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THE NEW ERA.

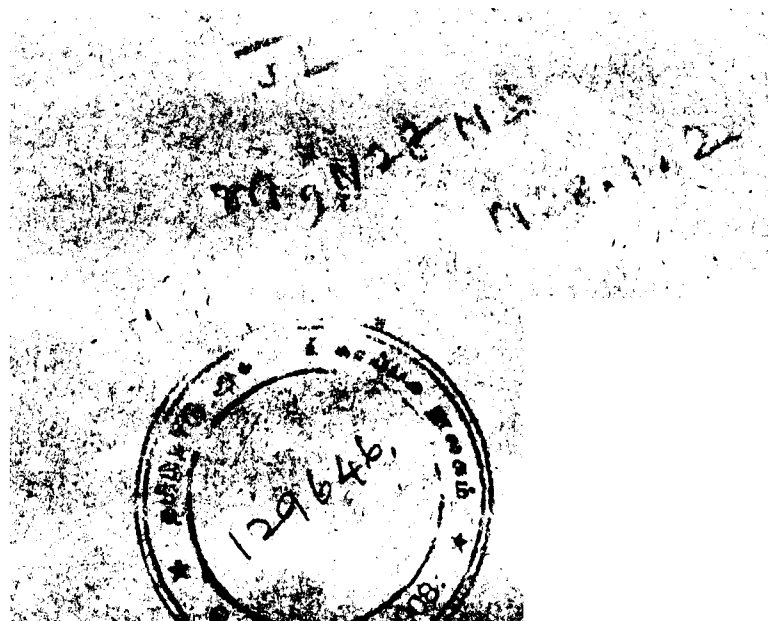
THE INVALIDITY OF LITERARY JUDGMENTS.

By C. E. M. JOAD.

IT is usually held that works of imaginative literature differ in intrinsic merit; that one book is in fact better than another. It is also held, especially by literary critics, that it is possible if not to prove, at least to produce good reasons for supposing this to be the case; literary criticism consists indeed very largely of comparing and rating books according to their respective merits.

It is not difficult by means of a little dialectic to show that these beliefs are delusions. Before, however, embarking on the attempt, I should like to make one or two preliminary distinctions which, whatever their philosophical validity, do, I think, fairly represent the customary beliefs of common sense.

When a person knows something, for example a chair or a verse of poetry, I shall call the person knowing the subject, and the thing known, the chair or the verse, the object. A statement made about the state of mind or feeling of the person knowing, I shall call a subjective statement, a statement about the object known objective. In the light of these definitions it will be easily seen that some of the judgments we commonly make are subjective, while others are objective. If, for example, I say, "These gooseberries are sour," what I am really talking about is the effect produced by the gooseberries on my palate; the sourness is in



short not a property of the gooseberries but a sensation of mine. The statement, "These gooseberries are sour" is, therefore, subjective. Another person with a different kind of palate may very well find the gooseberries sweet; but his statement, "These gooseberries are sweet" will not really contradict mine, since each statement is about something different, his about one of his sensations, mine about one of mine.

Now let us take a statement such as that which asserts that two and three make five. This is not some private fancy or dogma of mine, an account of the opinions that exist only inside my brain, but a statement about the relations between certain objects, namely numbers, which are constituents of the outside world; the statement is, therefore, objective. For this reason anybody who thought that three and two make six would not merely be differing from me on a point of taste; he would be just wrong. Similarly if from a bridge I look at a pair of railway lines immediately below me and say that they are parallel, I am making a statement about the actual relationship of the lines to each other; that is to say, a statement which is objective. If, looking a mile along the track, I see them converge and say that the railway lines meet a mile away, the object of my judgment will be a subjective appearance which is due to a peculiarity of my vision. This statement will, therefore, be subjective.

Now let us consider judgments about books in the light of our distinction. It is not difficult to see that most if not all of them fall in the category of subjective judgments; they are not, that is to say, judgments about books at all, but about the effect produced by the books on the mind or taste of the reader. The language used by people in talking of books affords ample testimony to the subjectivity of their statements. They say of a book that it is enjoyable, horrible or interesting, when what they really mean is that it has aroused sensations of joy, or horror, or has stimulated interest in themselves. The object of their judgments is not, therefore, the book at all, but is certain states of feeling experienced by them as the result of reading the book.

The contradictory judgment passed about books, the rise and decline of authors' reputations, and the impossibility of finding any absolute standard whereby to adjudge their respective merits, all point in the same direction. As to contradictory judgments it is notorious not only that people dispute violently about the goodness and badness of books, but that there is no way of settling their disputes. A dispute which is capable of settlement is rarely interesting or prolonged, and it is because discussions about books are inconclusive that they are at once interminable and pleasur-

able. There is no disputing about anything but tastes; from which we may deduce that it is not in literary discussion the books at all but our feelings towards them that we are making the objects of our statements and judgment. And just as in the case of the gooseberries, it was possible for one man to think them sweet and another sour, because each was judging about a private feeling of his own, so it is possible for two completely contradictory opinions about a book to be both of them true, for the simple reason that the opinions are not opinions about one and the same thing, namely, the book itself, but that each opinion is about something different, namely, the feelings produced by the book in the speakers.

Just as the opinions of contemporaries differ about books in the same age, so do the opinions of groups of people differ in different ages. Congreve at whom the nineteenth century raised the skirt of disgust or the eyebrow of a leer, is to-day praised for the brilliance of his wit and his sense of the theatre. From an intellectual bawd he has become our most polished dramatist. Trollope, a best seller in the eighties, anathematised in the nineties because he wrote by the clock, has again come into his own as one of the greatest nineteenth century novelists. What are we to infer from these fluctuations of opinion? Not that the intrinsic qualities of a book change because the taste of the age changes; but that when an age thinks a book great it is passing judgment not about the book but about its reactions to the book. In a word, literary judgments are not judgments about books at all; they are statements about the tastes and feelings of certain groups of people. As these change, so does the reputation of a book rise or fall.

What follows? First that there is no way of determining the merits of a book. If X and Y have an argument about the temperature of a room, one or the other will ultimately get a thermometer. By the objective external standard which the thermometer affords, X can be shown to be right and Y wrong, or vice versa. But there is no thermometer for the testing of literary judgments.

Secondly, as Tolstoy asserted, the value of a book must be assessed entirely in terms of the effects it produces; books which produce no effect, good or bad, have no value. If, for example, Robinson Crusoe left the only extant copy of Shakespeare buried in the sand of his desert island, Shakespeare would cease to produce pleasurable and valuable effects; therefore Shakespeare would have no value; therefore Shakespeare's plays would no longer be great works.

Thirdly, if the value of a book is to be assessed in terms of its effects, that book is the best which produces the greatest amount of valuable effects. By valuable effects we mean pleasurable effects. Now we must suppose that the number of breasts in which the works of the late Mr. Garvice engendered a thrill of pleasure was in a given year greater than the number similarly affected by the works of Shakespeare. Certainly Garvice at the height of his fame had ten readers for Shakespeare's one, and we must suppose that people read him because they liked him. It seems to follow that during that particular year Garvice was a greater writer than Shakespeare. Not only does it seem to follow; it does follow. For we have seen that the greatness of a book must be assessed in terms of the pleasurable effects it produces.

But why pleasure, it may be objected? Surely people find in Shakespeare more than pleasure; or if it *is* pleasure they get from his plays, it is of a nobler, higher, richer, deeper, quality than that afforded by the common or garden best seller. The admirer of the best seller would answer this easily enough by the simple retort, "How do you know?" Nobody who does not experience them can tell what feelings the typist gets from Berta Ruck, or the errand boy from "The Blood-stained Hand." We have no right to insist that the feelings of intelligent and educated people must be superior to, let alone more pleasurable than those of others, merely because we happen to be intelligent and educated.

