cleanliness as an aid to inner purity which, if properly appreciated, might strengthen and illumine their inchoate ideas of 'taboo-holiness' or the avoidance of 'spiritual uncleanness'. To Hindu influence, too, may be attributed their adoption of certain socio-religious ceremonies of distinctively Hindu pattern. A section of the Kharia tribe of Chotâ-Nâgpur have abjured the use of beef, presumably under the influence of their Hindu neighbours, and call themselves *Dudh Khâṛias*, or Kharias 'pure as milk'. But neither have they attained to Hinduism nor under

present conditions are they likely to benefit by doing so, although contact with Hinduism may have opened Kharia society to certain higher influences. Cultural conversion of a people by a slow natural process of healthy infiltration of elevating ideas is quite a different thing from mere conversion by so-called *Śuddhi*, not unoften attempted at the present day for political purposes, and by methods not commendable.

Among the steps required for the uplift of the aborigines, the most urgent may be here mentioned.

(1) Efforts should be made to save the hunting and nomadic tribes from extinction, by settling them on reservations, making grants of land to them on nominal or no rent for cultivation and house-building, helping them (by seed-loans and loans for purchase of plough-cattle and in other ways) to settle down in definite settlements, and appointing suitable and sympathetic officers conversant with their languages, habits, and mentality, to protect and guide them. They should, further, be encouraged to organize themselves properly.

(2) The increasing rigour of forest regulations should be modified and adequate facilities given to these tribes to collect fuel, timber, and jungle produce to meet their needs and to hunt for at least small game as well as for occasional recreation and ceremonial purposes. In this respect, the restrictions imposed in the Government Estates are even more oppressive than in private Zemindaris.

(3) Suitable measures should be adopted to keep away from all aboriginal tribes the temptation of distillery as well as out-still liquor.

(4) Arrangements should be made to give their children such education as may enable them to adapt themselves to changes in social environment. Wherever possible, aboriginal children should be taught in their

own vernaculars at least in the primary stage, and their education should form part of their ordinary village life and not something exotic. Suitable aboriginal young men and women should be given special facilities for obtaining higher university education—general, technical, and scientific—not only in Indian but also in foreign universities, so that they may become efficient leaders.

(5) Special laws and regulations should be promulgated to protect the aborigines from exploitation by their more advanced and shrewd neighbours, particularly landlords, land-grabbers, and money-lenders.

(6) The executive as well as judicial administration of aboriginal areas should be considerably improved by appointing sympathetic officers having adequate knowledge of the customs, tribal culture, social history, language, and mentality of the aborigines; and such officers as can win the affections of the aborigines by their sympathetic administration should be stationed at one place for a fairly long period. As many aboriginal officers as are available should be employed in aboriginal areas.

(7) Finally, for compact aboriginal areas, the urgency of the formation of a 'special public service' and, where feasible (as in Choṭâ-Nâgpur with the Santal Parganas), of a special administrative unit directly under the Central Government, cannot be too strongly stressed.

Social Condition of the Depressed Classes

The position of the unfortunate communities now known variously as 'depressed classes', 'scheduled castes', 'Harijans', or 'untouchables' is even more deplorable than that of the un-Hinduized and unconverted aborigines. These 'depressed classes', who now number over fifty million souls in India, are for the greater part descend-

ants of such aboriginal inhabitants as have long been detribalized and absorbed into the Hindu fold and relegated to the lowest position in the caste hierarchy. Some sections appear to be of mixed aboriginal and non-aboriginal descent ; while a third and smaller class appear to be of heterogeneous origin—mostly descendants of Aryan, Dravidian, and Alpine outcastes who were excommunicated for some heinous social offences. A considerable proportion of these 'depressed classes' now lead a miserable existence as village-serfs and menials in Hindu and Muhammadan as well as in aboriginal villages or pursue the rudest arts and crafts ; others earn an uncertain livelihood as field-labourers in the villages and as labourers mostly in the towns and larger villages and in mining and other industrial centres.

Although the earlier aboriginal recruits into the Hindu fold appear to have been admitted to different *varṇas* or social grades according to their degrees of culture and worth, the numerous aboriginal families that were once classed in the Śûdra *varṇa* have since been reduced to the position of outcastes (*antyajas*). Although Manu declared that God ordained four and only four *varṇas* and 'there is no fifth', a so-called fifth *(Panchama) varṇa* has since been created and a considerable proportion of quondam Śûdras have been relegated to this fifth *varṇa* and are treated as an unregenerate, hardly human, class whose shadow it is pollution to tread. Such treatment, it need hardly be said, is in direct opposition to the ideal of the Rigvedic *Puruṣha-Sukta* which conceives of all races and communities of the world as interrelated natural classes forming one human brotherhood. Even as late as the opening centuries of the Christian era, when the Code of Manu was probably reduced to its present shape, it was laid down (IV, 224, 225, 253), as a divine injunction that 'the gift of cooked food from a Śûdra

who has a pure and generous heart is itself pure and acceptable to Brâhmaṇs learned in the Vedas, but not the gift of food from a Brâhmaṇ who though versed in the Vedas is small of heart, because his niggardly spirit makes the food impure' ; and that 'one's own ploughman, an old friend of the family, one's own cowherd, one's own servant, one's own barber, and whosoever else may come for refuge and offer service—at the hands of such Śûdras cooked food may be taken by a twice-born person'.

In Manu's time and until the eve of Muhammadan domination in India, the *varṇas* do not appear to have degenerated into absolutely rigid groups of hereditary castes. Neither interdining nor intermarriage between the different *varṇas* would appear to have been expressly interdicted. It was at some time in the Gupta period, which commenced in the fourth century and continued till the beginning of the Muhammadan period in the 11th century, that the largest amount of absorption of the aboriginal population into the Hindu fold appears to have taken place, and it was during those days that the existing over-emphasis on ceremonial purity seems to have begun. Early in this period, however, Emperor Samudra Gupta, as his Allahabad pillar-edict informs us, took into his employment (aboriginal) 'chiefs of the forest country', presumably as Kshatriyas.

At the present day, too, the Hinduization of the aborigines has been unobtrusively going on by slow and silent cultural absorption through the natural attraction of higher ideals. In order that this process of Hinduization may not result in the degradation, degeneration, and disintegration of these aspirants after a higher culture, it is essential that caste-Hindus, on their part, should eschew the un-Hindu spirit of haughty aloofness and the uncharitable and degrading notions of 'touch-

pollution' and 'food-pollution' that have vitiated later Hindu society. The original Hindu idea of 'purity' and 'impurity' connected with food, drink, touch, and the like had relation essentially to bodily hygiene as well as to purity of soul. Physical or external purity (*śaucham*) was prized as helping inner purity. Later, when hereditary functional castes developed, account was taken of the nature of a man's occupation in grading different castes under their appropriate *varṇas*, because different occupations have different associations and their respective influence on purity of mind was presumed to vary correspondingly.

Among the serious disabilities (other than those common to them and the aborigines) from which the 'depressed classes' suffer at the present day and which urgently call for removal are :

(1) 'untouchability', or the avoidance of contact with them which is supposed to cause pollution to caste-Hindus ;

(2) the taboo on food (generally cooked food) and drink (including water) touched by them ;

(3) their exclusion from public wells and springs and similar sources of water-supply and other public utilities such as cremation grounds and bathing-*ghâṭs* ;

(4) their exclusion from Hindu temples and other places of Hindu worship ;

(5) the denial to them of the services not only of Brâhmaṇ priests but even of Hindu barbers and washermen ;

(6) their non-admittance into orthodox Hindu hotels, *dharmasâlas*, and eating houses (*khanewals*) ;

(7) the non-admission, increasingly rare now, of their children to some educational institutions in which the majority of pupils are caste-Hindus, or assigning to them seats apart from the rest.

Finally, the conditions of living and labour in mills, factories, mines, etc., should be considerably improved, in the interests of both the aborigines and the 'depressed classes'.

Another obstacle to the social and economic uplift of these communities is their own prejudice against the adoption of new arts and crafts when the old accustomed ones have ceased to be sufficiently remunerative. Their well-wishers should spare no pains to wean them away from such prejudices.

It augurs well for the future of these classes that increasing attention is being paid, and more or less effective steps are being taken, by Hindu social reformers and, at their instance, by executive, legislative, and local authorities to remove these and other disabilities. But the removal of evils that have been the slow accumulation of ages must needs take time. We should do well to note the words of Mr. E. A. H. Blunt, in his book on *The Caste System of India* :

'It seems probable that, in the course of time, the nation will swallow up the caste, that the customary restrictions will be gradually modified till the social system becomes again one of classes, as it was in Vedic times. So be it. One thing, however, is certain—that any attempt to hasten the process of evolution would be fraught with danger. There are no doubt customs that should go—customs that are definitely harmful, customs that in modern conditions have become ridiculous. But these are mere accidental excrescences that can be removed without harming the substance of the Caste-System. What is required is a pruning knife, not an axe.'

Ranchi.

DICTATORIAL ECONOMICS

By A. LALLEMAND

PROFESSORS of economics have accustomed us to view economic liberalism as a system in which all economic cogs are well oiled and run smoothly : the consumer is satisfied, the producer rewarded, and the adjustment between production and consumption is automatic ; free competition and price movements have led to inventions, specialization and rationalization ; costs are cut down to a minimum, everybody and everything is given the post or the place in which the best results are obtained. When economic liberalism, which is often called capitalism, is further analysed, it is seen to rest on three fundamentals : private property, which makes for stability ; profit, which leads to progress ; saving, which provides for the future. M. Louis Marlio thus summarizes the beauties and advantages of this economic system ; he prefers it to any other as a business man ; M. Louis Rougier, a philosopher, and M. B. Lavergne, a university professor, share his views against M. R. E. Lacombe.[1] But even the warmest panegyrists of capitalism admit that it is liable to abuse and criticism. Philosophers have rightly accused it of neglecting spiritual values and of feeding man on bread alone, of fostering individual selfishness and class warfare, and of being indifferent to a human distribution of wealth. But in spite of such reprobation, in spite of the ever rising hostility of labour, the pre-war bourgeoisie went on

[1] *Revue des Deux Mondes*, 15 juin, 1939. Cf. L. Rougier, *Les Mystiques Economiques*, Medicis, 1938 ; L. Marlio, *Le Sort du Capitalisme*, Flammarion, 1938 ; B. Lavergne, *Essort et Décadence du Capitalisme*, Payot, 1938.

trusting economic laws more than the divine laws and trying to quiet opposition with good words and occasional benefactions : nature was being conquered, welfare was spreading, wealth was on the increase, literature and arts did very well on the leavings of capitalism. Why try anything better or anything else ?

Twenty years have been enough to wreck this self-satisfaction ; the Great War and the world economic crisis shook mankind and very nearly wrecked the world economy built on liberalism. Agriculture, finance, industry, credit, commerce—all were visited in turn with a severe crisis ; half the wealth accumulated during the last generation vanished, twenty-five or even forty per cent of the working population were thrown out of work in Germany, England, and the United States. Man's conscience was torn asunder with conflicting passions and ideals ; equity, honour, justice, right lost their traditional glamour and their natural appeal. Political life degenerated into party strife with sordid intrigues and ugly squabbles. International relations shed the respectable tone of diplomacy and went back to the style of tribal feuds. In twenty years the Twentieth Century's dream of equipoised and progressive life was shattered, and economic liberalism, which had resisted Papal admonitions and survived socialist onslaughts, appeared to give way to facts. Liberalism looked like a wonderful toy which might occupy the leisure hours of peace ; but peace there was none, life had reappeared in all its ugliness as a struggle, a hard and fast competition between famished individuals and nations ; peace there was none, war was raging. In war time a war economy was needed. In all countries a return to war methods and war economics appeared desirable ; some nations travelled the whole way back and established a war economy.

This war psychosis characterizes the economic system of all dictatorships ; however great their differences in origin, purpose, and structure, dictatorships offer a striking contrast to liberal countries : an authoritarian regime plans the national economy ; the labour and resources of the people are conscripted ; consumption is regulated by the plan of production. Dictatorships work on the wise principle of cutting one's coat according to one's cloth ; liberalism follows the elementary urge of supplying the cloth needed for one's coat ; in both cases the tailors make a poor show, but the differences which matter are beyond the sartorial province.

In order to study more in detail the bearing of dictatorship on economic life, one may well single out Germany and Italy. They have features in common which contrast them with other dictatorships ; moreover, they have been thrown together on the international plane and are not without influencing each other's economic development.

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Mussolini first rushed from his socialist prejudices to Manchester liberalism ; he wanted to re-establish order, but he insisted on showing due respect to individual liberty ; the economic regime advocated in the first Fascist programme was humorously summarized as 'the regime of the free fox in a free poultry'. But the lessons of daily life—Mussolini has taken daily life as his only teacher—forced him to change his plans. He retained private property and profit as being justified by the general welfare, but he altered the economic structure by legal measures. From 1926 official syndicates were floated, strikes and lock-outs were made illegal ; corporations made a very shy début, and the Labour Charter of April 21, 1927, did not go much beyond enunciating

general principles. But the law of March 30, 1930, laid the legal foundations of the corporative structure, and the law of February 5, 1934, definitely built up units and groups of corporations. The corporative system is possibly the most original piece of the Fascist structure ; and Mussolini was the first to dare to give a new birth to the medieval guilds.

Guilds are an excellent institution ; only idealistic communists can object to uniting the professional interests of all : capitalists, managers, labourers. But by 1930 Mussolini had already travelled far down the slope of State interference ; corporations were turned into a State machinery ; banks, industries, all economic concerns were gradually brought under State control. With the stress of the Abyssinian war and the Sanctions, the last step was taken : autarky was added to the Fascist creed. Germany had shown the way ; the Trade Unions, which had under the Weimar Republic counterbalanced the energetic and disciplined group of the capitalists, were abolished with the Nazi revolution. They were diluted in the Labour Front until the law of January 20, 1934, set up the new economic regime of production. In every enterprise a leader is appointed that will have technical powers and responsibilities, though he must be assisted by advisers supplied by the Nazi Party. Government sanctions the plan of the leader, fixes wages and salaries, and maintains co-ordination between concerns by means of groupings and with the help of the Economics Chambers.

In Germany as well as in Italy, labour has been tamed, and the old battles between employers and employees are illegal. The State is the prophet that interprets and imposes the nation's will on all classes of producers ; in contrast with countries in which economic liberalism reigns supreme or in which a certain amount

of liberty and competition has survived, the totalitarian countries identify State and Nation.

They even deny any clear distinction between private and public enterprises. The economic life they cater for is viewed exclusively from the national angle. As M. F. Perroux says,[1] a totalitarian economy leads back along a spiral to a stage prior to liberal capitalism ; it wipes out the frontier between contract and constraint, between enterprise and State. In Italy, public Consortia, imposed and regulated by Government, constrain individual or grouped enterprises to agree to production contracts in harmony with the Fascist policy. In Germany, the groups set up by Dr. Schacht are given control over all private cartels.