Finally, an appeal may be made to authority; the judgment of critics, of all those who really know about literature, of men of reading, of taste, of learning, and of scholarship, is, it may be said, unanimously in favour of Shakespeare and against Garvice. A man may go from Garvice to Shakespeare as his taste matures, but never from Shakespeare to Garvice. (This last of course is not true. We most of us read Shakespeare at school because we were made to, and took to Garvice from choice in our late teens).

Putting this argument in a nutshell, we may say that persons entitled to judge are unanimous in preferring Shakespeare to Garvice. But in the first place they are not unanimous, and in the second they make mistakes. They may, it is true, all dislike Garvice, but most of the leading critics have at one time or another abominated Shaw as a charlatan writer of cheap journalese and half baked philosophy.

But ignoring for a moment the contradictoriness of critics and the fluctuations in taste, how are we to decide who are the persons entitled to judge? As a possible qualification we might demand that they should possess wide acquaintanceship with literature combined with good taste. But how are we to estimate a man's taste

except by reference to the literature he approves? If you find a man reading and enjoying a railway bookstall novel, and demanding no more from literature than the mixture of thrills and treacle it provides, you regard his taste as bad; if he reads the classics and Virginia Woolf you call his taste good. Hence a man with good taste is a man who likes a good book. But what is a good book? We have just agreed that where different kinds of books give pleasure to different kinds of people, that must be adjudged to be a good book which is approved of by persons entitled to judge, that is, by people of good taste, that is by people who like a good book. The argument you see is completely circular: Shakespeare is better than Garvice because persons entitled to judge prefer him. Who are the persons entitled to judge? Those who prefer Shakespeare to Garvice.

Here we realise once again the complete subjectivity of all literary judgments. Having failed in our attempt to provide an objective standard of literary merit by appealing to the experts, we must fall back on the elementary device of defining a good book as a book that we happen to like. The highbrow derides the bourgeois at the picture gallery who says "I don't know anything about art; but I do know what I like"; but if our argument is right, the highbrow himself can say no more. He can only pretend to.

I do not myself agree with this conclusion, but I find it exceedingly difficult to refute. I have accordingly stated the arguments in its favour as cogently as I can, in the hope that they will provoke an answer which will provide me with material for its refutation.

LONDON.

C. E. M. JOAD.

EVOLUTION AND ITS IMPLICATIONS.*

By Prof. S. RADHAKRISHNAN.

PHILOSOPHY in the larger sense of the term is the unseen foundation on which the structure of a civilisation rests. The Indian tradition gives the first place to the pursuit of philosophy, *adhyatma-vidya vidyanam*. It is the study which gives the impulse and direction to the general life of the community. Throughout the history of Indian thought, the quest for reality has engaged the mind of the country. The naive belief that the world is ruled by Indra, Varuna and such other deities, who watch from on high the conduct of men, whether it is straight or crooked, the faith that the gods who can be persuaded by prayer or compelled by rites to grant our requests are only the forms of the one supreme being; the firm conviction that the pure stainless spirit, to know whom is life eternal, is one with the innermost soul of man; the rise of materialism, scepticism and fatalism and their supersession by the ethical systems of Buddhism and Jainism with their central doctrine that one can free oneself from all ill only by refraining from all evil, in thought, word and deed—God or no God—, the liberal theism of the Bhagavadgita which endows the all-soul with ethical in addition to metaphysical perfections; the logical scheme of the Nyaya which furnishes the principal categories of the world of knowledge which are in use even to-day; the Vaisesika interpretation of nature; the Samkhya speculations and psychology; the Yoga scheme of the pathway to perfection, the ethical and social regulations of the Mimamsa and the religious interpretations of the supreme reality set forth by Samkara, Ramanuja, Madhva, Nimbarka, Vallabha, Jivagosvani form a record of philosophic development of which any race could be proud.

But past glory does not confer present distinction. An explorer of recent philosophical literature in India finds little to report except a few sporadic attempts to reinterpret ancient doctrines. Tradition is still strong and authority is profoundly respected and in such an atmosphere philosophy cannot progress. Freedom of thought and fixity of belief are inconsistent with each other. Today we are content to let things take their course. We are crouching behind the wall when the storm is passing by. We

may offer an explanation for this unfortunate condition. A culture that has flowered and reached a high standard of beauty and excellence tends to grow conservative and decadent and our political misfortunes turned our minds into conservative moulds. But explanations are no excuses.

If the philosophies of India are not to be regarded as mere mummies, enshrined corpses of once living ideas and dead very long since, we should rethink them in the light of the whole theoretical and practical experience through which we have passed. Truths, the most ancient, are endowed for us as the result of new experience, with greater certainty. The philosophic impulse is not independent of the other factors of life. Science, philosophy and religion are intimately connected. A reorientation of philosophical perspective is the task facing us to-day. We must make our philosophical views agree with the new dimensions of thought into which scientific extensions of our horizon have led us.

At the present day in the western world almost all the work in the field of philosophy centres round the problems in the borderland of science and philosophy as the foundations of science, the structure of the atom, the problem of continuity, vitalism and the laws of inheritance. The names of Russell and Whitehead, Broad and Alexander, Bergson and Driesch, Smuts and Lloyd Morgan leap to our mind. Recent disturbances in the world of thought caused by the evolutionary hypothesis have made it of surpassing interest to the general mind. The attempts to restrain the authorities from teaching evolution in public schools in some districts of the United States of America, the scene at St. Paul's Cathedral on the 16th of October when the Rector of the City Church denounced Dr. Barnes and left the service with some 400 members of the congregation, the letters exchanged between the Bishop of Birmingham and the Archbishop of Canterbury, Sir Arthur Keith's presidential address at the British Association at Leeds and the bishop of Ripon's suggestion of a scientific holiday for about a period of ten years have made the subject of evolution of great popular interest. It may perhaps be of some use if I make a few observations on the philosophical implications of the theory of evolution avoiding abstruse discussions which are not of interest to the general reader.

When attacks are made on evolution from the camp of religion, it is not so much the scientific doctrine that is criticised as the naturalistic philosophy based on it. The scientific account is content with a statement of the facts observed while the philosophical hypothesis attempts to offer a metaphysical explanation. Within the limits of the phenomena observed, science may

* Extracts from the Presidential Address of the Indian Philosophical Congress, Bombay, 1927.

speculate and argue and abandon inadequate descriptions for more adequate ones. It may give up Ptolemy for Copernicus, Newton for Einstein, but it has little to do with final causes. While it may trace the operation of the laws of nature and determine the rise, growth and decay of phenomena, it cannot explain why nature is what it is, how it came to be, and whether it will ever cease to be. When the scientist attempts to tackle these problems, he becomes a philosopher and generally a bad one at that. The world is pictured as a vast mechanism where natural forces automatically bring about all the changes. Descartes was the first of European philosophers to seek an explanation of all things in purely mechanical terms. "Give me extension and motion" said he "and I will construct the universe." His ideas received elaboration in the development of mechanical physics in the next two centuries. All qualitative differences in the world were reduced to quantitative differences of size, shape and speed of the motion of the particles of matter. Biological evolution was interpreted in the terms of mechanism. The processes of living organisms were explained by means of physics and chemistry. The actual creation of life from non-living matter is regarded as something that can be accomplished in the laboratory. Benjamin Moore says "Given the presence of matter and energy forms under the proper conditions, life must come inevitably." Consciousness is an inert spectator of life as ineffective and as ubiquitous as one's shadow. If we delete consciousness from the universe, nothing will be changed. Professor Watson, the leader of the behaviourist school, writes "Psychology, as the behaviourist views it, is a purely objective experimental branch of natural science which needs consciousness as little as do the sciences of chemistry and physics. The suggested elimination of states of consciousness as proper objects of investigation in themselves will remove the barrier which exists between psychology and the other sciences. The findings of psychology become the functional correlates of structure and lend themselves to explanation in physico-chemical terms (*Behaviour*: p. 27). Psychology is a study of the physiological reactions of the human organism as a whole. As biology is a branch of chemistry, psychology is a branch of biology. Men are conscious automata and freedom is a delusion. Values as truth and beauty are mere byproducts of a universe whose reality is physical. Though some evolutionist philosophers like Herbert Spencer believe in an automatic law of progress, that the course of evolution is an upward one in spite of reversions, atavisms, loops and zigzags of reactions deflecting the straight line, others repudiate this view. There is no certainty that the human species is likely to outlive many of the so-called lower forms of

life such as the bacteria of the soil or the unicellular organisms which destroy mankind. There is more degeneration than advance and some even go to the extent of saying that degeneration is the rule and advance the exception. The religion of the mechanical scientist is best described in Bertrand Russell's *Essay on the Free Man's Worship*. Life is an incident in the cooling of the solar system. Man comes into being in the midst of unconscious forces which will eventually destroy him. His appearance on earth is as much an incident in the history of life on earth as his earthly abode is an incident in astronomical history. Humanity appeared on earth as inevitably as beetles on a dunghill. The cosmic fate of all values is to perish without trace. The end of it all is darkness, death.