Moreover, prices are regulated by the State ; and though they are a basis of economic calculation, they in no way help to adjust supply and demand. In Italy the Central Corporative Committee, representing the twenty-two Corporations and presided over by the Corporation Minister, fixes prices that are the basis for determining provincial prices, on which municipal prices are finally calculated. The *Guardia finanza* and the *Polizzia annonaria* keep watch over the markets and the shops and the Black Shirts lend them willing help. Years before, Germany had a Price Commissioner ; the Third Reich could not abolish this survivor of the Weimar Democracy ; they gave him a new uniform and more lethal weapons.

Finally, totalitarian plans take little heed of individual needs but are meant for the collective interests. Fascists are elaborating a 'Corporative Plan'. Nazis are at their second Four-year Plan ; the first, launched with the motto 'Service', absorbed the unemployed in public works and armaments ; the second, floated

[1] *Revue d'économie politique*, Jan.-Fév., 1939.

with the slogan 'Production', is intended to solve the money and export problems, and so introduces compulsion in transactions on the international markets.

The last feature which marks out the economic physiognomy of Fascism and Nazism is a warlike outlook ; the curve which their industrial and commercial evolution traces is closing ; Italy and Germany tend to become self-sufficient if not self-contained. The Sanctions hurried Fascism along that way, and the famous Battle of the Wheat which Mussolini gained decided Italy's future more decisively than the battle of Assua. Germany is known to store up large quantities of raw materials and foodstuffs, to push the cult of the *Ersatz* to the point of heroism, and to boast of a nearing autarky. Herr Rudolf Brinkmann, Vice-President of the Reichsbank and Under-Secretary of the State Economic Department, proclaimed as early as January 1938 : 'For the last four years German economy has been adjusted to the economic needs of a future war, and to-day we are nearing what has been called economic mobilization.'

It was the last stage of the process : first, political interference had eliminated the conflict between labour and capital ; then public and private economies were amalgamated ; finally, complex economics had been abolished to make room for a wartime structure.

A question remains to be answered. Has such a change in the economic activity of the Axis Powers achieved what was intended ? Italy and Germany are still a long way from their dream of autarky. Have they at least improved their economic condition ? And—to put it more clearly—what are the results obtained in Germany where autarky has a much better chance than in Italy ? Germany had first-class technicians, chemists, metallurgists, electricians in greater numbers and of a

higher standard than her Axis mate ; she could boast of a world-renowned money wizard in the person of Dr. Schacht ; she had from the first a large labour reserve, powerfully equipped factories, many raw materials (especially coal), and a large field of production and consumption. What are the benefits registered after four years of persevering efforts ? Down to the beginning of 1939, many economists were deeply impressed with the results ; at a meeting of French economists last year, M. Laufenburger declared : 'After an inquiry in Germany, one feels almost convinced.' M. Beaud'huin went further : 'I beg to draw a general conclusion from the German experiment : we must acknowledge that it has proved a brilliant success.' They had spoken just one day too soon ; trouble was brewing, fissures were soon noticed in the Nazi economic structure and went on increasing day by day.

1937 had closed with a favourable commercial balance (450 million marks) ; 1938 closed with a deficit of 450 millions. Reserves had to be stored up ; Czechoslovakia and Austria, which are urban and industrial tracts, increased the shortage of food ; Anglo-Saxon countries and Jewish communities started boycotting Nazi goods. On the other hand, public finances have greatly deteriorated. The first Four-year Plan could thrive on taxing industrial profits and cutting down food supplies. But the second Plan overstepped the limit of resistance ; enterprises were subjected to what was in substance a capital levy ; Dr. Schacht violently called for economies : he was dismissed. The standard of living has gone down : butter, eggs, coffee, bread, everything is rationed, every corner of the food stores has been occupied by greedy chemists in quest of new ways of fooling the Nordic stomach. The *plat de luxe* at official banquets is what they call 'diplomatic veal', and even the beer of the

placid burgher is being adulterated. Ration cards have reappeared as in war time or as in the worst periods of Soviet bankruptcy : could there be a more shameful confession of failure for a thoroughbred Nazi ?

Poverty is undermining the resistance of the working classes ; working hours have run up to fifty-six or sixty per week ; real wages have fallen by eleven per cent on the 1931 minimum, which was the lowest on record ; the worker is ill-fed and discontented. The glorious days when Nazi abstemiousness was cheerfully accepted have passed ; sordid misery has been substituted for patriotic austerity. A Labour Record is enforced ; workers can be bound to a given job, a given factory, a given district; there is labour mobilization as in the U. S. S. R. What is worse, the working man's efficiency has gone down ; M. Marlio mentions a few symptoms pointing to a lower production per labour hour ; he makes bold to say that this growing deficiency is due not only to bad conditions of work and of living but to moral fatigue : the German workers feel overworked and indulge in passive resistance.

When, however, we analyse the causes of the failure of Nazi plans and examine whether or no a dictatorial regime is an improvement in economic matters, we must not lose sight of conditions in Germany. Circumstances independent of the regime are responsible for the hurry with which the plans were drafted and executed. The number of qualified men, engineers, and technicians was short of the requirements of bureaucratized economics. But here we come to a deficiency that can hardly be avoided in a dictatorship even if rushed methods and particular stringency are avoided more effectively than they could be in Germany : dictatorial economics necessarily tends to develop plethoric bureaucracy. We had the case of Soviet Russia ; we have the case of

Germany.[1] A State enterprise must keep on record information, statistics, experiments, reasons and motives, results, and so on ; all these are to be detailed so as to justify every step. The private entrepreneur is satisfied with rough-and-ready estimates, with intuitive foresight, and with market flair. The State enters into all the details of the case, inquires, investigates, reports on inquiries and investigations, reports on reports, multiplies the checking devices, and solves old problems by creating new ones ; over-organization turns to disorganization. The capitalists, the ambitious and greedy crowd that are keen on initiative, on invention, on progress, because they have a personal stake in the business, feel thwarted in their efforts ; their resourcefulness is left fallow, their venturesome spirit flickers out ; they resign themselves to the inescapable fate, and barter risky profit against security ; they adopt the servant mentality ; they become automata.

Parallel to this fall in private initiative which was the soul and secret of capitalistic success, overwork soon tells on the worker's mind ; one cannot expect the proletariat to be heroic every day of a century. Dictatorships have met with sincere adherence during their first years ; one might even chaff democrats by stressing the fact that Mussolini, Hitler, Stalin have roused a more general and warm-hearted popularity than Roosevelt, Chamberlain, or Daladier ; the heroism of youth in Russia, Germany, Italy was undeniable ; but fatigue has set in, disillusionment has damped enthusiasm, faith in the future is lost ; people are resigned and tired. Privations have sapped the stamina of the masses, dictatorial economics has tired the heart. Officials and Party members are the only ones that keep well-fed and cheerful, but the sight of

[1] Prof. C. W. Guillebaud in *The Economic Recovery of Germany* (London, Macmillan, 1939) is rather optimistic about Nazi achievements ; but he limits his study to mere economic results.

their lot rouses jealousy and rancour ; the many feel as if they were exploited by a few.

While criticizing the economic regime set up by the dictatorial Governments of Germany and Italy, one must remember that in the most democratic countries measures and methods which have an authoritarian tendency have been admitted after the war and after the world crisis which opened with the New York slump of 1929. In moments of panic we like a stentorian voice to dominate the confusion and prevent disaster ; any definite traffic rule in such circumstances is better than a helter-skelter flight. But when the situation is somewhat quiet, we like to go back to rational regulations. Authoritarian methods are ill suited to a rational economic life ; they suppose a heroism or a mental slavery which is abnormal to men ; they also suppose that the leaders know economic laws as well as efficiency devices. Their achievements in Germany and Italy point to unusual conditions ; their drawbacks and failures prove that even in the humble realm of economics it is unsafe and unwise not to make ample provision for man's irrepressible freedom.

Calcutta.

THE 'WORLD MEETING' AT TAMBARAM

BY BERNARD LEEMING

WHATEVER may be thought of the 'International Missionary Council' of non-Catholic Christians, there is no doubt that its choice of Madras as the meeting-place for its largest gathering was a compliment to India. The organizers, last September and October, sought for some central place in the world where peace and freedom were assured, and after long consideration decided to accept the invitation of the Indian National Christian Council, and to hold the meetings in the 'splendid new buildings of the Madras Christian College at Tambaram, some sixteen miles outside Madras.'[1] The choice is significant of the growing centrality of India both physically and in the world of thought.

SO MANY NATIONALITIES REPRESENTED

The Council met from December 12 to 29, 1938, and was composed of four hundred and sixty-four men and women from all the major races of mankind and almost every nation under heaven. They came from Angola, the Congo, Liberia, Nigeria, Rhodesia, Sierra Leone, Tanganyika, South Africa; from China and Japan; from all parts of India itself, from Burma, Ceylon, Korea, Malaya, the Netherlands Indies, the

[1] *The World Mission of the Church*, Findings and Recommendations of the Meeting of the International Missionary Council, Tambaram, Madras, India, Dec. 12-29, 1938 (International Missionary Council, 2 Eaton Gate, London, 1939), Introduction, p. 7.

Philippine Islands, Siam, and Turkestan ; from Australia, New Zealand, and the Pacific Islands ; from several countries of South America, Argentina, Brazil, Colombia, Cuba, Mexico, Nicaragua, Peru, Porto Rico ; from Belgium, Denmark, France, Germany, Great Britain and Ireland, Latvia, Holland, Norway, Sweden, Switzerland ; from the Near East, Arabia, Bulgaria, Egypt, Iran, Palestine, Syria, Turkey ; from North America, Canada, and the United States.

The meeting included Bishops, Superintendents, Chairmen of Committees, Heads of Theological Colleges, Principals of colleges and schools, Presidents of Associations and Societies, Professors, Teachers, Missionaries, Pastors, Surgeons, Directors of various associations. The denominations appearing in the official list of members are most various : Church of England, of Scotland, and of many different countries ; Baptists, Bethelists, Congregationalists, Evangelicals, Lutherans, Methodists, Presbyterians, Quakers. The societies or organizations represented were likewise numerous : Bible Societies, the Young Men's Christian Association, the World Student Christian Federation, the Christian Endeavour Union, the Student Christian Association, etc.

Mr. Basil Matthews, in his book *Through Tragedy to Triumph*,[1] thinks 'that no other world gathering of leadership on any subject for any purpose had a full half of its representative members made up of nationals from the non-white peoples of the world'.

Such a meeting, so heterogeneous in its composition, is certainly notable, and worthy of the consideration of any impartial student of contemporary religious thought. As Buddhists, Catholics, Hindus, Muhammadans, Parsis, or even Agnostics, people may disagree profoundly with the standpoint of the meeting at Tambaram ; neverthe-

[1] London : Edinburgh House Press, 1939. Price 2s.

less the meeting did represent the thought of a considerable part of mankind, or its leaders, upon religious problems of to-day. It represented, however imperfectly, the outlook of a section of the human race which has been by no means uninfluential, and whose future influence may depend upon the orientations manifested at Tambaram. It marks, I think, if not a turning-point, at least a sharp curve in the development of non-Catholic Christianity, and herein lies its interest for the readers of the *New Review*.

The Desire for Unity

The most striking feature of the meeting was the obvious sense of the need of unity among the different denominations. The old basis upon which rested the divisions of the different denominations is recognized, at least implicitly, as insufficient to cope with modern developments. The Lutherans did not urge the Lutheran reason for separation from Rome, that is, justification by faith alone; the Methodists said nothing about their reason for disagreeing with the Church of England; the Presbyterians urged nothing against Episcopacy; the Quakers made no declarations about the 'inner Light', the Anglicans none about the Thirty-nine Articles or the Prayer Book. On the contrary, the following statement, made by 'the younger churches' was commended to the prayerful consideration of all the churches:

'During the discussion it became abundantly clear that the divisions of Christendom were seen in their worst light in the mission field. Instances were cited by the representatives of the younger churches of disgraceful competition, wasteful overlapping, and of groups and individuals turned away from the Church because of the divisions within. Disunion is both a stumbling-block to the faithful and a mockery to those without. . . . The representatives of the younger churches in this Section one and all gave expression to the passionate longing that

exists in all countries for visible union of the churches. They are aware of the fact of spiritual unity ; they record with great thankfulness all the signs of co-operation and understanding that are increasingly seen in various directions ; but they realize that this is not enough. *Visible and organic unity must be our goal*[1]. This, however, will require an honest study of those things in which churches have differences, a widespread teaching of the common church membership in things that make for union and venturesome sacrifices on the part of all. Such a union alone will remove the evils arising out of our divisions. . . . Loyalty, however, will forbid the younger churches going forward to consummate any union unless it receives the whole-hearted support and blessing of those through whom these churches have been planted. We are thus often torn between loyalty to our mother churches and loyalty to our ideal of union. We therefore appeal with all the fervour we possess to the missionary societies and boards and the responsible authorities of the older churches, to take this matter seriously to heart, to labour with the churches in the mission field to achieve this union, to support and encourage us in all our efforts to put an end to the scandalous effects of our divisions, and to lead us in the path of union—the union for which our Lord prayed, through which the world would indeed believe in the Divine Mission of the Son, our Lord Jesus Christ.'[2]

There were many echoes of this desire for unity throughout the proceedings of the meeting. Expressions of the need of unity and condemnations of disunion and of 'denominationalism' were frequent[3] ; but the immediate union which seemed to be envisaged as a practical possibility was not any doctrinal unity, nor even jurisdictional unity, but 'co-operation'. This was urged in matters like discipline with regard to marriage ; a planning of a mission field so that there should not be overlapping of effort ; a suppression of weaker theological or training colleges and their consolidation in larger regional Colleges or Universities ; a

[1] Italics mine. [2] *Report*, p. 155.
[3] Cf. pp. 27, 54, 98, 123, 152, 172, 177, etc.

'federation' of city churches, to avoid duplication of work, services, and various activities, such as clubs, libraries, poor relief, etc. ; more frequent visits between the older and the younger churches, the suggestion being made that clergymen of the younger churches might serve for a time in the older churches and that one from, say, India might serve for a time in Africa, etc. ; and lastly—an important point—co-operation in the matter of providing good Christian literature.

How far this sense of the need of consolidation and of unity will be carried into practical effect, is naturally a question that only time can solve ; but the emphasis given it in the meeting seemed to indicate a deep conviction that the churches cannot withstand the grave difficulties which face them in the modern world unless they actually attain a closer union of mind, heart, and effort.

The meeting itself appears to have been marked by the greatest friendliness and union among the members, even among the Chinese and Japanese, whose countries are at war. Mr. Matthews gives an instance which is a striking tribute to the Japanese Christians :

'The cold-blooded deliberate corruption of suffering Chinese by the seductive incitement of free gifts of heroin and other drugs by Japanese traffickers was discussed in the presence of Japanese Christians. When the incontrovertible facts emerged and it was urged that they should be made known, some of the Chinese at once demurred for fear of bringing retribution on their Japanese fellow-Christians. But the Japanese members eventually agreed among themselves that, whatever the cost, the facts should be brought into the daylight.'[1]

This action of the Japanese was a striking tribute to their confidence in their own Government's sense of justice ; and it is an action which will redound to the honour of Japan wherever it is told.

[1] *Through Tragedy to Triumph*, pp. 25-26.