While metaphysical theories of evolution were set forth by ancient thinkers of Greece and India, the scientific doctrine of evolution is the work of empirical investigators like Linnaeus, Buffon, Erasmus Darwin, Charles Darwin, Wallace and others. It is restricted to the world of living organisms. Darwin's work on the *Origin of Species* does not formulate a philosophy of evolution but furnishes evidence indicating that life on this planet has evolved by a gradual and yet continuous process from the earliest forms of living organisms to the latest product, man. He mentions the factors by the operation of which new species arise out of other existing ones. His account is to be accepted or rejected not by a reference to the ultimate questions regarding the universe but by an appeal to the facts of Botany and Zoology.

Malthus' essay on the principle of population suggested to Darwin and Wallace the importance of natural selection. But natural selection cannot operate without the co-operative factors of variation and heredity. According to the former, no two individuals, plants or animals are quite alike. The offspring of the same parent or parents tend to vary in greater or less degree both from their parents and from one another. Otherwise, if all offspring entirely resembled their parents, the world would still be full of amoeba and jelly fish. The principle of heredity tells us that the peculiarities exhibited by the parents tend to be transmitted to the offspring in greater or less degree. The offspring are never exactly like the parents—this is due to variation—and yet resemble the parents more than they resemble other members of the same species—this is due to heredity. If we have in addition the fact of multiplication, struggle for existence results. Those members which happen to possess variations which equip them better for the struggle tend to survive and others get eliminated. The offspring of the

successful tend to resemble the parents in exhibiting the favoured variation to a greater degree than the parents and a new type becomes established by a gradual piling up of small accretions at each generation.

While Darwin accepted Lamarck's theory of the transmission of acquired characters, Wallace and other biologists are opposed to it. Weissmann distinguishes between germ plasm or reproductive tissue and somatoplasm or bodily tissue and holds that changes induced in the organism can be transmitted only if the germ plasm is affected. Mendel distinguishes between heritable and non-heritable variations and the latter, which are the reactions of the organism to the environment do not exert direct influence on the course of evolutionary change. Heritable variations represented in the germ plasm are called mutations while the non-heritable ones are called fluctuations. We cannot, however, say which is which until the test of heredity is applied. The theory of De Vries that heritable variations must be large and sudden and slighter variations are not transmitted is generally accepted.

Darwin's idea of the rise of a new species by the gradual accumulation in successive generations of insensible differences is now abandoned in favour of sudden and considerable mutations. Evolution proceeds by a series of wholly inexplicable jumps and not by the accumulation of minute variations.

The scientific doctrine of evolution has established beyond doubt that the sun and stars in their courses, the forms of matter and the varied classes and orders of plants and animals, human beings with their power of choice are not created in their present forms but assume their present forms in slow obedience to a general law of change. But when a causal explanation of the factors operative in this process is urged we are entering on debatable ground. Darwin was a scientist and not a philosopher. He held that his account of the origin of species was incomplete for "our ignorance of the laws of variations is profound" and "the laws governing inheritance are for the most part unknown" (Sixth Edition of the *Origin of the Species*).

As a philosophical interpretation of the observed facts, the theory of evolution is not satisfactory. Evolution presupposes an interaction between the organism and the environment, subjects with definite characters of their own and objects with determinate features. But the process of evolution cannot create the conditions of its own possibility. The hypothesis of evolution does not deal with origins but seeks to describe the changes which objects undergo in relation to the demands

of the environment. While it describes the *how* of the process, it does not answer the *why* of it. We may trace the egg or the hen to a still earlier evolution but the process cannot go on to infinity. We ask,—“What being, what impulse provided the conditions and started the process?” We assume that somewhere behind all evolution, there is something which is not the product of evolution and yet is its ground and power. How is that principle to be conceived? Is it one or many? Is it blind or intelligent? Is it immanent in the process or transcendent to it or both?

The term 'evolution' implies a break with the mechanical method of explanation. When we endeavour to account for the world of objective nature by 'evolution' and employ such concepts as growth, natural selection, struggle for survival, self preservation, etc., we are obviously interpreting the cosmic process on the analogy of human nature. A mechanical evolution is difficult to conceive even if it be not self-contradictory. If the changes of the world are completely mechanical, if they are merely an unpacking of the possibilities, then there is no *evolution*. The concept of evolution implies that changes cannot be explained on the purely mechanical hypothesis.

Variations, whether small or great, cannot be accounted for. While the changes within the world of living organisms are difficult to explain, the transitions from the non-living to the living, from life to mind, from mind to intelligence are absolutely inexplicable. The Taittiriya Upanishad mentions matter (*anna*),* life (*prana*), consciousness (*manas*) intelligence (*vijnana*) as the four crucial stages of the world's development. Physico-chemical explanations are inadequate for the characteristic activities of organic life. Reproduction, heredity and even such processes as respiration and circulation do not yield their secrets to physico-chemical analysis. The mechanical view that there is no breach of continuity between the living and the non-living does not face the facts. The neo-vitalists like Driesch contend that biological phenomena are not properly explicable as physico-chemical processes within the living matter of organisms but that a non-physical principle interferes to regulate and control the physical and chemical reactions. The admission of a mysterious, non-mechanical entity which is neither an energy nor a material substance but an agent *sui generis*, non-spatial though acting in space, non-material though acting on matter is hardly satisfactory. Biologists who are opposed to mechanism, admit that distinctively

*Compare Samkara on B. S. 11 3-12. “The word food signifies earth “*Tasmat prithiviam annasabdeti.*”

biological phenomena cannot be explained in physico-chemical terms. The living organism itself and not some directive principle is dominant in organic activity. The organic is distinct from the inorganic and it exists as such and its structure and activities are the expression of its nature. The organic exhibits a new character though such an exhibition of new characters is more the rule than the exception. Highly differentiated physiological processes are accompanied by mental events. Without discussing the exact nature of the relation between the physiological and the psychological, we have to take the organism as a unit with its own specific characters. When we reach the human level, we have the new variation of reason, that which distinguishes the true from false, good from evil, beautiful from ugly. When Sir Arthur Keith quotes Professor Eliot Smith to the effect that the human brain shows no formation of any sort other than that of the brain of the chimpanzee, he is referring to the material structure of the brain. While we may admit that the body of man is a structure evolved through long ages and gradually improved from very early beginnings until the present frame is built, while its affinity to that of the ape may be conceded, we cannot get over the qualitative difference between the mentality of the ape and that of man. Man is a conscious responsible soul with a knowledge of good and evil. When a certain level of bodily development is reached the human mind emerges, even as life appears when matter reaches a certain complexity of organisation. But has any biologist described the nature of the general change responsible for the rise of human reason? Can we explain any mental activity as the product of germinal alteration? Can it be said that "man under the action of biological forces which can be observed and measured, has been raised from a place among anthropoid apes to that which he now occupies?" Was not Darwin more modest when he confessed his ignorance of the working of the forces of variation and heredity? The evidence available does not offer a single hint of the working of these forces.