Readiness For Martyrdom

The meeting was marked by an intense seriousness, indeed almost a sense of tragedy, as the title of Mr. Matthews' book indicates. The difficulties in the way were enumerated : the unchristian principles held and applied by the Russian Communists, certain Nazis, certain Japanese Shintoists, and by unbelieving industrialists and materialists. Mr. Matthews' condemnation of the myth of 'blood' is well stated :

> 'The myths of race, blood, soil, and class become objects of devotion and of ultimate loyalty ; while a cynical disregard of the sacredness of human personality, whether in mechanistic industry or the imperialistic exploitation of weaker peoples, is a complete denial of the Christian meaning of life. To try to build community on blood and soil, for instance, inevitably drives men to deny any ultimate rights to those of alien blood within their borders. Whereas we have generally accepted as a platitude the assertion of the Roman poet, "I regard nothing human as alien", the fanatical devotee of the racial myth must act on the principle, "I regard nothing alien as human". So we reach the logical basis for the cold-blooded persecution of alien minorities, notably the Jews.'[1]

Mr. Matthews alleges persecution, or at least hampering interference with purely religious activity, to exist in our day in Russia, Germany, Spain, Italy, Abyssinia, Rumania, Turkey, Chinese Turkestan, Korea, parts of South America and of tropical Africa, and in more than one Indian State. Doubtless the reasons for interference or 'persecution' are very different in these different countries, and men's judgments in each case might vary considerably ; but the meeting at Tambaram was so impressed with the question of the relation of the State to the Church that it envisaged martyrdom for some of its members in defence of the rights of God and of

[1] *Ibid.*, p. 33.

conscience, and stressed the necessity of other churches giving help in times of persecution :

'And this brings us to the Church's third and continuous aim, namely in all its relations with Government, and in all its decisions, to bear witness to its complete, ultimate loyalty to God, and to show forth the spirit of Christ, even if it involves suffering or martyrdom. . . . That the Church, if it is to be faithful to its Master, will be called upon increasingly in the coming days to suffer for its convictions, as it takes its stand against the unreasonable demands of the State, is a deduction from several converging lines of evidence.'[1]

Rights of Religious Freedom

The meeting at Tambaram formulated what it calls 'the minimum rights of religious freedom upon which the Church should insist'. These comprise at least the right

1. to assemble unhindered for public worship
2. to formulate its own creed
3. to have an adequate ministry
4. to determine its conditions of membership
5. to give religious instruction to its youth
6. to preach the Gospel publicly
7. to receive into its membership those who desire to join it.

Closely connected with these are the following which the Church should claim, such as the right

1. to carry on Christian service and missionary activity both at home and abroad
2. to organize local churches
3. to publish and circulate Christian literature
4. to hold property and to secure support for its work at home and abroad
5. to use the language of the people in worship and instruction
6. to co-operate and to unite with other churches at home and abroad

[1] *Report*, p. 150.

7. to have equality of treatment with majority religions

8. to have legal recognition for Christian marriages between nationals.[1]

EDUCATION

A subject which greatly exercised the meeting was education for the ministry. 'It is our conviction', they declare, 'that the present condition of theological education is one of the greatest weaknesses in the whole Christian enterprise,[2] and that no great improvement can be expected until churches and mission boards pay far greater attention to this work, particularly to the need for co-operative and united effort, and contribute more largely in funds and personnel in order that it may be effectively carried out.'[3] And again :

'Almost all the younger churches are dissatisfied with the present system of training for the ministry and with its results. In many reports received from different parts of the world, it is stated that there are ministers of poor standard of education, who are unable to win the respect of the laity and to lead the churches, that some are out of touch with the realities of life and the needs of their people, and are not distinguished by zeal for Christian service in the community. *From every field has come the conviction that a highly trained ministry is necessary for the well-being of the Church.*'[4]

The Council recommends a twofold system of education of ministers—theological *schools*, and theological *colleges ;* the former for the training of the ordinary pastoral ministry, the latter for more advanced training. In the theological schools, the requirements for admission

[1] *Report*, p. 147.

[2] By 'whole Christian enterprise' they mean the work of Protestants. The only reference to Catholics is the following : 'No reference is made in this report to the missions of the Roman Catholic Church. This is not due to any forgetfulness of the devoted lives of many missionaries belonging to that Church. Nor does it imply that we have no need to bear in mind the fact of their work. We would call attention to surveys of Roman Catholic missionary work which from time to time appear in the *International Review of Missions* published by this Council.'—*Report*, p. 35.

[3] *Report*, p. 85. [4] *Report*, p. 78. Italics mine.

would include a general education up to the standard of entrance to a university; one or two years' practical work in association with an experienced minister; teachers' training, where the conditions in the country permit; and then at least three, and where possible four or five, years in the theological school proper. A curriculum is suggested. In the theological *College*, the standard for admission should be higher, the range of studies wider, and opportunities given for advanced study, specialization, and research. 'One of the difficulties', they say, 'by which we are faced is the large number of small, isolated and ill-staffed institutions, in which the standard of work is inevitably low. It is our firm conviction that in almost every case theological training should not be attempted except on a co-operative basis, with a number of churches participating. Where churches desire to maintain a special tradition of doctrine or devotional life, we commend the plan which has been successfully adopted at Fort Hare in South Africa and in Canton, South China, where a single college with a single faculty is composed of a number of separate hostels founded and maintained by different churches. We urge that the churches should take immediate steps to amalgamate weak and unsatisfactory institutions, and aim at having a few really strong colleges and schools.'[1] Refresher courses for pastoral ministers are commended.

About the recommendations regarding ordinary education, space does not permit much reference except to the fact that they seem to envisage the possibility of radical measures in concentrating upon one or more educational institutions in key positions and the suppression of weaker institutions; they cast doubt upon the ability of the State to mould in any lasting way the spiritual aspirations of youth.

[1] *Report*, p. 83.

A Programme for Literature

Dr. Frank Laubach, who has invented new methods of teaching adults to read, put strongly before the meeting the question of providing literature for the ever-increasing number of people who are learning to read. In the next century probably one thousand million people now illiterate will become literate :

> 'The curve of literacy, which has been nearly stationary in Asia and Africa since the dawn of man, is now turning upward. The present trend of that curve indicates that we may expect within fifty years that five hundred million new readers will step out of the silent ranks of illiteracy. A hundred million more adults read to-day than twenty years ago.'[1]

It is indeed nothing short of a tragedy to teach people to read and then leave them with no full-blooded human literature in their own language, so that they are thrown back upon materialistic and sensational books and journalism. The Tambaram meeting gave considerable thought to the matter, and made several suggestions :

(a) offering remuneration to gifted people whose main duty is not writing but to whom supplementary income is necessary ;

(b) enlisting the enthusiasm and devotion of certain people who will write irrespective of remuneration ;

(c) painstaking cultivation of friendship and comradeship with promising young writers and affording them opportunity to work together in a spirit of freedom and co-operation ;

(d) the formation of a Christian Writer's Fellowship, and periodic conferences for Christian writers ;

(e) offering prizes for book-reviews, essays, and books ;

(f) more whole-hearted co-operation among publishing agencies and church and mission workers : 'If we

[1] Matthews, *op. cit.*, p. 69.

rely, in the main, on the usual lines—mail order, mediocre book-stores and agencies—then we shall continue to limp along.'

(g) a standing committee or central office in each area with a staff professionally qualified to deal with publishing, book-selling, printing problems, and distribution. These committees or offices 'would take steps to co-ordinate, and where necessary to unify, literature work in local language areas and keep in touch with overseas headquarters by regular exchange of ideas and plans'.

(h) attention to such bodies as the International Literature Committee for Africa, the Central Literature Committee for Muslims, and the Christian Literature agencies of Japan, China, India, Iran, and elsewhere; and a sharing of ideas, articles, pictures, etc., on a unified plan.[1]

Possibly these observations and recommendations may seem not to take account of the enormous complexity of the problems involved; but they undoubtedly call attention to a most grave matter, and one that should exercise the minds of all leaders in every country.

Relations of 'Older' and 'Younger' Churches

It is clear that the relations between the 'sending' churches and the indigenous churches were not free from difficulty. Mr. Matthews says:

'The Rev. S. S. Tema, a full-blooded African from the South, voiced with burning, almost harsh, conviction resentment against economic, political and even spiritual imperialism and arrogant racial discrimination on the part of considerable sections of the European Christian community. This, he showed, makes multitudes of Bantu Africans hostile to Christianity. . . . Well before the conference was ended, the non-whites of the Younger Churches at Madras felt the reality of their own fellowship

[1] *Report*, pp. 102-116.

with one another. One Indian student leader blurted out with friendly frankness : "I like my British friends. But here, for the first time, my heart goes out much more fully and freely to my Christian brothers from Siam and the Far East, the Netherlands Indies and Africa." '[1]

And Mr. Matthews makes the point that Christianity is not a tie that binds merely to Europe and America, but China to India, Africa to Japan, the Philippines to South Africa, and is a unifying force everywhere.

The meeting expressed the judgment that the 'older churches' had a definite need of the 'younger churches', mainly because the idea of a national church 'leads too easily to a serious limitation of vision', and because the 'most effective witness to-day in the West is often that of those who come with fresh vision and deep spirituality from the younger churches'.[2] Likewise, the leaders of the 'younger churches' expressed the judgment that the younger churches had a definite need of the older churches : for financial help, 'to make available the rich heritage and experience of older churches', and because of the universal character of the Church. It was clear that the leaders of the indigenous churches felt the need of both financial and spiritual support, but at the same time did not want that support to be made a means of denying 'self-government' or preventing 'the fullest possible development of the younger churches along indigenous lines'.[3] They admitted, and even emphasized, the continued need of missionaries from the older churches.

The question of the adaptation of Christianity to local art, architecture, music, and general *ethos* was much discussed, though it cannot be said that any very helpful concrete suggestions were made. Mr. Matthews points

[1] *Op. cit.*, pp. 25, 27. [2] *Report*, p. 170.
[3] *Report*, p. 171.

out that such adaptation, even in minor matters, often meets resistance on the part of native Christians.[1] He tells a story of a young African who put Christian words to traditional African songs, but found that the elders of the Church were hotly indignant and terribly hurt, and indeed was expelled by them. On the other hand, Miss Mina Soga, a Bantu African woman, said in a discussion at Madras :

'The African says to-day, we want to feel at home when we worship. South African buildings are always round thatched huts. The first time I went into a church it was built on the western pattern—and I said, I am in a foreign country. Then a Christian priest put up a round hut with a thatched roof, such as we Africans are accustomed to, and I was at home before God.'

The recommendations of the meeting upon this head may be reduced to the broad principle that the substance of Christianity must be maintained, but should be integrated into the history and cultural traditions of the various peoples. Beyond this, the recommendation was principally to further study of the matter, and a recommendation of the books *Each with His Own Brush*, by D. J. Fleming, and an article in the *International Review of Missions* by J. Prip-Möller on Missions and Architecture.

The Changing Social and Economic Order

Confusion and change, states the Report, are characteristic of the existing situation in the world ; and it

[1] Mr. Matthews has a remark with which I heartily agree : 'Has not the time come for a re-establishment of the beautiful word 'native' meaning natural to, belonging to one by right of birth ? Its disuse through the objection of peoples to it as a term expressing inferiority was natural. But the world-wide upsurge of national pride at least has this benefit within it, that all peoples are proud of and try to conserve what is best in their traditions. As Robert Bridges says :

> In rival tribute to surprise
> The world with native merchandise. . . .

We recall the story of that superb cricketer, Prince Ranjitsinhji (known to generations of British schoolboys as 'Ranji'), who writing from Britain to India said : "I have been chosen as a member of the All-England cricket team. I am the only Indian ; all the others are natives." ' (*Op. cit.*, p. 95)

instances the breaking up of the old relationships in family, class, tribal and national groups ; the movement toward cities, mines, and industrial areas ; secularization, rebellion against accepted moral standards, loss of responsibility for one's neighbour ; individualistic economy, commercialization of agriculture, decay of arts and crafts, a development dependent upon a competitive rather than a co-operative industrialization. In the scientific field capitalistic exploitation, political dominance, and religious prejudice are limiting the utility of science or even converting it into an agent of destruction instead of beneficence to man. Unless the moral development of man keeps pace with scientific advance, the powers which science confers may end in destroying man.

Again, space does not permit an enumeration of the recommendations. One might say that the attitude taken was to try to baptize modern advance in science and material civilization. One quotation, however, is interesting :

'It is not enough to say that if we change the individual we will of necessity change the social order. That is a half-truth. For the social order is not entirely made up of individuals now living. It is made up of inherited attitudes which have come down from generation to generation through customs, laws, institutions, and these exist in large measure independently of individuals now living. Change those individuals and you do not of necessity change the social order unless you organize those changed individuals into collective action in a wide-scale, frontal attack upon those corporate evils. Social change will come from individual change only when the content of social change is put within the concept and fact of individual change.'[1]

And Mr. Matthews adds : 'A surgeon, however inspired with devotion he may be, can only operate successfully if he has disciplined his mind and hand to

[1] *Report*, p. 127.

the task through years of study and experiment. Only on the same terms can the Church come to the healing of the nations. This points to the necessity for the development by the universal Church of what Dr. J. H. Oldham has called "functional groups". Their task would be, as servants of the universal Church, to focus the best available brains upon the task of accumulating the relevant knowledge and planning such lines of action as are feasible in face of concrete situations.'[1] He then refers to various international bodies which have done good service, such as the Industrial and Social Research Department of the International Missionary Council, which did such good work about the copper belt area in Africa and about economic support for the Church.

Reflections

It is needless to repeat that adherents of other religions will and must differ from much that is said or presupposed in the Report ; such difference, however, need not deter us from expressing a sense of the deep earnestness of the authors of the Tambaram Report, and an appreciation of their disinterested endeavours to benefit humanity. Much that is said is most wise and may be helpful to any leaders of any religion ; and as such we commend it.

Merely upon my own authority, I venture, in no captious spirit, upon three considerations :

First, the Report, in spite of many references to God's activity, leaves an impression of a certain *worldliness*. It is difficult to justify this impression in detail, but the Statement presented by the Chairman of the German Delegation referred to an aspect of Christianity which the Report had almost neglected, namely the fact that Christ

[1] *Op. cit.*, p. 53.

is the Judge of the Living and the Dead. The Report left upon my mind the impression that the life of a Christian lies wholly in this world, that there was inadequate insistence upon the life to come, and a lack of emphasis upon the work of saving souls. I hasten to add that the scope of the meeting, the necessity for dealing with practical problems, the fact that the deeper spirituality may have been presupposed, and more than one condemnation of worldliness and insistence upon penitence and humility, must be taken into account; but even all this done, I cannot avoid an impression of undue insistence upon the temporal and the practical.

Second, the intellectual basis of religion seemed to be insufficiently stressed. For united work, the first requirement is intellectual agreement; and though good feeling, common trust in a Saviour, and charity may do much, still they cannot in the long run maintain the coherence of action which is based upon similar intellectual convictions. Emotion cannot take the place of thought, and feeling cannot for long supply the want of well-reasoned intellectual convictions.