Evolution believes that it is able to account for the development in the sphere of organic or the inorganic, but strictly speaking even this is difficult of explanation. Evolutionary change, it is now admitted, proceeds by distinct leaps and not the slow accumulation of small steps. Every change is a jump. Discontinuity is the mark of the process. Novelty is a feature of all development. The product of evolution when it arises is genuinely new. We may make an exhaustive enumeration of the factors from which it has been developed, yet the thing itself is a unique entity, exhibiting a character which was not present in any of the

relier factors and could not have been foretold on the strength of the fullest knowledge of the factors. Development or evolution is something more than a mere re-arrangement of pre-existent material. There is something genuinely novel about every individual. Nothing recurs in exact detail, no two leaves, no two events. Each individual is a new experiment. Only specially well-marked critical stages in the development are noticed by us. If every individual in the world varies from every other as the hypothesis of evolution assumes, then each is genuinely new. In other words, we cannot read its presence back into its pre-existent factors. The appearance of C is not accounted for by the characters of the factors A & B, for C is neither A, nor B nor A & B. It is C. On the other hand, there must be some reason why the combination A & B is succeeded by C and why the event C has the particular character of C and not any other character. Some reason there must be and it certainly is not the combination of A & B. The conditions of every development in the world include a good deal more than the constituent factors. A & B succeeded by C is a phase of the cosmic process but not a complete and self-contained phase. It is one phase of the general context of nature, not isolated from other phases. A & B are followed by C because the world process is what it is and its particular phase is open to countless other influences. It is a moment in the whole life of the universe and its setting in a particular context is one expression of the course of evolution. A product of evolution is not completely accounted for by a statement of the specific factors which have preceded it in a limited context. Its whole setting in the cosmic process conditions its rise though we cannot determine the precise manner of the conditioning. Though there are no empty gaps in time, every change is a new start. The new is said to be a continuation of the old, if it conforms to the normal and does not contradict what has gone before. It is said to be a new product if there is a change in the structure. When life supervenes on matter we have something new; when one organism succeeds another we have a continuation of the old. We may represent the former kind of change by a, b, c, and the latter by a¹, a², a³. But strictly speaking every change is new. It is literally true that we walk through long mysteries. Instead of assuming a series of entelechies to account for the series of changes, it is more economical to posit a single supreme super-entelechy as responsible for the whole sweep of evolutionary advance with its marks of unity and continuity.

This supreme creative ground and driving power of the universe cannot be an unconscious force. If the pageant of evolution passed before us as quickly as a moving picture from the hour when the solar system was in a gaseous condition up till now,

the vision will undoubtedly demand more explanation than the blind working of an unconscious force. The harmonious working of the different parts of the universe cannot be dismissed as a piece of good luck.

Besides, even within the limits open to our observation, we cannot be certain that evolution is due to blind mutations selected by a blind environment. Lamarck's theory of the transmission of acquired characters is repudiated at the present time on the ground that there is no mechanism by which the changes in the organism could be represented by changes in the structure of the germ cell. It is also urged that there is no experimental evidence in support of the inheritability of the effects of use and disuse. Ignorance of the way in which the germ cell reacts to bodily changes does not commit us to the denial of any change in the germ cell as the result of bodily changes. Some experiments latterly have given positive results as those of Kammerer, Durkhen and Pavlov and those in which we fail to detect the inheritance of an acquired character may mean only that the effect is too small to be detected.

In his *Creative Evolution* (pp. 66 ff.) M. Bergson argues that if life manufactures like apparatus by unlike means or on divergent lines of evolution then a strictly mechanical explanation becomes impossible. The structural analogy between the eye of a vertebrate and that of a mollusc like the common pecten cannot be due to insensible accidental variations (Darwin) or sudden and simultaneous variations (De Vries) or the direct influence of the environment bringing about a kind of mechanical composition of the external with the internal forces. Bergson agrees with certain modern forms of Lamarckism and explains variations not as accidental or determined but as springing from the effort of the living being to adapt itself to the environment. Modifications of structure and function are achieved by more or less purposive efforts of individual organisms and are transmitted in however slight a degree from parent to offspring. The initiative of the organism and not germinal mutations or the influence of the environment is the main source of variations. Only such a view can account for the fact that modifications do not come singly but in complexes involving innumerable minor details. The change from the quadrupedal to the erect posture involves many profound alterations in almost every organ of the body and these numerous organic adaptations cannot be the result of random changes in the various structures. Evolution is not blind and mechanical but is the expression of a purposive force which creates living organisms and endows them with life and the striving to develop in pursu-

ance of a definite end. As the lower organisms are not gifted with intelligent foresight, their changes as a result of which new species occur are said to be the expression of the unconscious will of the organism acting in pursuance of the purpose of life. At the human level we possess creative freedom. The facts of evolution compel us to assume the reality of a single spirit inspiring the whole course of evolution and working in different ways at different stages. Samkara says: *Ekasyapi kutasthasya citta-taratamyat jnanaisvaryanam abhivyaktih parena parena bhuyausi bhavati* (Brahma-sutra-bhashyam 1.3.30). Almost all the philosophers who have reflected on the implications of evolution have come to a similar conclusion. Lloyd Morgan says: "For better or worse I acknowledge God as the Nisus through whose Activity emergents emerge and the whole course of emergent evolution is directed." Taylor repeats the scholastic maxim that no cause can contribute to the effect what it has not to give. The full and ultimate cause in a process of evolution cannot be found in the special character of its recognised antecedents but in the character of the Eternal which is at the back of all development and which must contain in a 'more eminent manner' all that it bestows though it may contain much more. God is the perfect real from which all variations arise.

What is the relation of the eternal spiritual background to the process of the world? This is the most difficult problem of all philosophy and has not been satisfactorily answered either in the West or in the East. That God is not external to the world is as much true as that God is not exhausted by the world. He is both in and out of the world. But a logical exposition of the relation between God and the world is yet a problem for philosophy. There are several other problems which are also perplexing the mind of man. If we are to help in their solution, it is very necessary that we should abandon philosophical orthodoxy. It is true that official solutions for all problems are handed down to us in our ancient scriptures. We want to-day not so much Indian thought as Indian thinkers who, soaked in the wisdom of a country, are prepared to face the problems of the ages with fresh eyes.

CALCUTTA.

S. RADHAKRISHNAN.

YOUNG INDIA AND YOUNG BRITAIN.

By F. G. GOULD.

BOTH Indian and English readers may be surprised if I open with the remark that India and Britain are very young communities. They may also be surprised if I say that, in a broad historical sense, India and Britain are of much the same age. I will very briefly explain what I mean before touching my main theme, namely, the vital importance of planning mutual knowledge of India and Britain through certain common elements in the education of Indian youth and British youth.

Modern research dates the rise of civilization in the island of Crete from about 3000 B. C. This civilization influenced the Greeks; the Greeks influenced the Romans; and the Greek-Roman civilization developed Christian ideas into a Roman Catholic religion which, by the century 1000 to 1100, was reaching its highest point of spiritual power. In this century, England was conquered by the Normans, who were feudal politically, Catholic in religion, and energetic in seafaring. Thus, by the year 1100, the British island was marked out as the home of seafarers who represented European culture, and whose insular situation would naturally enable them, in course of time, to act as principal carriers of the European tradition round the world. The result is seen in the British Commonwealth of Nations in 1928.

What happened in India in the same period (that is; 3000 B. C. to about 1100 of the modern era)? The Vedic civilization was evolved; the Gupta power, following on the Andhra power, unfolded the leading characteristics of Hinduism; the unifying philosophy of Sankaracharya ensued; and, by the year 1100, Islam had come to stay after the coming of Mahmud, and Al-Biruni had even sought for a basis of understanding between Islam and Hinduism. The results are seen in the India of 1928.

Now, the human race, in its essential features, is a million years old or so. The two evolutions, British and Indian, have occupied only 5000 years. That is why I call India and Britain very young communities. One might almost say their inter-connexion has only just begun. Human genius being what it is, and geographical facts being what they are, a great relation

between India and Europe was bound to develop, and the British nation was bound to act as the principal channel of the development. The development is so overwhelmingly important for the order and progress of world civilization, that, when once clearly apprehended, it will give a new direction to history-teaching both in India and Britain. It will open a new social vision to the youth of India and Britain. In this new history-teaching, and in this new vision, the wars and mutinies associated with the British occupation and the Indian resistance will take a very subordinate place. The wars and mutinies will be classed as mere accidents, though painful and tragic, in a vast racial and ethical process. This statement may, to some older minds, appear a paradox, but I make it with the utmost earnestness and deliberation.

From the world view-point, I regard the Indian and British civilizations as of equal value. Obviously they differ. Obviously, a mutual adjustment must be difficult. Yet obviously also, a mutual adjustment is actually going on. Even if we suppose, for the sake of argument, that India could suddenly break off from political ties with Britain, the adjustment would not cease. As the wars and mutinies were (philosophically speaking) an accident, so also the political connexion is an accident. But the adjustment of India and Britain, of India and Europe, of India and the world, is inevitable; it is a stroke of destiny in the universal life of humanity. The adjustment is possible because certain basic values, or forms, are the same in the Indian genius and the British genius. The adjustment is difficult because, owing to geographical, and climatic, and racial conditions, the balance between material and spiritual factors in India has not been the same as the balance between material and spiritual factors in Britain. To put the case imperfectly, but with a kind of useful conciseness, it may be said that the British nature has emphasized economic and political factors, and, with a sort of detachment, has achieved great things in philosophy, science, in spirituality; and the Indian nature has emphasized philosophy and spirituality, and expressed a great capacity for stability in its caste-system and village life. The British character has exhibited immense energy, but lacked synthesis; the Indian character has exhibited immense synthesis, but lacked energy. The British people have been the most politically active of the peoples of the world; the Indian the most subjectively and synthetically religious. Modern evolution, bringing all types of racial genius into contacts, attractions and repulsions, has irresistibly brought India and Britain into a profoundly significant relation which must unfold itself for the world's good in spite of misunderstandings and conflicts, past and present. I put aside political aspects. The British and Indian

temperaments are not opposed; they are complementary. Their diversity provides the motive for co-operation in mutual benefit. Hence the importance of planning for the young people of both communities a method of education which shall imply mutual reconnaissance, mutual study, mutual knowledge, mutual sympathy. The chief instrument for this purpose is history-teaching.

We are, I hope and believe, on the eve of large changes in our mode of teaching history, whether of the human race, or of an ethnic division, or of a Motherland. When I had the pleasure of visiting schools in the Bombay Presidency and Baroda in 1913, I casually (and not as part of my official programme of ethical addresses to boys) entered a High School class-room. At the moment of my entry, the Parsi teacher was asking a group of Indian youths this question: "In the year 1626 what demand did the English Parliament make of Charles the First?" The boys answered correctly, for Indian memory-power is admirable. But the question illustrated a bad system of history-teaching which is still unfortunately in vogue in Asia, Europe and elsewhere. It gazes at the accidents and details, and forgets the soul and the ideal. But, in saying this, I do not mean that the teacher of history should lose himself and his pupils in a forest of poetry and meditation.

At various European conferences, I have urged the doctrine that the human genius, in all countries and ages, reveals itself in various forms, or expressions of order and progress, material and spiritual. I will therefore present the outline-plan exactly as I have presented it (with, of course, comments) to many educational meetings:—

History teaching should bring into relief, at each stage (early, mediaeval, modern), the following formative, or cosmic (order-making) factors:—

1. Observation of animals, plants, minerals; human and economic geography; action of nature on man, and of man on nature.
2. Industry; useful arts and crafts, and travels involving socially useful exploration; machinery.
3. Fine arts—poetry and general imaginative literature, including myths and legends; music and drama; costume; painting; sculpture; architecture and decoration; gardening.
4. Science, from its crude origins (in early ideas of number, weight, measure, astronomy, physics, etc.) onwards.
5. Social order and progress. Sanitation, family ties, customs, manners, law, politics, religious organization; social value of

language, with such simple notes on etymology as may have a historical interest for young minds; phases of slavery, serfdom, guilds, trade unions, etc. Banking, finance, social credit. The same general doctrine could be stated in other ways. It could be stated more shortly and simply; it could be stated far more elaborately. It could be put into easier terms for the Primary School, and into a massive syllabus for a University lecture-course. The central point is this:—Whether you describe the life of a Malay tribe, or African Negroes, or Catholic Spain, or Protestant Sweden, or the English-Scottish-Welsh island, or ancient Rome, or modern Japan, or China, or Persia, or India, you will build up a sympathetic conception by picturing the people's agriculture, arts, crafts, aesthetic activities, science (if only germinal in fetishism and magic), and social organization and movement. You will invariably portray economics; you will always rise to the level where men strive to reach the Ideal and the beyond, whether in the crude myths of "Savages," or the imaginations of the *Ramayana* poets, or a Dante, or a Shakespeare. I do not want to abolish Cromwell or Clive from British history; or Akbar or Shivaji from Indian. Nor do I want to abolish the values of chronology, as represented by a chart of the ages, or a systematic tabular view of the centuries of British or Indian events and developments. And in telling the story of farming, or house-building, or law, or language, or poetry, you will naturally trace the line from earlier forms to later; just as a guide would show you the seven Rathas at Mahabalipuram, and explain that one was a copy of an ancient Buddhist cell at Gandhara, and the others revealed the quality of a later architectural time. In that sense, chronology is vital, just as maps are vital for geography. If I were in India, teaching youths British history, I should always have at hand good maps of Britain and the world, and a clear chart of the ages,—Stone and Bronze age, Roman, early English—Feudal-catholic, Modern. I should, in story and picture, tell of the British shepherd, miner, fisherman; of Cook the navigator; Wedgwood the potter; Wren the builder; Black the poet; Darwin the biologist; Owen the co-operator; Howard the prison-reformer; and the other Howard (died 1928) the Garden City founder; and so on; and Cromwell and Clive and Haig last, but with due historical respect.

I have often told teachers in England how I prepared for my educational visit to India in 1913, in less measure by reading ordinary history-books, but chiefly by studying the lives of Zoroastu, Buddha, Muhammad, and the moving pages of the *Mahabharata*. With vivid memories of Arjuna and Savitri, and with melodious echoes of the "Song Celestial" in my ears, I faced

Indian youth as if I were their blood and kin, and felt not the dividing-line of East and West. And I venture to add that, by such interchanges and mutual comprehensions of the spirit, the long-drawn problems of British-India politics would be illumined, rationalized and more speedily solved. I am not so wedded to one idea as to suppose even a vastly improved history-teaching in Britain, with a similar extension (supposing schools greatly multiplied) in India, would furnish all the needed motive-power for a finer and happier understanding. But it would render very effective aid. Each of our communities, Indian and British, in extremely diverse ways, in extremely diverse atmospheres, and with extremely diverse materials,—has disciplined and purged its soul by patience, suffering, courage, faith and vision; the one more familiarly in nature-conquest, sea-faring, commerce, manufacture and political struggle; the other in long-drawn peasant-toil, poverty, silent endurance, reverent submission to invisible powers, serene contemplation of things lofty beyond the touch of human language. The educators in our two communities would have no nobler task than that of teaching the young East and the young West to understand each other, to co-operate, to unite; and to pass the great enterprise to their children in turn. The flood of Ganges, the height of the Himalayas, and the roar of British machinery are feeble images to symbolise the immensity of the work. But civilization is yet young; and its servants, India and Britain, are as yet only starting out on a long and splendid journey.