For this reason it is regrettable that the Tambaram meeting reaffirmed the old Protestant doctrine of the nature of faith, placed the act of belief prior to intellectual conviction, and failed in a unique opportunity to declare the need of clear thinking in religion.[1]

Probably the diverse religious convictions of the various members were an obstacle to this; and perhaps also the feeling that the World Conference at Edinburgh had as its task the more theoretical aspects of religion. Even so, it is a pity that the Tambaram meeting failed to insist that unity of action demands unity of thought, and leaves an impression of skirting carefully round questions upon which the members might have disagreed,

[1] *Report*, p. 24.

such as the place of the Sacraments in Christianity, the necessity of ordination for the ministry, the obligation of the Creeds and formularies of Faith.

Lastly, the question of *authority* in religious matters was entirely burked. Indeed, the authority of the Report itself is questionable, as we are nowhere told that the various reports of the sections commanded the assent even of all the members of the sections, much less of the whole meeting. But more fundamental is the question : By what authority do you proclaim that this mode of life, these practices, this organization into a body, this submission to a teaching minister is necessary for adherents of other religions ? Whence came your commission ? How do you establish that you are truly sent by God ? If the Christian Church is one, and is an organization, who determines what that organization is to be ?

Probably the members of the meeting would answer that the Spirit of God guides the Church, in His own ways, in all such matters, and that in each case the testimony of conscience gives warrant for the action taken. To pursue the matter would appear too like controversy, which is far from my purpose ; I mention the question because it is fundamental to any religious organization which claims to be world-wide.

This said, I repeat that the Report may be read with profit by leaders of all religions ; and I add that there will not be wanting prayers that the desire for religious unity so often expressed by the meeting may be fulfilled to the greater good of mankind.

Kandy.

CHANGILI

By J. NEROTH

THE sun had only just climbed down from the meridian. But on the vast plain where the huge pandal was erected it was still cool, for six hours of a blazing June sun had not yet dried up the water which last night's heavy rain had poured down. Here and there the afternoon sunlight could be seen still lacquering the scattered puddles. There were not more than three hours now for the great concert to begin.

Hardly a furlong from the pandal stood the country palace of the Rajah, in white stillness amidst a mass of green. From his room the old Rajah watched with pleased eyes the crowds that were already assembling on the plain, while in another room sat his son with his young bride. This evening's concert was in celebration of their recent wedding. The place for the concert was wisely chosen ; for the Rajah knew that a musical performance in which all the popular singers were going to take part was sure to attract immense crowds, besides almost all the invited guests. And if the concert was held within the palace grounds, none but the guests could be admitted. But here in the open air, the crowds could quietly squat down and listen to the music, perhaps with far more comfort than the special guests sitting within the shed.

Now that evening was at hand, the ever increasing crowd swelled—and the Rajah's men and Boy Scouts

had a job to hold them back with ropes and bamboos without giving offence. They experienced no small difficulty in keeping a way open for the guests who now started arriving in shiny cars. The crowd did not care much to see who these officials and men of wealth were as they got out of their cars and walked up to the pandal with an air of self-conscious dignity. They impatiently waited only for the arrival of their favourite musicians, and most of them would be here this evening. But they would never have assembled in their thousands if the concert had not included the greatest musician of all—the famous Kumbakonam Sastrigal.

Another hour went by, and the crowds grew larger and pressed more and more towards the pandal. Then there were cheers and a clapping of hands. The musicians had arrived. The crowd watched them with pleasure, as one by one they walked up to the entrance of the pandal, each followed by his accompanists. But the great Sastrigal was not among them. A murmur of discontent arose from the crowd. They began to speculate openly :

'Didn't I say it was impossible to get him ?'

'But the programme includes him—he must have promised to come.'

'Not necessarily. They always include a very big name to make the programme attractive, and then at the eleventh hour they give some excuse that something unforeseen has happened and the man couldn't come ! Simple cheating I call it !'

'But the Rajah needn't resort to such cheap tricks. He's wealthy enough to pay even the famous Kumbakonam Sastrigal.'

'The Sastrigal does not need the Rajah's money. He's wealthy enough as he is. What does he care for a Rajah ?'

Suddenly there was a hush. And then loud, ringing cheers. The Scouts held back the crowds with entreaties and extended arms.

A huge, shining car rolled up to the entrance. A man of medium height and grey hair stepped out. He wore no shirt. He wore a folded silk *veshti* with gold-thread border, and the upper part of his body was bare but for the clean white sacred thread reaching down to his thigh. His lips were red from chewing *pân*. The crowd stood tip-toe and watched him with craning necks, as he smiled and bowing received their thundering ovations.

It was Kumbakonam Sastrigal, the famous singer.

It was not without good reason that the crowd had doubted the chance of his coming. For the past few years he had never appeared before a private audience, though Rajahs and zemindars would often tempt him with huge fees. He had no need of them. He had amassed a great fortune, and his fame was secure.

The general public admired him as only a wonderfully fine singer, but every earnest student of South Indian music knew that he was also a composer of genius. And it was to the creation of music that he was now devoting most of his time. The only other thing that claimed his interest was his *Sangîta Vidyâlaya*, the School of Music where he himself taught a few talented pupils and inspired them to bring out the best that was in them. No one who wasn't a born musician was ever admitted to this School, whose reputation was such that every student in it was looked upon by the public as a coming musician.

It was therefore something of a surprise that the great singer had broken his rule in accepting the Rajah's engagement. What induced him was, of course, not the Rajah's money but gratitude for the help he had received

when, at the beginning of his career, he was struggling to give a new orientation to Tamil music.

Daylight waned. The sky was streaked with purple and red. From within the pandal came the clapping of hands. The concert had begun.

Some one had started with a *Bhairavi.* The crowd listened for some time.

'Very good, this—who's he ?'

'Kadakavoor Sundaram. Isn't he fine ?'

'Very fine. But when's the Master going to sing ?'

'Perhaps he's next.'

A thin applause marked the close of Kadakavoor Sundaram's *Bhairavi.* There followed a moment of tense silence. Then, loud cheering from the pandal, and the crowd knew that the Master had started. Ah, yes, that clear, melodious voice, capable of infinite modulation, could never be mistaken. It was the *vistaram* of one of his own pieces in the *Kalyâṇi* râga. Silence fell on the crowd. Spell-bound, they listened, as the singer got into his form and exquisite music floated out of the pandal and for a brief moment lingered in the cool air, as though unwilling to melt away at last in the dying twilight. The crowd woke up from their spell only when thundering applause rang out in the pandal, followed by loud shouts of 'Encore ! Encore !'

'How wonderful ! Still the prince of singers ! . . . . Wonderful ! . . . . Wonderful !'—the echo of admiration went through the whole crowd.

No one in that vast crowd listened to this rich music with greater thrill than a young boy. They had even failed to notice him. For he was standing only at the outermost fringe of the crowd, even a few feet away from it ! He wouldn't have been tolerated had he dared approach any nearer. He was only a pariah boy.

His name was Changili, and he was barely sixteen years old. Young Changili had walked nearly twenty-seven miles to come here ; he was soaked in last night's heavy rain and then dried in to-day's merciless sun. He could get nothing but water on the way to quench his thirst, and wild fruits from wayside bushes to relieve his hunger. But he did not mind the privations of the body. All that he wanted was to get here in time to listen to the great Sastrigal. And he wanted also to be blessed with a close *darśan* of the man he had always worshipped from afar. To Changili no suffering seemed too much for that. What torture had he not endured in the past for the sake of music ?

It was as if through an error of destiny this boy, who loved nothing on earth better than music, was born in a poor pariah home. When barely two years old, the few ungrammatical sentences he spoke came out of him in the form of unconscious songs. At four he could imitate any tune and compose little pieces of his own. A dreamy little boy, he would often sit in the dark and listen to sounds that nobody else could hear. The wind on starlit nights and the splash of the dark waters of the river in front of his hut would thrill him in a mysterious way, and then he could sing and sing. Sweet music flowed out of him—he didn't know how. When he was seven years old, there was no song he heard that he couldn't sing better. The consciousness was then born in him that his destiny was to be a great musician.

Knowledge came to Changili's father, too, that something was wrong with his boy ! As a little kid, Changili the musician was amusing enough. But a grown-up pariah musician was a different matter. Changili's father simply couldn't imagine such a thing. Who had ever heard of a pariah *bhâgavatar* ?

'Son, don't forget you are a pariah', his father would remind him. 'And you've got to follow a pariah's profession. Ours is the art of slaughter, and you can't go on singing while killing!' He would laugh out, amused by his own wit. 'The animals' death-cries will drown all your little songs! It may be all right for our caste masters who have little hard work to do and can afford to sing away all their lives!'

Young Changili would obediently listen to this paternal advice, but deep in his heart he felt that somehow it didn't apply to him. He had often regretted that he had turned out an exception, to the disappointment of his father; but what could he do? He was what he was! Still, he did whatever his father wanted him to do, and he honestly tried to follow the profession his caste decreed for him. But he soon became aware that he couldn't do killing with any pleasure. Basket-making was perhaps better, but he could not put his heart even into this. There was only one thing he really loved—music!

Changili's drunken father at last attempted to stamp the music stuff out of the boy by foul abuse and merciless beating. But its only effect on Changili was to make him run away from home. He was rather sorry to leave his poor ailing mother, the only soul on earth who sympathized with her son's aspirations. She was indeed sorry that he was no good at the profession of his caste, but she loved him and only wanted to see him happy. And if music alone could make Changili happy, well, she wouldn't stand between Changili and music!

Changili wandered about the country listening to many a famous musician, and he felt proud in his heart that he could rival most of them even at their favourite songs. The only thing he felt he lacked was the techni-

cal perfection of some of them. Sometimes idle crowds would listen to him and throw him a few pies ; but they would never take him seriously as a musician. Could a pariah ever be a great musician ? When Changili told people that his one ambition was to be a great singer and create his own music, they simply laughed at him.

'A pariah *bhâgavatar* ! Ha, ha, fine idea indeed !'—some would jeer.

'This is Kaliyuga ! Small wonder a pariah aspires to be a *bhâgavatar* !'—the orthodox would sneer and protest.

But once in a while a sympathetic man would listen to Changili's songs and honestly admit : 'If only the boy could get proper training, he's sure to turn out a great musician—pariah or no pariah !'

That had been the burning desire of Changili, too. If only he could get some training ! He had heard of the famous Sastrigal, and of his *Sangîta Vidyâlaya.* But how could he, an untouchable of untouchables, ever hope to be able to sit at the feet of so famous a master ? Kumbakonam Sastrigal was a twice-born of twice-borns. Even the mere shadow of Changili would pollute so high a Brahman ! Oh, why was he born a pariah ?

Sastrigal was now singing an *encore.* It was even better than his first song. The great Master appeared to outdo even himself. His voice was now magnificent. The extraordinarily rich quality of its tone seemed to be no mortal's. It was as though the very goddess of music were singing through the mouth of a man.

And no one listened to him with greater appreciation than the young pariah. Standing alone, with his young face eager and absorbed, his glowing dark eyes alight, his lips slightly parted, he drank in the music with a thrill of ecstasy which only one possessed with the very

spirit of music can experience. Thundering applause greeted the close of it, and from the vast crowd, hitherto hushed to silence, arose a murmur of appreciative comment. A proudly pleased Rajah glanced at the medals and presents waiting ready for the man who had earned for him the gratitude of thousands.

Suddenly, from a private side-door of the pandal, the figure of a man came out, unnoticed by the crowd. The figure appeared to be anxious to get away from the pandal into the solitude of the green meadow. It was the great Sastrigal. He had managed to slip out without the knowledge of any one except his accompanists and chosen disciples. And they would be the last to follow him. For they knew how he wanted to be left severely alone now. Though their Master kept the reason for this a personal secret, they had half guessed it. The great musician was overcome by his own music! It had happened often before when he was at his best and sang to his heart's content. Then he would feel the need to go out, seek some solitary spot, and give vent to his overpowered emotions. It was one of the penalties he had to pay for his great gift.

Twilight had already given place to night. In the misty blue sky a pale young moon was slowly rising. A light wind blew, and the tall grass in the plain fluttered in it. The musician walked on. And as he walked he was tousling his dishevelled hair, now with his right hand, now with his left, to work off his fine fever. When his feet got wet in the rain-puddles scattered along the meadow and his eyes were cooled by the sight of the green open spaces, he felt himself getting back to normal. He turned round to return to the pandal, when he heard a pleading voice by his side :

'Nainar ! O Nainar !'

Sastrigal stopped. A jet-black boy was standing a few paces away from him, hesitating, as though afraid to come nearer.

'A beggar ?' was the first half-formed thought in Sastrigal's mind. Suddenly he dismissed it, as his eyes took in more fully the dreamy-bright black eyes of the boy and his noble forehead framed in thick, matted, curly hair.

'What do you want, my boy ?' asked the great musician in a kind but somewhat puzzled tone.

'I—I—love music', the boy stammered. 'But I am only—only a pariah.'

Sastrigal didn't catch the words properly. He was still studying that young profile with a wrinkle of concentration between his brows, and wondering if he was at last seeing in that face what he had looked for in vain in the youngsters that thronged to him from every part of the country for the privilege of being his disciples.

'Come near, boy', he said invitingly. 'What did you say about music—you—?'

'I—I love music. I desire to be a great musician', answered Changili, his embarrassment rather increasing on being invited to approach the great Brahman musician. 'Oh, Nainar, I've always been a great admirer of your music and have desired to become one of your disciples. But I'm only a pariah, and nobody. . . .'

'Oh, never mind !' said Sastrigal, testily, vexed by the boy's allusion to caste when talking about the divine subject of music. 'But can you really sing ?'

'O yes, Nainar', said Changili with an excited, fluttering heart. 'I *can* sing. May I ? Will you hear me now—here ?'

'Good. Let me hear you now', said Sastrigal, forgetting that he couldn't afford to stay out long, since

thousands were eagerly awaiting him. He looked for a place to sit on. His eyes caught the stump of a large tree. He walked up to it and sat down.

'Now, sing', he said, closing his eyes and crossing his arms over his chest. 'Sing whatever you like.'

The boy started to sing a *Thyagaraj Kirthan.*

Sastrigal hadn't to listen long to realize that he had never before heard a voice so clear and pure. The quality of its tone was so richly melodious, and the boy's control of the râga so amazingly perfect that the great musician at once knew that he had come upon a great musical genius. Then, as the liquid notes trembled upon the air and their soft waves floated away, Sastrigal sat with a thrill of appreciation and wonder at his own good fortune in having so accidentally made a great discovery.

The boy was no more nervous now. He knew he sang well, and that the great man was pleased. 'Shall I sing another ?' he asked.

It was only then that Sastrigal opened his eyes and looked at the boy with grateful admiration.

'No need !' he said. 'What you sang is more than enough for any one who knows what music is to see that you are going to be one of the greatest musicians of this country. Oh, this country of undiscovered talents !' he sighed. 'What's your name ?'

'Changili', said the boy. 'I am only a pariah. I . . . .'

'O my dear boy !' said Sastrigal, warmly extending his hands and embracing Changili. 'Music knows no pariah or brahman. Sarasvati recognizes no caste among her true devotees. You are blessed by her, and no earthly power can keep back the beloved of the goddess !' Then gently he caressed the boy's head, his fingers lovingly smoothing down Changili's matted locks, as though it was to be the external symbol of some *śuddhi*

ritual by which the great man hoped to wash away from Changili the pathetic consciousness of his caste inferiority. 'You desired to be my disciple ? Well, Changili, there's very little I can teach you. Still, if you desire it, from this day you are my first disciple.'