LONDON.

FREDERICK J. GOULD.

THE PROBLEM OF INVESTMENT IN INDIA.

Professor T. K. DURAISWAMI AIYER.

It is a trite observation that the economic aspects of social life have assumed overwhelming importance under modern conditions. In advanced countries an elaborate machinery has been devised with a view to directing the funds destined for investment. Even under comparatively primitive conditions of life wealth was devoted to creating a simple apparatus of production which was helpful towards putting on the market an increased supply of consumable goods. But up to what has been called the Industrial Revolution capital did not play a dominant part in industrial organisation. In earlier epochs human forces counted for much more than capital. But in the nineteenth century the harnessing of the forces of nature for the purposes of man required large masses of capital and the economists of that century were loud in the appreciation of the part played by capital. The man who saved wealth never before had such praise lavished on him. England was the land in which these tendencies found foremost expression and large masses of English capital found their way into British industries and overflowed the frontiers of England into foreign lands. It was by such means that the Railways of the United States of America, Argentine, and India, the oil wells of the world, the tea gardens of Assam, the tin mines of Malaya etc., were developed. Financial houses, investment trust companies, discount houses, commercial banks, and stock exchanges constituted an organisation appropriate to such a development.

Let us direct our attention to the economic conditions of India and see what aspect the problem of investment assumes in India. The production of wealth *per capita* in India compares unfavourably with that in the countries of the West and consequently the amount of capital available for investment in this country is not as large as in countries like England, Germany and the United States of America. Conflicting estimates are given of

the amount of capital which might be drawn into investment in India. We have often been treated to an account of hoards of silver and gold buried beneath the earth in India which if directed to productive enterprise would increase immensely the wealth of the country. To our mind this is largely a myth. It is true that the uneconomic habits of the Indian peasantry contribute in some measure to their backward economic condition. But to rely on any large accumulated gold drawn out of hoards fertilising industry and commerce in India is to rely on a broken reed. For ages India has been subject to political vicissitudes of a kind which did not put a premium on security of person and property. In those conditions there was not much scope for the accumulation of capital. Further the large masses of capital which Industry and commerce run on modern lines require have, all the world over, been very largely the creation of the period since 1800. India cannot be said to have yet come quite within the scope of the Industrial Revolution since the characteristic economic developments of the nineteenth century in the form of the application of science to Industry and Agriculture are not a marked feature of Indian economy. Nothing is more striking than the fact that India lags very far behind the advanced countries of the world in respect of the *per capita* amount of capital applied to agriculture, industry and commerce. It is often remarked that the facilities for the investment of capital do not exist on a fairly large scale in this country. Let us examine this question. One of the conditions for the creation of capital is the existence of a surplus of production over consumption. It cannot be maintained that such surplus is large in this country. But whether large or small there does exist a surplus due in no small measure to a faulty system of distribution of wealth. There is no more alarming symptom than the fact that while on the one hand our agriculture and industry require to be modernised by means of the intelligent application of large masses of capital, on the other hand the complaint is often made that masses of funds lie idle in the Co-operative Banks especially in the Madras Presidency without an adequate outlet. It may be, as we trust it is, that this paradoxical state of affairs is of temporary duration; but there are other indications pointing to a very unsatisfactory state of affairs. For the last few years we have been witnessing the spectacle of the investment in India Rupee paper bringing a less yield than those in India Sterling paper. This is not a phenomenon due to any maladjustment arising from post-war developments. Even before the war often the net yield from India Rupee paper was less than that got from India Sterling paper. On the face of it it is extraordinary that the nationals of a confessedly poor country like India who

invest in Government Rupee paper should be content with a lower yield than that secured by the corresponding class of investments belonging to a rich country like England. This is largely accounted for by the fact that those who have spare funds in this country play for safety and could not find any better investment than a security which yields even less than what is enough to attract Englishmen who invest in India Sterling paper. Thus is witnessed the melancholy spectacle of very high rates of interest ruling in the countryside while on account of a lack of enterprise people with funds are content with a very low yield of interest rates. If the industrial development of the country is satisfactory, if the social and political conditions promote leadership in the economic sphere and if there is a co-ordinated system of banking organisation overspreading the country including within its scope the villages as well as towns such a state of affairs as has been described above will cease to exist.

Our conditions recall to a very large extent those that existed in Europe in the eighteenth century. Our spare money finds an outlet in the main in investment in land and Government securities. Private money-lending also constitutes a resort. Even highly educated men in our country have, on account of inadequate facilities for investment, to resort to private money lending which on the whole may be said more often than not, to degrade the borrower as well as the lender.

Let us compare the progress made in countries like England and the United States of America in the realm of investment with conditions in India. During the last fifty years an elaborate apparatus has been built up in England with a view to help investors. A number of joint-stock concerns called Investment Trust Companies have come into existence. It is well that we make a study of them and see if something of that kind cannot secure the needs of this country. In the absence of active development of industry and commerce on modern lines the amount of capital seeking investment and the facilities for such investment are not as great in India as in more industrially advanced countries. Members of the upper middle classes and the richer classes find themselves in possession of spare funds which they find it rather difficult to invest profitably. Agricultural land does not offer sufficient attraction especially since many of them are town dwellers and consequently are not in a position to profit from agricultural investment which will pay only under continuous personal supervision. Houses except in big towns and cities are not an income yielding property and consequently are not an attractive object of investment. Private money-lending is, as has been already pointed out, besides being abhorrent to fine

natures is attended with considerable risk. Government loans and Post Office Cash Certificates are first class security but the return realised from them is not sufficiently attractive to most people.

In these circumstances one would expect spare funds finding an investment in the shares of joint stock companies engaged in industrial and commercial enterprise. The habit of investment in industrial securities is spreading steadily though slowly. The spirit of mutual distrust among Indians and the absence in many cases of a lofty code of commercial morality except among the representatives of certain castes with a tradition for business enterprise act as deterrents to investment. Except in big cities there are no reliable middlemen who specialise in stock exchange securities.

When we observe the vast strides that facilities for investment have made in countries like England, France and the United States of America we realise how conditions in India are yet far from satisfactory. The individual citizen in possession of funds to invest is in most cases not able to choose the right kind of securities. Economic development on sound lines cannot therefore be furthered unless there are a variety of institutions for furnishing the right kind of guidance for the employment of capital. There is thus need for a specialised agency which is competent to carry out the investments of funds belonging to those who are for a safe and steady return, higher than that realised from gilt edged securities and who also require a slight capital appreciation. Investment Trust Companies are organised for this purpose. The individual citizen is thus relieved from exercising his mind on the choice of securities. Instead he buys shares in an investment trust which employs the funds in buying securities of different kinds. Risk is thus distributed over a very wide field geographically as well as by industries. Such companies are increasing in popularity in England. Since the War a large number of Investment Trust Companies have sprung into existence and the old established companies have increased their capital. In India though the field for the operation of such Investment Trust Companies is not so large, there is a need for a few good companies springing into existence. Such companies will help those who want a steady return higher than that of gilt-edged securities and who for lack of such companies at present are led into unwise investment of funds resulting in loss of capital and discouragement to business enterprise. A fairly large capital is required for such a company. The management of the company should be intelligent and honest. If the public in India are approached properly sufficient funds will be forthcoming for Investment Trusts to be started.

There is a fairly large amount of funds waiting for employment on such terms as will yield a return higher than the rate of interest realised from gilt-edged securities.—An Investment Trust Company can command the services of experts who will assess the value of different kinds of securities and invest the funds in such a manner as to yield a steady and safe return. The capital of such a Trust must be fairly large say about forty or fifty lacs of Rupees so that it might employ persons of great ability. With a view to spread the risks satisfactorily the Trust will have to go in for different kinds of securities; *viz.* debenture bonds, preference shares and ordinary stocks of different industries. In India at present the field for investment is widening, the main lines being Cotton, Jute, Iron and Steel, Tea, Rubber, Oil and Electrical Industries. Instead of the individual investor being left to his own devices the Investment Trust provides an agency which will do the investing much more satisfactorily. An Investment Trust Company under reliable and competent auspices will fill the need on the part of those Indian investors who do not want to gamble in shares but require a steady and safe return slightly above that realised from gilt edged securities. It will be a great relief to those who find it now a hazardous thing to invest in mortgage of houses, private loans and chetty accounts.