Changili was thrilled. His face glowed and his eyes shone under so generous and flattering an appreciation. His overflowing heart made his voice a little husky when he said :

'How can I thank you enough, oh, my Master ? My mother will be so happy !'

With a smile, Sastrigal's hand again went up to caress the unkempt locks of his new disciple. 'So you've got your mother, Changili ?' he said. 'She's a blessed woman to have given birth to you.'

Then he listened to the boy's family history, his bitter struggle against ignorance and bigotry, and his heroic endurance of all ignominy in order to keep alive the divine gift in him. Sastrigal's hand was still caressing the loved hair of poor Changili when suddenly he remembered that he had forgotten all about a rich Rajah and his guests. With a start he got up. 'Come to Kumbakonam as soon as you can,' he said to Changili. 'And tell your mother you've already become Sastrigal's beloved disciple.'

Quickly he walked away ; the young outcaste's eyes were filling with tears.

Alleppey.

FEDERALISM OR PARAMOUNTCY

The Choice before the Princes

By M. RUTHNASWAMY

THE recent *démarche* of the Princes at their Bombay Conference of June last makes one wonder whether the Princes or their representatives when they so enthusiastically welcomed and insisted on Federation at the first London Round Table Conference six years ago, had any idea of the implications of federation. And this is not the first time they have shown a desire to recede from the position they took up then.

The substance of their grievance against the Draft Instrument of Accession is twofold: first, that their sovereignty will be unduly reduced and that their Treaty-rights will not be adequately safeguarded; and, secondly, that their revenues are liable to be diminished. These fears seem to arise from a naïve appreciation of the implications of federation. Every federation involves the reduction of the sovereignty of each of its units. And every federation is founded on the division and allocation of sources of revenue. No unit of a federation can expect to be as sovereign after federation as before or to command the same sources of revenue as before, just as it will not be called upon to incur the same expenditure as before. A little more knowledge of history and a little less legalistic advice and interpretation would have helped the Princes to come to sound decisions on a matter that is charged with importance not only for them and their States but also for India.

The history of federation offers an excuse, though not a reason, for the Princes' doubts and hesitancy. For it was not without an effort and not before much argument and persuasion that federations have been formed anywhere. Alike in Switzerland, in the U. S. A., and in the British Dominions the federal idea and constitution was not born without pains. In Switzerland, apart from the fact that it took centuries for Confederation to be transformed into Federation, even when federation was finally decided on in 1848, it was only after some further time that some of the most important principles of federation were accepted by the people. For instance, the constitution of 1848 had left much liberty to the cantons in the field of military organization, and military organization became centralized only much later. Similarly in regard to religious as well as economic policy federal legislation became dominant only by the time of the revision of 1870. In the U. S. A., federalism won the battle only after months of wearisome discussion at the Constitutional Conventions of Philadelphia. Till 1866 when the issue was settled by war, the North and the South suspected each other of deriving most benefit from federation. Nor was the battle for federation less long-drawn in Canada and Australia. It was not without reluctance and compromise that federalism was enacted. The Princes, therefore, have reasons for their alarums and excursions in regard to federation. But they have no reason for their behaviour. For there is the whole history of federation to show them that once they have agreed to federation there is need for giving and taking, for compromise, for striking a balance between advantages and disadvantages and enjoying the mean profit.

What is their objection to federation ? It is that their sovereignty will be reduced. This attitude is hardly

fair to the Government of India Act. One of the objections to the federal system framed in the Act raised by critics in British India is that the States get undue privileges and rights such as are not given to constituent units in other federations. The 'weightage' given to them in the federal legislature ; the right given to them of choosing the subjects beyond a minimum of 49 on which the federal legislature can make laws binding on the States ; the choice given to them even within the minimum, provided it does not defeat the objects of federation ; the provision for the administration of federal laws in the States by State authorities ; the retention by the maritime States of part of the revenue derived from customs duties levied at their ports—these and other deviations from the more usual federal system ought to show the Princes how much has been done to make their sovereignty compatible with federation.

And what is this sovereignty of which they make so much ? Is it greater than that of the States which united to form the U. S. A. ? They were independent, enjoying full rights of sovereignty—the right to make war or peace, to send and receive ambassadors, to levy customs duties on the goods of each other and of foreign States, to have their own armies and navies. Is their sovereignty greater than that of Saxony or Bavaria before they joined the German federation ? And what is sovereignty under Federalism ? No one is fully sovereign in a federal State. The sovereignty of the units is limited by the sovereignty of the Federation, and the sovereignty of the Federation is limited by the sovereignty of the States. The Princes might derive consolation from Dicey's view that

'every legislative assembly existing under a federal constitution is merely a subordinate law-making body where laws are of the

nature of bye-laws, valid whilst within the authority conferred upon it by the constitution, but invalid or unconstitutional if they go beyond the limits of such authority'.

Federalism will not bring about any substantial modification of the sovereignty the States already possess. They will still be autonomous in regard to internal government. The Federation will not interfere with their internal legislation, administration, and judicial organization. But as they become parts of a larger State, they will have to submit to the legislation and administration organized by this larger State and directed, not against them in particular, but towards the welfare of the whole. This is no doubt a further limitation of their sovereignty. But it is not fundamental—there will be a difference in degree, not in kind.

And the Princes might remember that the whole theory of sovereignty has changed in recent times—even while they have been worrying themselves over the future of their sovereignty. Time was when people believed in the absolute sovereignty of the State. But that theory is almost universally rejected now both in the schools and in practice. Law, either national or international, is no longer considered to be an arbitrary decision of the will of the State : it is called for and made by the social facts which constitute the basis of law. Sovereignty has come to be looked upon, not as a thing in itself, as the Hegelians claimed, but as a function of social life. The sovereignty of a State is now thought to depend on the social service it is able to render. A great French jurist, Le Fur, has justified the sovereignty of the Papacy by the service it renders the world. And if the Princes want to preserve their sovereignty in its essentials, they must rely, not on parchment or Instruments of Accession, not even on amendments to the Government of India Act, but on

the service they render their States and India. And Federalism offers them such opportunities for service as they have not known so far.

The alternative to Federalism is the continuance of Paramountcy. For the last ten years we have listened so often to princely denunciation of Paramountcy that one finds it difficult to believe that the Princes are willing to continue to live under its regime. They got eminent counsel to give an opinion denouncing the one-sided and interfering manner in which Paramountcy had been used, and placed that opinion before the Indian States Enquiry Committee of 1928-1929. Books by the dozen have been written to spread this view. The Indian States Enquiry Committee have laid down the principle, adopted by the Government, that 'Paramountcy must remain paramount'. They have refused to accept the theory put forward by the Princes' learned counsel from England, that the relations between the States and the Crown form 'contractual relationship' involving certain defined mutual rights and obligations beyond which the Paramount power cannot go. The Princes themselves and through their spokesmen have time and again deplored the vague, uncertain, ill-defined, extensive powers which have been used by the Paramount Power in regard to the internal administration of their States. Imposition of unwanted standards of administration, interference with succession, deposition have been cited as undue use of Paramountcy. Treaties, upon which they set such store when they are asked to enter federation, have been treated, so one of the books written in their defence says, as 'scraps of paper'. And it is in this Valley of Humiliation they would remain as a possible escape from what they consider to be the Slough of Despond of Federalism.

For Paramountcy is the only alternative to Federalism. The States that do not enter federation at all will in regard to all matters of government continue to be under the regime of Paramountcy. The States that enter federation will, in regard to the 49 or so subjects of administration on which they agree to federate, be free from the attentions of Paramountcy. The Joint Committee of the Lords and the Commons on Indian Constitutional Reform, upon whose report the Government of India Act has been based, pronouncements of Sir Samuel Hoare, and the Government of India Act have made it plain that Paramountcy shall not apply in respect of the subjects on which the States agree to federate. These subjects constitute some of the most important subjects of national administration. The other ten subjects on which their accession to federation need not depend yet include such subjects as jurisdiction and powers of all courts except the Federal Court, establishment of standards of weight, migration within India, so that they might be persuaded to join in regard to these. Only certain taxes and duties, like the taxes on income other than agricultural income, they might like to keep for themselves. But would they prefer the jurisdiction of Paramountcy to the sovereignty of a Federal Legislature from which at least they might expect grants-in-aid or subventions? And if they federate in regard to the concurrent list of subjects, the area of the activity of Paramountcy might be still further restricted.

Paramountcy will remain in regard to the purely internal subjects of administration. But that will be used as a sanction of good government—not as a policy of relationship between the States and the Crown. And Paramountcy will be used as a sanction for the obedience of the States to federal legislative and execu-

tive authority in regard to the subjects on which they federate—as was acknowledged by Sir Samuel Hoare and other men in authority during the discussions on the Government of Ind Act. If Paramountcy is to disappear as a sanction of internal good government, the Princes must create an alternative sanction. The Indian States Enquiry Committee suggested that intervention of the Paramount Power has been found necessary to ensure good government, and there is more than a hint that if good government were ensured by the conduct of the Prince and by his satisfaction of popular demands for a change in the system of government, intervention by the Paramount Power would not be necessary. Historically, Paramountcy came in as a sanction of good government in the States when that other sanction, popular resistance, had been eliminated by the guarantee given by the Paramount Power against rebellion or insurrection. And if Paramountcy as a sanction in federal government is to disappear, it can only be by the Princes and their Governments accepting the sovereignty of the federal Government, as more autonomous and more independent States than themselves have heretofore done.

Federal sovereignty will displace Paramountcy. It will be sovereignty higher than their own in regard to a few matters of national importance. But, unlike the sovereignty of Paramountcy, it will be bound by law, discussed *coram publico*, and asserted on the strength of federal needs and in the interests of national security and welfare.

Madras.

SOME RECENT BOOKS

ANCIENT INDIA

Ancient India. By Dr. T. L. Shah. Vols. I and II. *Baroda : Shashikant, 1938.*

These two volumes represent the results of Dr. T. L. Shah's searching study of the history of Ancient India during the thousand years after 900 B. C. 'A Thousand Years of Indian History', or 'The Jain Period of Indian History' might be a more suitable title of the book. In the early stages of scientific research in ancient Indian history, it was a fashion with Indian scholars to begin from Alexander's invasion and speak of the Buddhistic period, on the fanciful assumption that Asoka, the Mauryan Emperor, was a Buddhist. Even Dr. Shah has not escaped this error. Long ago I pointed out in my *Mauryan Polity* that Chandragupta Maurya could not have been a Jaina nor Asoka a Bauddha. These are problems of much significance, and have been raised in the book under review almost from a Jaina point of view, if I may say so. With a bias for a Jaina period of Indian history, Dr. Shah approaches his study with a wealth of material, chiefly based on Jaina scriptures, which have not been as much exploited and critically used as the Buddhist and Brahmanical books. In propounding new theories, Dr. Shah is not unaware of the criticisms that may be levelled against him. But he justifies himself by saying that his search after materials has led him to some conclusions which he believes to be true.

It may be interesting to examine the main planks of the thesis which Dr. Shah endeavours to establish in these two volumes. First, reliable history of Ancient India begins in 900 B. C. If the Puranas could be relied upon for purposes of chronology—and there is no reason why they should not—the political history of India goes further back. According to Pargiter, the Bṛhadrathas (thirty-two kings) ruled over Kasi for a thousand years, and tradition says that the thirty-second king was defeated by Sisunaga who founded a dynasty called after him. The author of the volumes under review would put this Sisunaga's rule from 805 to 745 B. C. and assign the end of the dynasty to 472 B. C., the last king being Munda. From this date to 372 B. C. the Nandas, who are called the Junior or Smaller Naga dynasty, are said to have reigned from Magadha. Incidentally the contemporary dynasties of Kosala, Vatsa, Kalinga, and Avanti are examined in regard to the age of the different kings and the principal events of their reigns.

In Part I, after a brief account of the life of the people, the author proceeds to examine the sixteen kingdoms flourishing at that time. But more interesting is Part II, with six chapters,

three dealing with the Sisunaga dynasty, and three with the Nandas. According to Dr. Shah, Jain books say that Prasenajit, the fifth king of the line, was succeeded by Srenik, and the date of his accession is put down as 580 B. C. Working on these estimates, which are not conclusively proved, he assigns 472 B. C. for the foundation of the Nanda dynasty, and 372 B. C. for the Maurya. Bimbisara is another name for Srenik who is said to have built Rajagṛha. This king is claimed as a Buddhist by Buddhists and as a Jaina by Jainas. The argument that Buddhism was established after 564 B. C. and that Bimbisara could therefore not have embraced that faith, cannot be easily accepted.

With all deference to the learned author, we are not convinced that Jainism attained the status of a State religion centuries before Mahavira. Believing as I do in the value of tradition as a source of history, it is difficult to accept the theory that there was a separate Jaina faith before Mahavira. One may agree that germs of that faith might have been sown by the early Tirthankaras like Parsvanatha. But it must have attained maturity ages after. So the truth seems to be that Bimbisara was neither a Buddhist nor a Jaina, but a follower of the established faith. For several centuries following the Buddha and Mahavira, the terms 'Buddhists' and 'Jains' meant only the order of monks, the lay followers being Hindus. Distinctions between Buddhists, Brahmans, and Jains were not sharp and clear. In one and the same family the father might follow one creed, the son the second, and the daughter the third. Sectarianism was a thing of the future.

Referring to the religion of the Nandas, the author observes that the kings of the Sisunaga dynasty were Jains, and since the Nandas were a branch of this dynasty, they too must have been Jains. The evidence adduced in favour of this, however, still leaves the question open. The discussion centring round Kalasoka and Dharmasoka is interesting, and the author is inclined to view Mahapadma as Dharmasoka, and Mahananda as Kalasoka, against the evidence of the Puranas.

In the second volume Dr. Shah contends that Sandracottus, who was met by Alexander the Great, was not Chandragupta Maurya but should be identified with Asoka, that the Rock and Pillar Edicts of Asoka are not Asoka's but those of his grandson Priyadarsin, and that this Priyadarsin was an adherent of the Jaina faith. He concludes that all the members of this dynasty except Asoka were Jains. This is not the first time that the identification of Sandracottus with Chandragupta is called in question. But sober research has established that it is not possible to accept the date assigned to Chandragupta. With regard to his religion, no fresh light is thrown except the old hackneyed support of the Sravana Belgola inscriptions and the almost modern Kanarese literature. The inscriptions are separated from Chandragupta by a thousand years and cannot be seriously taken as a first-rate document. Granting this, one yet fails to see a reference to Chandragupta Maurya as such.

It is difficult to make Bhadrabahu a contemporary of Chandragupta unless we twist the accepted dates. The story about Chanakya is interesting, but fails to convince a reader of his adherence to the Jaina faith. The evidence of the *Arthasastra* is decidedly against the theory that the first Mauryan Emperor was a Jain. If Dr. Shah would transfer all the Rock and Pillar inscriptions so far attributed to Asoka to Priyadarsin, his grandson, how would he get over the Maski edict where the very name 'Asoka' is mentioned? But an ingenious explanation is offered as follows: 'There is a blank space after Asokasa, and this space is meant for *Napta*, and this has been omitted owing to his reverence for his grandfather.' Granting for the sake of argument that these inscriptions belong to Asoka's grandson Priyadarsin, a critical study of these documents, also attempted in the second volume, leaves one with the impression that their author was a follower of the Brahmanical faith.

In this connexion Dr. Shah undertakes a detailed study of the coins relevant to the period, and cites their evidence in support of his theory, basing himself on the different religious signs marked on them. Even according to him there are points where evidence is wanting and further research is required. The second volume practically ends with the decline of the Mauryan Empire and its results. Special features of the two volumes are dynastic lists in chronological order, a number of striking illustrations, and a useful index.

The two volumes show much industry and wealth of material —literature, epigraphy, and numismatics. The author is not an historian by profession, but he has made this study his own. Many may not agree with all his views, but these views are strikingly original and need careful consideration before they are accepted or rejected.

Madras. *V. R. R. Dikshitar.*

LENIN THE MAN

Lenin. By Christopher Hollis. Pp. 285. *London: Longmans, 1938.* Price 10*s.* 6*d.*

Lenin is the type of the professional revolutionary, and in the course of his long exile he came to dominate 'a very conspiratorial and solid nucleus of professional revolutionaries', as he described his group. He grew up in a revolutionary atmosphere in the days when the Black Redistribution group, the People's Liberty Gang, the anarchists, and nihilists, and other groups were growing on the Tsarist political body like ever recurring and ever growing carbuncles; their aims were chaotic, their members had nothing proletarian about them, but they were terribly in earnest; they fancied that once the Tsar disappeared, Russia would automatically change into a new Eden.

Lenin was a handsome boy of eleven when the first bomb thrown at the Tsar made him gape at the realities of political

life. He was soon brought into closer touch with political tragedies. His elder brother, Alexander, was involved in a new plot against Alexander III ; Alexander Ulianov publicly confessed his guilt and gloried in it. 'Terror', he said, 'is the sole form of defence left to a minority, strong only in spiritual force and in the consciousness of rightness against the consciousness of physical force of the majority.' This was a challenge to democracy as well as to autocracy which would be inherited and treasured up by the younger brother. Alexander was condemned and executed. This sealed Lenin's vocation ; he would take to the profession of a revolutionary, satisfied with a mere pittance, ready for exile, but tireless in his rebellious mission.

All his biographers agree that Lenin's story is really a blood feud. This appears to be the only way to explain his character, his warm-hearted regard for his family, and his hatred of Tsarist society. In his later life he will be ruthless, remorseless, coldly methodical in his killing of enemies ; he did not romance about minorities like his elder brother, he was merely removing obstacles with the heartless logic of arithmetical solutions. But all the time he kept red-hot in his mind the shame of Alexander, and remained childishly fond of his old mother. He was in the habit of ascribing the basest motives to the most fervent revolutionary who ventured to oppose any of his suggestions, but he fondled his dear Mummie till the end. He was inhuman towards outsiders, but extremely human to his family, 'a model son, a model husband, a model brother'.

His final triumph had something of luck about it. He got the better of Trotsky because he managed to reach Russia before his rival who was delayed by the English military authorities ; he saw the Revolution succeed because of the mistakes of his opponents. Kerensky, for instance, could have beaten Lenin if he had stopped the war ; but he was the slave of the American capitalists who granted a loan on the condition of a renewed offensive. 'Capitalism had destroyed itself by its own folly', the author is prompt to remark with his usual appositeness. We quote only this example to show the author's manner of summarizing historical lessons in epigrams which he sows along as he plods through the labyrinthine complexities of the social and political struggles in after-war Russia and of the inner rivalries of men and plans among the revolutionaries.

We should not take this portrait of Lenin as final ; many traits are still obscure, and the scanty references given in footnotes show that little material is available about his private life. But what matters most for readers is possibly what the author intended giving them—a readable account of the public life of Lenin. Even this, however, is not complete, and one would search in vain for Lenin's plan of a world revolution. But who can dream of focusing so early this weird figure of Communism ?

A. Lallemand.

Calcutta.

POLITICS—AND BEYOND

Beyond Politics. By Christopher Dawson. Pp. 136. *London : Sheed & Ward, 1939.* Price 3*s.* 6*d.*

We have learnt to look for thoughtful books from Mr. Christopher Dawson. Here is one on the political theme of the day—the place of man in the modern State. It is a collection of essays on some of the most important problems with which thinking men must be concerned—not all closely connected with each other, but all bearing on the central theme.

The first essay, 'Beyond Politics', which gives the title to the book, makes a startling proposition—that to improve our politics we must abandon it. For the political problem, as it presents itself to this shrewd observer and acute thinker, is not merely political : it consists in our reaction to 'a transformation of civilization such as the world has never known before'. The most disturbing feature of the new situation is the growing inhumanity of our civilization. The machine, which was man's slave in the nineteenth century, has become his master in the twentieth. The thousands killed by the motor-car, the gas-masks, the A. R. P. shelters and underground burrowings are symbols of this flight of man before the machine. Mr. Dawson contends that if the world abandons itself to the domination of these inhuman powers, it matters little which nation or State or polity—Democracy, Fascism, Nazism, or Communism—is victorious. In any case, it would mean a defeat for humanity. For all these modern institutions are tarred by the same brush of evil philosophy. Democracy is not safer than Communism or Nazism or Fascism. For Democracy also pursues the same ideal and uses the same methods, though not on the same scale and with the thoroughness of its successors—the capture of the State machine by a political party which tries to organize the whole life of the community according to its programme and ideas. The restrictions on personal and religious liberty, at whose extravagant developments under Nazism or Communism the world is stupefied, had their beginnings in the parliamentary democracy of France and Italy. We may remember, for instance, the way in which the Papacy was treated by the Italian *Risorgimento* and the Church in France under the Combes laws, with the applause of Liberal Europe.

So no mere constitutional change will touch the roots of the disease from which the political world is suffering. Mr. Dawson looks for hope to the rendering of our ideas on civilization and culture and not to mere changes in political ideas and forms. And the instrument of this revolution must be 'some organization which is neither political nor economic and which will devote itself to the organization of national culture' on the lines of humanity and liberty. This organization, Mr. Dawson says in the second essay, must be a national and not a party organization. In the third essay he calls upon the Christian community to define and organize its attitude to modern

Totalitarianism. He calls upon it to aline itself against the greatest danger that threatens modern civilization—'its degeneration into a hedonistic mass civilization of the cinema, the picture paper, and the dancing hall, where the individual, the family, and the nation dissolve into a human herd without personality or traditions or beliefs.

In the final essay, on 'Christianity and Politics', the author reminds Christians that 'a Christian is like a red rag to a bull—to the force of evil that seeks to be master of the world'. And the duty of a Christian in a totalitarian age and a totalitarian world is to cherish and develop all those ideals of liberty and tolerance and humanity with which alone we can defeat Totalitarianism. And learning from Totalitarianism, which proved its superiority to Liberalism by taking the whole of man and not merely the material part of him for its action, Christians and the Christian community must also see to the rebuilding of the whole man : the cultural and material and spiritual part of him. And if failure is to be their lot—they can only fail and try again.

M. Ruthnaswamy.

Madras.

AN ISMAILI DOCUMENT

Al-Hidâyatu'l-Âmirîya. Edited By Asaf A. A. Fyzee. Pp. XXI+39. *Oxford University Press, 1938.* Price Rs. 2.

The well-known secretary of the Islamic Research Association Series here publishes an Arabic letter, '*al-Hidâyatu'l-Amirîya*', followed by an appendix, with introduction, notes, and indexes. This text is the work of the Egyptian Caliph al-Amir who was killed in 1130/2 (1131/3 according to the Editor) at the age of 34.

These dates immediately remind us of the first Crusade—the fall of Jerusalem in 1099 and the innumerable battles between the Egyptians and the Crusaders. This, however, is not the main interest of the edition. After the works of Ivanow and O'Leary this short publication is a very useful contribution to the study of a vital moment in the Fâṭimid State religion, the Isma'îliyya. For in the last days of the year 1094 at the death of the Fâṭimid Caliph al-Mustanṣir happened the split in Ismailism between Musta'lians and Nizârîs. This split was originally the fight for the succession between two sons of the Caliph, Musta 'lî and the elder Nizâr. The present letter 'was obviously intended as an answer to some actions of Nizârî propagandists, who, however, are not directly referred to in it'. (p. 3)

To judge the importance of this *risâla* we should consider the text and the historical and religious aspect of the problem.

The collation is made from not less than six different MSS. A further description, 'to which the owners would probably object', is not given. With the Editor we hope that new manuscripts of the same letter will be discovered in the rich private libraries

of India, and solve the remaining difficulties. Even now we should have liked to know the provenance of most of the variants to follow more easily his difficult and accurate work.

We find the same diligence in the analysis of the historical meaning of the letter. The author first gives a summary of the reign of al-Mustanṣir, his rather sudden death on December 27, 1094, the appointment by the 'unscrupulous' Afḍal of Musta'lî, the youngest son of the Caliph, instead of the heir-apparent, Nizâr ; he then examines the claims of al-Amir to the succession.

Here we should like to ask some questions. Was not the influence of Badr, rather than that of his son Afḍal, on Caliph Mustanṣir predominant during the last months of his life ? (Was it Afḍal's daughter who was married to al-Musta'lî ?) It was the Armenian Badr who prevented the fall of the dynasty during the reign of the incapable al-Mustanṣir, who saved Egypt from famine, rebellion, and the bloody quarrels of Negroes against Turks and Berbers. Besides, the internal policy of his son has been praised by many historians ; one can only object that he understood too late the danger of the Crusaders. Was he wrong in putting the young Musta'lî on the throne ? One ought to examine the texts to discuss the legitimacy of the succession of al-Musta'lî, and of al-Amir after him. The Editor refutes all the arguments of the latter in his *risâla* to prove that Musta'lî was the real Caliph. Yet the conclusion he arrives at is prudent :

'The epistle of Âmir and genuine Ismaili historians do not lift the curtain of uncertainty from this most important moment in the history of Ismailism.' (p. 16)

Moreover, to understand the coherence of the sources, b. Muyassar, who completed al-Musabbiḥî for the years 1047-1158, and other authors may be useful ; though b. Mungib al-Sairafî should never be omitted because he dealt with the Wazîrs of the Fâṭimids and died in 1147/8. Until all the sources are compared, this probably authentic letter will be useful rather for the history of religious ideas in Egypt than for the uncertain facts of the succession of Caliphs.

Reading the usual authors about Ismailism, one is struck by the variety of interpretation in their doctrine. To take one point, 'Alî was the first Imâm, one of the seven incarnations of the Plotinian universal reason, the last of the seven prophets in the last of the seven cycles of time. But 'Alî has also given the final interpretation of the revealed word ; he is, according to the *Isma'îliyya*, the universal soul incarnate, the last of the seven *asâs*, or foundations. Now the substance of 'Alî exists in Amir. What are Amir and 'Alî ? Is 'Alî an incarnation of the universal soul or of the universal reason ? Is Amir only the hypostasis of a further emanation of God ? We do not pretend that a solution can be found either in the letter or in its appendix. But one is inclined to treasure the slightest indications about the religious belief of this sect in Islâm.

Kurseong. *C. Van Exem.*

ANGLO-CATHOLIC AFFIRMATIONS

Affirmations. By Bernard Iddings Bell and others. Pp. IX+171. *London : Sheed & Ward, 1938.* Price 6s.

The name of Canon Bernard Iddings Bell is a guarantee of the sincerity and sound scholarship of these Affirmations (by a group of American Anglo-Catholics) which he has edited.

Christianity is subject to two dangers : one is the formal attack of scepticism, attempting to overthrow the faith ; the other, more deadly to the Church and proceeding from foes in its own household, is an uncertainty of thought which undermines the foundations of belief. The faith, says the Editor, is not primarily a matter of philosophy, but of entrustment to a God who reveals Himself. He emphasizes the need of authority behind any valid creed, to which authority one must submit oneself : 'Urged on, perhaps by some elderly flatterer who burbles pleasantly of freedom and self-expression, young persons are all too apt to start talking about obscurantism and similar bogies, and to demand a license in respect to religion that they never think of asking in laboratory or studio.'

The next question is : To what degree, if at all, has the Christian Faith an especial claim to adequacy and relevancy ? This is a question often asked, and the first thing to do is for the questioner to examine himself, to make sure that in asking it he is entirely honest. Is he really determined to follow *some* formulation of religious experience, and only in doubt about *which one* to adopt ? Or is he seeking an excuse for inaction, saying that since all must be good, he will go the way of none ? Or is he, perhaps, like a grievously sick man who might say : 'There are many physicians whom I might summon for the diagnosis and cure of my disease, all of them good, possibly equally good ; but I am not sure which of these doctors is absolutely the best, and I shall summon none at all' ?

Theodore Otto Wedel in 'The Church in a Day of Crisis' gets to grips with the hydra-headed monster of secularism. Divorce belief in the dignity of man from the Christian gospel of God's redeeming action, emancipate man from his consciousness of dependence upon Grace, secularize the dream of God's Kingdom so as to make of it a merely temporal Utopia, and you get the secular gospels of our time. If any Christian philosophy of religion has a chance, it is one which boldly confronts our scene of intellectual chaos with an honest supernaturalism. It must proclaim once more a transcendent God—a God outside as well as inside His universe. It must strike at the root of the naturalism from which our modern heresies have sprung.

In 'Revisions' Dr. Gavin invites attention to the consideration of some six topics : Sin, Salvation, the Saviour, Sacraments, Sanctity, and Society. A single example will show how wide is the divergence between the Anglo-Catholic and the Catholic view : the Sacraments, according to Dr. Gavin, are opportunities, occasions, rather than transactions of Divine Grace.

This is a book which will help and stimulate every sincere inquirer into the pertinency of the Christian Faith, for, as the Primate of the Episcopal Church of the United States says in his Foreword : 'One closes this book with renewed conviction that genuine scientific thought, human experience and Christian belief all reach their goal as they "come in the unity of the faith and of the knowledge of the Son of God . . . unto the measure of the stature of the fullness of Christ."'

J. Siqueira.

Mangalore.

SCIENCE

AN INTRODUCTION TO THE THEORY OF NUMBERS. By G. H. HARDY AND E. M. WRIGHT. Pp. XVI+403. *Oxford : Clarendon Press, 1938.* Price 25*s.*

Prof. E. Borel wrote in 1922 (Preface to *Méthodes et Problèmes de Théorie des Fonctions*), that it was now more necessary to simplify and systematize the results arrived at in a certain field of research than to try to obtain new results, although he did in no way deny the importance of new results. Has Prof. Hardy, whose admirable investigations are so well known to mathematicians, been influenced by this preface of Prof. Borel's ? It is difficult to say. But he has just done for Arithmetic a work of simplification and synthesis for which all mathematicians must be very thankful to him.

In his Preface to the rather large volume under review, he writes : 'It is not in any sense a systematic treatise on the theory of numbers—but it is an introduction, or a series of introductions . . . our first aim has been to write an interesting book.'