MADRAS.

T. K. DURAISWAMI AIYER.

GERMANY'S BUSINESS PARLIAMENT.

By HARIKISHAN DEVI LALL.

THE idea of the Third House of Parliament in Germany was unquestionably inspired by the Russian revolution. Nevertheless the conception of government by trades and the representation of various economic groups in the government, advocated by the Bolsheviki, is not new. It can be traced back to Bismarck, who, in 1880, created the Prussian People's Economic Council. Bismarck's plan was largely wrecked by the distrust and jealousy of the Reichstag, which suspected that the desire to strengthen the monarchy at the expense of Parliamentary government was the real motive of Bismarck.

To understand exactly, where this new body fits into Germany's present-day life, it should be recalled that the Constitution of the German Republic provides for three definite Parliamentary bodies: 1. The Reichstag, corresponding to the House of Commons of Great Britain or to the House of Representatives of the United States; 2. the Reichsrat, representing the States of the German Federation as such, a body analogous to the United States' Senate, and 3. the Reichswirtschaftsrat, or the Economic Council, which is a distinct innovation in representative government.

The Economic Council is composed of ten groups, numbering three hundred and twenty six members. 1. Sixty eight representatives of agriculture and forestry; 2. Sixty eight representatives of industry; 3. Forty four representatives of commerce, banking and insurance; 4. Thirty six representatives of handicrafts; 5. Thirty four representatives of traffic and public enterprises; 6. Thirty representatives of consumers; 7. Sixteen representatives of government servants and liberal professions; 8. Twelve persons nominated by the Reichsrat (the Senate), who are especially familiar with the economic conditions of the States of the German Republic; 9. Twelve persons who have either rendered distinguished services to German economic thought or to the economic system, or are especially qualified to render such services, are nominated by the government; and 10. Six representatives of fishery and gardening.

Appointments to the Council are for life. Death, resignation, recall by the appointing organisation, or loss of the qualification

on the basis of which the selections were made, deprive the members of their seats. The members enjoy Parliamentary immunities, such as, the freedom of speech, and receive such compensation as agreed upon by the Ministers of Finance, Traffic and Economy. They have the right to refuse testimony as to their sources of information like the members of the Reichstag, provided they have received such information in their capacity as members of the Council; and they are pledged not to abuse confidential information, and are not permitted to reveal in public what transpires in closed sessions.

The Council elects its own officers, *viz.*, a president and nine other officers representing the various groups mentioned above, and four clerks. The Council is further divided into three groups, *viz.*, the workers, employers and consumers, each of these groups has one representative as its leader or spokesman to safeguard the interests of the group which he represents, in the Council. There are five permanent committees to conduct the business; and a special committee is appointed from time to time to handle the matter of extraordinary nature. Each of the permanent committees is composed of thirty members. Most sessions of the Council are public, unless secrecy is desired, which can only be secured on the application of twenty members and when resolved by two-third majority of the House. But the meetings of the Committees are not public, unless determined by two-third majority of the committee concerned. The business is done in two readings; and the votes are by groups, except on question of business procedure, in which case usual Parliamentary method is adopted. Members of the Government are entitled to admission to all meetings of the Council and of its separate committees. They must be heard. On the other hand the Council can demand the presence of the representatives of the Government at its sessions. The various States of the German Republic are likewise entitled to place their opinions before the Council. Article XI of the instrument creating the Economic Council is very important, as it specifies that the Government must submit all social and economic legislation of basic importance to the Council for its opinion before such measures are introduced in the Reichstag. What is more significant, is that the Council has the right to demand legislation; and the permanent committees of the Council must be heard by the various Ministries before they promulgate new regulations. If the interpretations of the committee differs from that of the Government, the latter may demand a vote on the subject by the Council at large, unless the vote of the committee stands three to one. The committee may likewise appeal to the Council at large under certain conditions.

The Council may insist that the Federal government avail itself of its right to conduct enquiries on various social and economic questions, and may demand that the information obtained be placed at its disposal. The Council represents a curious transitional stage between a council and a Parliamentary body. It enjoys Parliamentary immunities without being able to legislate.

Germany is trying an experiment, attempted in no other country west of Russia, to superimpose a federal council (the Economic Council) representing labour, capital and the consumer upon its Parliamentary system. In many countries possessing a Parliamentary Government, especially France, powerful economic cliques are forced to buy or intimidate politicians, parties and Parliamentary majorities. The German Economic Council, on the contrary, enables labour, capital and the consumer to exercise their influence upon the Government and the Legislative body openly and legitimately. The members of the Council are the representatives of the nation as a whole, and not of any particular class. They meet on equal terms to discuss questions of economic importance. Another important feature is, that a variety of interests is represented. In other words, every conceivable occupation, from bank president to ordinary household servant, is represented on the Council. The members are chosen without regard to party affiliation, but solely as spokesmen of the various economic groups. The captain of industry or the labour leader who could be tempted to sponsor or support selfish measures through obscure agents working in the dark, would not sully his reputation by yielding to sordid self interest or corruption. Because when responsibility is thrust upon them, an opportunity is given them to argue their case in public and to compare opinions with their fellows; they will be found worthy of the trust reposed in them. To think otherwise is to despair of democracy.

Despite the difficulties the Economic Council has to contend with, the fact that it is playing a role of increasing importance in the determination of the German economic policy at home and abroad, is likely to lead to its steady growth in influence and power. Being an institution without precedent, it is rather difficult to forecast its evolution. Nevertheless, it is a fantastic notion, if at all imagined, that the Economic Council, or a similar body, representing capital and labour, will eventually replace Parliamentary government. Personally, I prefer to regard it as a valuable means of co-operation on the part of the industry and labour with the legislative bodies and with the Federal Administration. The Council could not completely supplant Parliamentary government, for the simple reason that the great questions of world power and world politics require a different field of vision.

SIMLA.

HARKISHAN DEVI LALL.

HEART-STREAM.

DR. RABINDRA NATH TAGORE'S *Hridaya-Yamuna*

TRANSLATED BY HRISIKESH BHATTACHARYA.

I.

Wilt thou fill thy jug? Come, O come, down into my heart-stream
The deep waters will splash plaintive about thy fairy feet.
Solemn and rainy are the heavens today, and clouds like thy dark
copious curls have come down on both my banks. Ah, the known
music—the tingling jingle of the anklets about thy feet! Who art
thou, O lonely spirit, pacing slowly on? Wilt thou fill thy jug?
Down, down into the heart-stream.

II.

Sit, if thou wilt, on the bank,—the jar afloat,—losing self and
losing all. The light green is on the earth. The new-born blue
is on the sky. The wood is gay with blooms. Out thro' those
dark eyes of thine the dear heart shall melt—thy veil drop down in
sweet abandon. Seated on a bed of grass by the green embowered
shore—with thine eyes fixed on the deep dense forest—to thee
shall memories come of things thou knowest not what. Losing
self and losing all,—sit if thou wilt,—and put away thy jug.

III.

Wilt thou lave thyself and play? Come softly gliding down
below. Fling on shore thy clothing's blue-hued lumber,—my
liquid blue shall mantle all thy shame and fawning billows close
thee in their arms, moving high in lover's rounds all about thy
bosom and thy cheek. Here and there and everywhere to thee
the fond ones closely cling, joying now and now complaining,—
syllabbling love in splashing tones. Wilt thou lave thyself and
play? Come softly gliding down below.