Prof. Hardy will certainly be told by more competent persons than myself how well he has succeeded in his aim. Not only is the exposition surprisingly clear—and to this the use of symbols borrowed from Mathematical Logic contributes not a little—but most of the book proves as thrilling as a novel. Yet a number of problems—and some very difficult ones—are treated, and some of the most perplexing questions of Arithmetic are explained. But they are illustrated with examples so various and so well chosen that no one with an ordinary mathematical training can help sharing the enthusiasm of the authors.

Chapters I, II, IV to VIII, and IX to XI may be specially recommended to Honours students. Advanced students will find in Chapters XII, XIV, XV a very instructive introduction to the theory of algebraic fields, very especially a number of excellent illustrations of it, in simple cases. Chapters XVI and XVIII will be particularly appreciated by those studying the theory of a function of a real variable.

More than once the authors stress the great importance of calculating machines, or numerical tables (to those referred to in the book may now be added the Table of Partitions of Dr. H. Gupta). It is shown how they can be instrumental in discoveries of the most abstract type, thus bridging the gulf that too many are apt to exaggerate between 'pure' and 'applied' mathematics.

Such a masterly work will be highly appreciated in India where Arithmetic has always been so successfully studied by a great many scholars. The name of Ramanujan, so often cited by Prof. Hardy, and those of living scientific investigators like Dr. S. Chowla, Profs. Pillai and N. Rama Rao, whose results are mentioned several times, will encourage many more young Indian mathematicians to devote their efforts to a still greater improvement of that branch of knowledge ; no desire is nearer Prof. Hardy's heart than this.

C. Racine.

PHILOSOPHY AND THE PHYSICISTS. By L. SUSAN STEBBING, Pp. XVI+295. *London : Methuen, 1937.* Price 7*s.* 6*d.*

Even a cursory reading of this book will show that the author, a professor of Philosophy and writer of books on Logic, is fully conversant even with the mathematical portions of modern physics. She is therefore fully justified in her attempt to examine the impact of modern physics, or rather physicists, on contemporary philosophy.

In the first half of the book, almost exclusively concerned with the popular expositions of modern physics by Jeans and Eddington, the author finds full scope for putting into practice what she has taught in her book on Logic. The reaction of her logical mind to the philosophical musings of these scientists, who boast that they are not philosophers either by training or by inclination, is amply evidenced by the frequent repetition of words like confusion, blunder, absurd, amazing, etc. This study, mainly concerned with a minute discussion and dissection of specially chosen passages because they are typical of their authors' minds, is interesting and certainly very convincing, yet on the whole rather tiresome.

It is a real relief to pass on to the second part, which will undoubtedly appeal much more to any one interested in philosophy in its relation to physics. Here we find a clear though brief statement of the problem of indeterminacy and its possible repercussion on philosophical questions, especially that of human freedom and the other considerations connected with it. Once again the author's logical mind helps her to disentangle the various problems and in particular to realize that much of the misunderstanding results from the mixing up of the language appropriate to physics (as an abstract, mathematical science) with the language appropriate to the familiar physical world, or Nature.

While treating these difficult problems, the author gives ample proof that metaphysical considerations are equally familiar to her, as may be surmised from the concluding paragraph of her chapter on Human Freedom : 'The problem of freedom is the problem of the self. Human freedom consists in this : that we do not yet know what we shall be, not because the knowledge is too difficult, not because there are no certainties but only very great improbabilities, but because we are not yet finished. We are begun ; what we have already become and are now becoming plays a part in what we shall become. Nothing could be a more inadequate image for a human being than a pot or a machine unless it be a hazy collection of qualities accidentally collocated and labelled with a name.' (p. 249)

A. Verstraeten.

D'OU VENONS-NOUS ? By L'ABBE TH. MOREUX. Pp. XIV+205. *Paris : Bonne Presse, 1939.* Price 15 *frs.*

That Abbé Moreux's popular expositions of modern scientific problems answer a real need of a certain type of people, is clearly shown by the fact that the number of copies of this book, now entirely revised, has reached 116,000. Abbé Moreux is certainly endowed with exceptional qualities for making the most abstruse problems of Astronomy and Cosmogony appear understandable even to ordinary schoolboys. It is a pity, however, that scientific accuracy is at times wanting, as in his explanation of the origin of the Solar System, where Jeans and Jeffreys' tidal theory is entirely ignored.

A. Verstraeten.

FIFTY YEARS A VETERINARY SURGEON. By SIR FREDERICK HOBDAY. Pp. 288. *London : Hutchinson, 1938.* Price 10*s.* 6*d.*

All animal-lovers will welcome this book which is an autobiography as well as a history of veterinary science in England during the last fifty years. Veterinary science was in its embryonic stage when the late Sir Frederick began his career. He himself contributed not a little to it since then by noting accurately the deficiencies in the treatment of animal ailments, and by practical suggestions based on his experience as Principal and Dean of the Royal Veterinary College, London, and President of the Animal Welfare Society.

The book teems with anecdotes of animal sagacity and almost uncanny 'intelligence'. Their diseases are studied one by one, and the various measures by which they were completely or partially wiped out of England are described in detail. There are also simple homely suggestions to help owners of animals to treat simple ailments without going to a hospital.

Since many diseases, like tuberculosis, are communicable from animal to man, the author appeals to the medical profession to take an interest in veterinary diseases as well as veterinary sanitation. The veterinary surgeon has been a great boon not only to the animal world but also to human beings ; he has contributed to the success of the last war by looking after the military horses ; he has also helped many a horse race to run and many a circus to hold its shows by keeping the animals free from disease, and keeping them fit, which is a very necessary condition to exhibit their prowess.

A. Muthumalai.

BUILDERS OF HEALTH. By DAVID DIETZ. Pp. 328. *London : Allen & Unwin, 1939.* Price 12*s.* 6*d.*

The average layman of to-day is often mystified by the almost romantic advance which science is making ; he hears of vitamins, monkey-glands, and bacteria, but he has no clear notion what these things mean or what they are supposed to achieve. Mr. David Dietz has solved this perplexing problem. Avoiding all technical jargon, he describes clearly how immunity is produced in the body and how it is used by the doctor, how the various ductless glands harmonize the functions of the body by their secretions, how the various factors in food, called vitamins, cause or control diseases, and how diseases like syphilis and peptic ulcer are brought about and combated. The author has even given a sane opinion on the very modern drug called sulphanilamide, which is used to treat pneumonia, gonorrhœa, and puerperal sepsis.

Great has been the advance of medicine since the days of Hippocrates, the Father of Medicine, who lived from 460 to 377 B. C. We expect that our posterity will make still greater advances. What is the prognosis of medical science ? Let me answer in the concluding words of the author :

'A baby born to-day has an expectancy of sixty years. Medical authorities hope that by 1970 this life expectancy will be increased to seventy years. Medical science has brought mankind the gift of healthier and longer lives. Therein lies a challenge to all mankind to do its share in making life happier, richer and nobler.'

A. Muthumalai.

EDUCATION

THE YEAR BOOK OF EDUCATION : 1939. EDITED by HARLEY V. USILL. Pp. 832. *London : Evans Bros., 1939.* Price 35*s.*

There is probably no single book on education that is as informative as the Year Book started in 1932 by Sir Robert Evans and edited for four years by Lord Percy, and since 1935 not only a record of up-to-date statistics but also a collection of the best results of research on education throughout the world. The London Institute of Education, which is responsible for the articles (as distinct from the figures and tables) in the Year Book, thus does a service to educationists which can hardly be overestimated.

The present volume is in many ways better than any of its predecessors. Part One surveys interesting researches made during 1938-9 on 'beneficial' employment, overwork at school, modern language teaching in secondary schools, children's reading, defective hearing, etc. Parts Two and Three contain precious statistics (nowhere else to be had) of every degree and kind of

education (primary, secondary, university, technical, agricultural) throughout the British Empire and in a few countries besides. Part Four contrasts the philosophy of education in England with that prevalent in Germany and the national ideal as outlined by the 1937 Constitution for Eire ; it also summarizes the year's work in English education with masterly completeness and brevity. In Part Five Professor Hamley and eight other educationists discuss the results of the Hadow Scheme in relation to central and senior schools, urban as well as rural. Part Six deals with that urgent problem in India, women's education : Sir George Anderson leads the discussion with a graphic description of the 'sad tradition of neglect' which has marked this important subject of public policy. Part Seven treats the language problem (especially bilingualism) in Ceylon, Malaya, and Africa.

Part Eight—which is probably the best in the whole book—is a symposium directed by Dr. Reinhold Schairer on technical education in various countries : what it means and how it can be improved. This is a truly international work and represents not only educationists but also directors of industry and business. Part Nine continues the information on Egyptian education which was last given in the 1937 Year Book. The last Part deals with current research in education : the Editors here introduce a new feature by including extracts from theses submitted for London degrees in Education. The four theses here summarized reflect credit on the Institute, and the experiment is worth continuing in future Year Books. In an Appendix, redolent of actual conditions, Mr. Usill describes the measures proposed by the Anderson and other committees for the protection of school children in the event of war.

Though every article in a Year Book cannot be equally authoritative, it may be safely said that there is no page in the volume under review which is not useful both to the professional educationist and to the layman interested in education.

T. N. Siqueira.

SOME ASPECTS OF INDIAN EDUCATION PAST AND PRESENT. By SIR PHILIP HARTOG. Pp. XIV+109. *Oxford University Press, 1939.* Price 3*s.* 6*d.*

These are the Joseph Payne lectures for 1935-6 revised in the light of subsequent Reports and events in India and eked out with three Memoranda. The London Institute of Education already has thirteen *Studies and Reports* to its credit, some of which, like the present one, rise above mediocrity in scholarship and usefulness.

In his three lectures before this Institute Sir Philip Hartog ran over the long history of Indian education in the barest outlines. Yet he touched on almost every important problem and name, adding a wealth of figures and references which are difficult to come by in England. His opinions on the various needs of primary, secondary, and university education are well known from the Report of the Committee of the Simon Commission over which he ably presided. He rightly stresses the urgency of making the mother tongue the medium of instruction in the entire school stage, though he thinks English should be a compulsory second language. The use of English as medium, he says, has been 'a great block and barrier to understanding', and adds : 'The Indian intellect must be singularly strong to have surmounted this barrier as it undoubtedly has.' Most educationists will also agree with his views on the need for reducing numbers in university colleges, for providing a greater variety of courses in the school, for making elementary education compulsory, and for speeding up the education of girls which is more important for India's progress than any other.

The three Memoranda added to the lectures are meant to refute three statements about Indian education : Mr. Gandhi's before the Royal Institute of International Affairs, in 1931, that 'to-day India is more illiterate than it was fifty or a hundred years ago' ; William Adam's (in 1835) about the 100,000 schools in Bengal at the time ; and Dr. G. W. Leitner's statement in 1882 that since the British annexation of the Punjab the indigenous schools there 'had

been almost destroyed by the (Education) department'. Against each of these Sir Philip aims a battery of detailed statistics and tables and demolishes it beyond recall. His use of statistics—which is a feature of the London School of Educational Psychology—is generally careful. But no caution can be too great when a vast and heterogeneous subject like Indian education is in question, where hardly any figures can be relied on, even in recent censuses and much more in old, since neither the meaning of the terms used nor the names of areas or classes of persons nor the exhaustiveness or accuracy of the figures can be taken for certain. The gibe about statistics being liars, which is a half-truth in other cases, is not far from being the whole truth here.

T. N. Siqueira.

MY ADVENTURES IN EDUCATION. By HILDA D. OAKELEY. Pp. 215. *London : Williams & Norgate, 1939.* Price 7*s.* 6*d.*

This is not, as the title might lead one to expect, an account of educational experiments or theories, but an autobiography of one who has spent a long life in educating herself and others. The portrait that emerges, all the more authentic for the painter's simplicity, is of a true teacher and educator, steeped in the humanist tradition of a liberal and complete culture and mellowed by experience of various surroundings and pupils.

Dr. Oakeley's father was one of the first Government Inspectors of Schools in England, and his reminiscences (though only a fragment) reveal an ideal member of that tribe, whose motto was to trust the teachers and thus *win* their loyalty, integrity, and desire to meet him half-way, and who had no admiration for the young Oxford or Cambridge graduate who 'is pitchforked into a class-room at a public school, and forthwith experiments on the boys' minds, although the law would prevent his doing so on their bodies'.

Dr. Oakeley's own education was done at Ellerslie (Manchester) and Somerville, where she came in contact with Henry Pelham, Edward Caird, A. H. Greenidge, Cook Wilson, Edward Cannan, William Wallace : no wonder she learned from such men 'that the lecture may be much more than an alternative to reading a book'. Her teaching life began at Mc Gill, where she also had the privilege of being Warden of the women's hostel. In this latter capacity she worked on the principle that the students 'could be trusted with freedom, whilst it was my part to set before them an ideal such that they could not abuse their freedom'.

Then to Manchester as Tutor and Warden to the women students ; to King's College, London, as Vice-Principal of the Women's Department ; then across to the Passmore Edwards Settlement as Warden during the last years of the War ; back again to King's as lecturer in philosophy——in all these places and capacities Dr. Oakeley has steadfastly lived up to her educational ideal and not been too disappointed with others. Her 'adventures' are of value to educators of every hue.

T. N. Siqueira.

HISTORY OF ELEMENTARY EDUCATION IN ENGLAND AND WALES (FROM 1800 TO THE PRESENT DAY). Pp. XX+572. *London : University Tutorial Press, 1939.* Price 10*s.* 6*d.*

This is a third edition of an indispensable book. Mr. Birchenough has long been connected with teaching and inspecting and his book has therefore been an almost ideal textbook for teachers in training. The new edition begins with a good summary and criticism of the Spens Report on secondary education which was published on December 30, 1938. The resemblance of this Report to that of Messrs. Abbott and Wood in India is too striking to be casual : it shows the present tendency in education, which is a sign of the needs of the day.

The first three Parts—which deal with the history of the administration, the curriculum, and the personnel of elementary education in England and Wales—are not much changed from the previous editions. The fourth Part is wholly new and deserves special notice. The war of 1914-1918 created unsuspec-

ted problems before which the old system felt helpless. The number of pupils in each class, the age of compulsion, the nursery method, the training and salary of teachers—these and many other factors had to be adapted to the new conditions. In this adjustment the Welsh schools have contributed more than their share. In England several competent Committees have worked on the entire question. The results are not yet fully matured. But while there is a danger of excessive systematization of what is the most personal and individual of arts, there is hope that the new education will be an improvement on the old. Mr. Birchenough examines the subject thoroughly and impartially.

T. N. Siqueira.

CHINA

A HISTORY OF CHINESE PHILOSOPHY (FROM THE BEGINNING TILL ABOUT 100 B. C.) By FUNG YU-LAN. TRANSLATED BY DERK BODDE. Pp. 476. *Peiping : Henri Vetch, 1937.* Price $18 (Chinese) ; 25*s.*

This book will come as a revelation to many who think that China has contributed little to philosophical speculation. Great names like Confucius, Mê Ti, Mencius, and Lao-Tze linger in our memory, but these are known as ethical teachers rather than as philosophers, except, perhaps, the last named whose paradoxical doctrine of the Tao is little understood by those that are unfamiliar with the Chinese mode of thought. But we are not prepared for the host of philosophical teachers and schools that file past in the pages of this imposing volume.

Nearly all the questions that ever perplexed the human mind have been treated, at one time or another, during this golden age of Chinese philosophy. Logic, with the theory of the Universals ; Cosmology, with its study of the origin of things and the constituents of matter ; Ontology, with the ingenious Tao or the Ying-Yang principles, or the difference between essence and existence—all these, besides Ethics, have been the object of study by Chinese philosophers. But these elements were never gathered up into a powerful system as was done in the West during the thirteenth century. They are still waiting for their Thomas Aquinas and the vivifying inspiration of divine revelation. Still the material is there, as it was in Greece at the time of Aristotle.

The present work, therefore, will be a precious help to students of Chinese thought and even to those merely interested in history, for the author has linked the history of philosophy to the political history of the times.

Even when treading well-known ground, the author draws original conclusions, some of which are very striking. He tells us, for instance, that Confucius never wrote anything, but merely handed down the traditional teaching of the classics, correcting and, as it were, re-creating it ; that he initiated the class of itinerant philosophers, not engaged in any materially productive activity—a revolution in China—who pose as professional teachers and potential rulers ; that the ultimate cause of the predominance of Confucianism over the other, more speculative schools of thought was, besides others, the fact that Confucius gave a rational basis to the traditional social customs of the people ; that the destruction of all writings ordered by the Emperor Chin Shi was not directed towards the suppression of culture, but aimed at standardizing and unifying thought, much in the way official censorship works in Germany to-day.

The method followed by the author is very commendable, too. As the pageant of the great philosophers passes before us in the successive chapters, we are given an abundance of characteristic extracts condensing the essence of their teaching, and the author judiciously sums up the fragments into a coherent whole. Many of these passages are translated for the first time, and will therefore be a boon to those who cannot read the originals. In a word, here is a book that is worthy of a place of honour in the library of every serious student, be he an experienced sinologist or merely interested in the development of thought in mankind. An excellent index together with an extensive bibliography and chronological tables make it an invaluable book of reference as well.

C. De Moor.

THE VOICE OF THE CHURCH IN CHINA. A COLLECTION OF DOCUMENTS (1931—1938). Pp. XXV+120. *London: Longmans, 1938.* Price 3*s.* 6*d.*

After an interesting Preface by Dom Lou Tseng-Tsiang, Benedictine monk, and former Minister for Foreign Affairs in China, stressing the influence of the Catholic Church in China during the last decade, the book gives us all the official documents of the Hierarchy, bearing witness to the magnificent development of the country before the ruthless invasion by Japan. All these Messages, including a letter from General Chiang Kai-shek to the Delegate Apostolic, are of interest to any one interested in the history of civilization. The Pastorals of Mgr Yu Pin, Bishop of Nankin, deserve special notice.

C. De Moor.

THE SPIRIT OF THE BRUSH. *Being an outlook of Chinese painters on Nature. From Eastern Chin to Five Dynasties A. D. 317-960.* Translated by SHIO SAKANISHI. *London: Murray, 1939.* Price 3*s.* 6*d.*

People interested in Chinese art will welcome this little volume. It is a series of short essays written by prominent Chinese painters of the past about their art, and reveals interesting details about their standards and technique.

We of the West may find it hard to appreciate Chinese paintings, because we are used to Greek standards of art. Chinese art is influenced, more than any other national art, by its own philosophy. According to this philosophy, the whole universe is one, produced and prevaded by the Tao. Men, animals, and things are akin and must live in harmony with the pervading life-rhythm. Good painting must render that life-rhythm, that inner vitality which is hidden behind forms. Hence mere copying of nature is not an ideal to be satisfied with; painting must bring out an atmosphere: the spirit, the vital rhythm hidden in Nature. The painter must aim at penetrating to that inner spirit of things by intuition and should take up the brush only when he has succeeded in identifying himself with that inner reality.

This does not mean that the Chinese artist neglects structure and drawing in his work. On the contrary, his technique is strictly regulated by accepted standards. Each stroke of the brush has a name and can easily be recognized by the initiated. But here again, to appreciate the skill of these strokes one must be familiar with Chinese handwriting, which uses the same stroke technique. Chinese painting is but the development of calligraphy, and a painter must first learn how to write and possess all the standardized brush strokes at his finger-ends before he attempts to paint. It follows from this that Chinese painting is constructed on a linear basis. The brush and the ink are the essentials, while colours play the part of shadows in Western painting.

Another fact that puzzles the Western observer is the perspective of Chinese painting. Our Greek ideals are at first shocked by this aerial perspective which appears to pile up in height rather than in depth. Still a skilful blending of colours and a thinning of the lines does suggest infinite horizons. Moreover, many paintings bear a few lines of poetry artistically traced in a corner, with the purpose of helping to evoke the atmosphere intended by the artist. This atmosphere is essential, for it must manifest the hidden life of nature. The Chinese know no *Nature morte* style of painting.

It is also interesting to note that landscape-painting developed in China many centuries before it did in the West. Portrait-painting came later, perhaps under the influence of Buddhism.

The little book under review, which is excellently printed, will be a help towards understanding the standards of an art which is well worth our admiration.

C. De Moor.

CHINA POST. *Letters in Peace and War from* BARBARA SIMPSON. Foreword by Pao Swen Tseng. Pp. 103. *Edinburgh House Press, 1939.* Price 1*s.*

Here are extracts from the letters of a Protestant missionary in China, describing day by day the eventful or uneventful happenings in an outpost in the Chinese Mission. The author has much sympathy for the Chinese. The book is especially interesting as it records the happenings in Changsha before and during the burning of the town by the retreating Chinese. As these letters were not written for publication, we can easily condone the naïveté of several passages meant for relatives and friends.

C. De Moor.

DRAGON RAMPANT. By ROBIN HYDE. Pp. 318. *London : Hurst & Blackett, 1939.* Price 8*s.* 6*d.*

This is not just another book written by a naïve or omniscient traveller about China in war time. The author is a professional writer, who set out from New Zealand with the mere idea of travelling through China and Russia to London. Of her own free will she elected to stay in China for several months and lived in Shanghai, Canton, Hankow, Hsüchow, and the fighting area.

Her book is an amazing chronicle of what she saw, heard, and—being a woman—felt. As a sort of unofficial reporter, she lived in the danger area of Kiangsu for several weeks, first with the Chinese, later under the Japanese occupation. Having first-hand experience of aerial bombardments, she describes them and their effects, material and moral, as few authors have ever done. In Hsüchow she stayed at the Presbyterian mission, largely transformed into a hospital and refugee camp. Her realistic description of the horrors she witnessed there is one of the strongest indictments against Japan we have ever come across. Objectively and dispassionately she records the ruthless cruelty of the invaders towards a dazed population of peasants who did not quite realize what it was all about. The book helps us to understand also the superb spirit of a people that refuses to be conquered, the soul of China that no bombs or guns can curb, the humour of the Chinese character that peeps through bitterness and pain.

Although the style appears a little dishevelled in parts, yet on the whole the book is magnificently written and contains a treasure of picturesque descriptions artistically and humorously worded.

C. De Moor.

FICTION

SALOME HAD A SISTER. By A. SOUTAR. Pp. 288. *London : Hutchinson, 1938.* Price 7*s.* 6*d.*

Salome is a Russian refugee and a famous dancer—a dancer who falls in love and does not feel any response, a refugee whose revolutionary brother gets into trouble. This is good material for romance and tragedy ; the author has made of it a tale in which there is more vigour than sequence.

THE CARLENT MANOR CRIME. By L. GREX. Pp. 256. *London : Hutchinson, 1938.* Price 7*s.* 6*d.*

A murder story of the usual detective type. Sir Richard Carlent, rake and *viveur*, is found murdered. Was he done to death by farmer Leach, by actor Wells, or by somebody else ? The puzzle is an intricate one, but Inspector Nutley is up to the mark. Unhappily there have been a thousand Nutleys, and the style of this fresh *avatar* has nothing new about it.

PLAGUE OVER LONDON. By T. CRAIG. Pp. 256. *London : Hutchinson, 1938.* Price 7*s.* 6*d.*

Again the figure of Serge Nakhitchov, the enemy of Britain, again Bunjy Hearne, Jacks and Jenkins, again Belle Wynne. The story is thrilling and in the Wellsian style. All the modern devices turn up in due time, the modern detectives give the criminal any number of chances, the very modern Belle has recourse to unsavoury tricks, and the story has a happy ending which may serve as the beginning of a future book with the same cast. In Shakespeare's days all the actors died : here they are kept alive ; does this difference mark a progress in literature or in commerce ?

THE INJURED LOVER. By MRS. BELLOC LOWNDES. Pp. 288. *London : Hutchinson, 1938.* Price 7*s.* 6*d.*

Sex jealousy is the motive of the crime which forms the climax of this detective story. Ruby, the wife of a parvenu, falls a victim to the charms of Edward Thring, a barrister with more than a liaison ; she gets jealous of Betty and manages to strangle her. The story is unpleasant, though the feelings of Ruby are unfolded with apposite gradualness. What is novel in this detective tale is that the crime comes at the end of the book and not at the beginning. The author's technique is good though not subtle.

THE LOQUACIOUS VESSEL. By M. VINTON. Pp. 304. *London : Hutchinson, 1938.* Price 7*s.* 6*d.*

The novelist is the potter as well as the clay ; he experiences in his flesh and blood what he puts under the skin of his heroes ; he is a loquacious vessel. Mr. Kane-Errington wanted to play the game of the potter and the clay ; he became Jake the tramp, but the clay got burnt with the fire of love. Angela dreamed of meeting the author of a novel she had read—Mr. Kane-Errington ; and she fell in love with Jake the tramp, but she discovered the identity of Mr. Kane-Errington and broke off from him. Everything, however, came right when she married Jake. What a fine plot for fancy work, extraordinary situation, humour, and drama ! Mr. Mark Vinton makes the most of it ; he keeps the interest alive till the last page and handles his heroes with a potter's dexterous nimbleness.

SO MANY HOURS. By D. PATRICK. Pp 254. *London : Hutchinson, 1938.* Price 7*s.* 6*d.*

For its background this novel has the industrial West Riding of Yorkshire, for its hero a worsted spinner who amasses a large fortune and retires, for its moral the danger of being rich. The figures on the front stage of the story are too numerous for detailed analysis, but one cannot help wondering at an apprentice making a fortune, retiring, then dealing in art curios, and finally restarting life with equal zest. Bradley Radcliff is somewhat of a wonder.

MARRIAGE MADE ON EARTH. By M. GREGORY. Pp. 255. *London : Hutchinson, 1938.* Price 7*s.* 6d.

This is the usual tale of a young couple rushing into marriage and coming to grief. Further experience sobers the dreams of both, and they resume life together. One marries, not fanciful beings, but real people, with their virtues and deficiencies, for better or for worse.

YOU CAN'T HAVE IT BACK. By R. H. MOTTRAM. Pp. 256. *London : Hutchinson, 1939.* Price 7*s.* 6*d.*

Jocelyn Ridfast, a middle-aged educationist, falls in love with Emilienne, a half English, half Flemish pupil of his. But during the holidays he meets Josephine, a former love ; the cinders are rekindled, but what can he do ? He may wish for the old flame but he can't have it back, the more so as Emilienne puts in her claim with a surprising insistence which is less realistic than the author's style.

SHORTER NOTICES

THE PEOPLE'S YEAR BOOK, 1939. Pp. 324. *Manchester : C. W. S., 1939.* Price 3*s.*

The usual type of year-book issued by the Co-operative Wholesale Society. Varied and plentiful statistics ; a few essays on current problems, the best being on the problem of leisure ; but the information on foreign countries remains inadequate ; the C. W. S. has not yet heard, for instance, about the Belgian Boerenbond.

THE CATHOLIC SOCIAL YEAR BOOK : *The Foundations of International Order.* Pp. 128. *Oxford : Catholic Social Guild, 1939.* Price 1*s.*

By way of reporting on social progress, the Catholic Social Guild publishes the papers read at a Catholic Congress on International Peace held at The Hague. The names of the writers show the value of the essays : the Rev. Delos, the Rev. Müller, John Eppstein, Maurice Byé, J. Van der Valk. Their studies cover the Political and Economic Causes of International Disorder and the Organization of International Society.

POLAND'S DESTINY. BY GEORGE BILAINKIN. Pp. 160. *London : Hutchinson, 1939.* Price 6*d.*

This is a pocket edition of what was at first published under the title 'Within Two Years'. What is Poland to be—an ally of England ? An enemy of Germany ? The author answered these questions in 1934 ; he shows his answers seem to hold good and republishes them in 1939 ; a few notes and an epilogue are all he needed in order to bring his information up to date. He is a diplomatic correspondent and has the anecdotic style of a journalist.

A. Lallemand.

SECRET ASIA. BY CHARLES LOW. Pp. 256. *London : Stanley Paul, 1939.* Price 15*s.*

A book which will be welcomed by the younger generation, eager for adventure and mystery. Cannibalistic customs, pirates, rajahs, sacrifices, blood feuds, etc., are vividly described. Imagination has embroidered a little on reality, but the book will be enjoyed as a relaxation or on a holiday.

C. De Moor.

L'IDEE DE LA VIE RELIGIEUSE. BY BENOIT LAVAUD, O. P. Pp. 189. *Paris : Desclée, 1939.* Price 12 *frs.*

This handy book gives all the information on the religious life a layman needs : its essence, the various kinds of orders and congregations, the vows. The second part contains useful advice for parents, boys and girls, and Catholics in general. Fr. Lavaud has also collected some striking texts from Tauler, Cajetan, John of the Cross, and Thérèse of the Child Jesus to show the perfection of the religious life. A definition of terms used in this connexion and two analytical tables complete this little volume.

CELUI QUI EST. BY J. RAIMOND. Pp. 267. *Paris : Desclée, 1939.* Price 15 *frs.*

The Abbé Raimond here continues his *Cours synthétique de Religion*, which we have already noticed in these pages (January 1939). The present (third) volume explains the nature of God under the heads of Essence, Attributes, and Faculties (understanding, will, and power). On the much-discussed questions of God's knowledge of the *free* future and of God's will as related to man's, Fr. Raimond follows St. Thomas as he is generally interpreted by 'Thomists', and is somewhat hard on Molina 'qui prétendit avoir fait une trouvaille divine...qui supprimait le mystère'.

STORY OF THE BRITISH NATIONS. EDITED BY WALTER HUTCHINSON. No. I. Pp. 56. *London, 1939.* Price 7*d.*

With the help of the foremost British historians Mr. Hutchinson intends to publish in fortnightly parts a pocket 'Story of the British Nations'. If this first volume is any test, the series will be a popular, beautifully printed and pictured possession.

CORPORATIVISMO. BY FELIX RESTREPO, S. J. Pp. 94. *Bogota : Revista Javeriana, 1939.*

Fr. Restrepo has here reprinted a series of articles he wrote in the *Revista Javeriana* on the Corporative movement. Tracing the history of corporativism from early times (including the Indian variety based on caste), he shows how it seems to solve better than any other system the present social and economic problem. Though he speaks especially of Colombia, he makes useful suggestions for other countries, basing himself on unassailable principles of economics and morality.

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