IV.

Wilt thou court delicious death? Come into my bosom. Calm,
cool and deep—bottomless and shoreless—the blue water stands
like death serene. Measureless as Infinity, the Deep within—it
knows no sun—it brooks no night. Breaks not any sound that
stolid quiet of this deaf Immensity—stirs not any music its infinite
depths. The past to oblivion consign. Break—O break—the bonds
of the present. Put back thy stirs and affairs—O leave them
beyond the shore—and come.

Art thou in love with death? Down, down into this profundity.

PARTING.

(FROM DR. RABINDRA NATH TAGORE.)

TRANSLATED.

The honeyed spring-tide runs endless thro' thy delicious bower, and the dear ecstasies of meeting and parting swim across thy breeze.

The pilgrim that departs—he alone is lost—and the blooms cease not, though the fading rose faints away with dying day.

When by thy side, dearie, what a pretty store of my heart-songs did I make unto thine eyes!

Now is the hour of parting—and shall I look in vain for one final gift?

Beneath thy jasmine shade do I keep interred the hope that thy flaming Phalgon melt thro' dripping anguish of the long rainy day.

LAHORE.

HRISIKESH BHATTACHARYA.

ALL THEY THAT TAKE THE SWORD SHALL PERISH WITH THE SWORD.* (MATT. XXVI 52).

By Professor G. D. WATKINS.

MOST Christian students who have the privilege of reading "The Student Movement," the organ of the British Student Christian Movement, as it appears month by month, have been impressed, no doubt, by the leading article in the March number of this present year. It was headed, it will be remembered, "Does the Federation want world Peace?" and the gist of its argument was very brief. The small group of men, who founded the S. C. M. did so because of their passionate desire to bring the Christian faith to Africa and the East, and their action has altered the whole scope and range of Christian Missions. "Judged by its results, the greatest event in the history of modern missions was the founding of the Student Volunteer Movement in Great Britain and in America, which gave rise shortly after to the S. C. M. and the World's Student Christian Federation." That Federation is to hold its Executive Committee meeting in Mysore in December, and the question of World Peace will no doubt figure prominently in the agenda.

This leader however was concerned because the Federation is not giving a lead to the student world on any great modern problem today. At the time of the Peking Committee Meeting it looked as though the Federation would give the students of the world a lead in relation to the question of war. Since then little has been done to put into action the resolutions of that Conference. So the writer of the leader calls upon every student movement in the Federation to train its members to think of war as "the greatest social evil in the world," and as something which can be brought to an end, "as a hideous evil which must be eradicated." The writer ends by a stirring appeal to the Federation to launch a whole-hearted campaign against war. This leader is significant of much. Since then the world has been discussing the plans of a brave American, who by his plan intends to outlaw war as far as the Big Powers are concerned.

*An address delivered in the Madras Christian College.

Mr. Kellogg has dared to propose this thing, and bids fair now to bring his plans to something like fruition. Needless to say "The Student Movement" in its May number welcomed the idea with open arms.

Put very briefly this simple and far-reaching proposal made by America to Great Britain, France, Germany, Italy and Japan, is a proposal that the six powers should mutually agree to renounce war for ever as a method of dealing with their disputes with one another. Other countries may be invited to join this pact later on. "The Student Movement" calls upon the 300,000 Christian students inside the S. C. A.'s to bestir themselves in the cause of peace by influencing public opinion towards the renunciation of war along these lines. As the writer says "Let the student class make up its mind that war must be renounced and it *will* be renounced."

It is therefore with no attempt at apology that we bring this subject forward. It is a vital question, if not the most vital of all questions we have to face today, for on this depends the future, for which we are building. Nay, rather let us be quite frank and say that on this point depends whether there shall be any future at all, for which we may be permitted to build.

Perhaps it may be said that to talk about non-participation in war to Indians is like whipping a dead horse, for India is known as the home of peace. Her history is one long story of non-resistance to the invader, except for very brief periods. Even then it was not the indigenous peoples, who fought, but the survivors of previous invading nations. That may indeed be so, but nevertheless there is today a very real danger, even in India, of a military spirit growing up. Perhaps, as never before, there is an apprehension of war troubling the minds of Indian leaders. Indeed a number of the nationalist politicians are basing their policy today on the probability of war. Mr. Fenner Brockway has stated that during his short stay out here, nothing impressed him so much as that. We ourselves know it, if we have followed the events of the last two years at all closely.

May be this school of military thought is not strong yet, but it is daily growing stronger. The Pacifism of Gandhi has not such a strong hold on Indian policy as formerly it had. Many of his former colleagues are even now advocating compulsory military training for students. What has happened of course is that the Western idea has taken root that national status depends on military strength, and a great power must necessarily be a warlike power. Let us make no mistake here. India will become militarist, if ever she does, not for love of militarism, but because

she is not at present sufficiently pacifist to reject militarism in competition with the West. There is indeed a great danger that India may find herself committed to a military policy unless something can be done to save her in time.

The words of our text were spoken two thousand years ago, and only to-day are we beginning even to realise their truth. When they were uttered by the Master they seemed to the crowds who heard them, to be the most ridiculous nonsense ever uttered. Was not the whole Roman Empire, the mightiest of all Empires, founded on the use of the sword? Did not the use of the sword imply riches and power and glorious pomp? Surely this man was mad; yet Jesus had one of those surprising insights, by which far ahead of the event He saw an obscure truth, which only long afterwards would "emerge clear, unmistakable, imperative, so that all men would believe it."

Now today we know how true those words are, for war is suicidal, and civilization cannot survive it. The last Great War showed men in letters of blood-drenched suffering that "if mankind does not end war, war will end mankind." And why is war suicidal? Is it not because all war is fundamentally regression? We say it is human nature to fight, and by that we mean that some deep instinct prompts us to pugnacity. But do we really realise exactly what we imply by that. Psychologists are now telling us that this war-urge within us is founded on the two instincts of acquisition and pugnacity, and in both cases is a regression to more primitive forms of life. In other words we allow "the ape and the tiger" in our natures to be supreme at such times as we seek to war.

Rivers studied the first instinct, that of acquisition, very thoroughly in this connection. He found the hoarding instinct very strong in lower forms of life. In the case of certain male birds the instinct to hoard extended itself to the acquirement of territory before nesting-time, and the eagerness to fight any other male bird venturing within that territory during that period. A cuckoo, for example, may acquire several fields in this way and hold them against all comers. The peculiar part of his attitude is that the pugnacity is present only when the bird finds itself on the acquired territory. Elsewhere the bird may be quite friendly with other males. This acquisitive instinct is also strong in little children and normal development implies a growing-out of this instinct, and a willingness to share more and more with others. A successful business man is often merely one in whom this acquisitive instinct is strong and persistent even after his primary biological needs have been satisfied. Rivers

found many tribes, like the Melanesians for example, which had so far outgrown this instinct as individuals as to have all things in common. This gives us hope that we may some day be able to socialise this instinct, so that it takes its place in the system of the gregarious instincts. There is no psychological ground for thinking this impossible, and if this were done we should be a great step nearer abolition of war.

As regards the instinct of pugnacity Mr. Perry has put forward some very strong arguments, based on ethnological grounds, against the assumption that such an instinct need be assumed. He does not quite prove his case, it is true, but he does show that pugnacious behaviour between social groups is a much less constant phenomenon in the history of civilization than is commonly supposed. The food-gathering communities of the primitive stage were peaceful, and cruelty and violence were rare. Warfare he contends, was an acquired habit from the development and decay of archaic civilization. The peoples of Egypt and Babylonia, for example, underwent a progressive education in violent modes of behaviour beginning with hostility between two sides of a dual organisation. Even today we see this process of education in violent modes of behaviour taking place in Fiji and elsewhere. So the common theory that the pugnacious instinct, which leads to warfare, is ineradicable in human nature does not appear to be so sound as was formerly imagined, and if Perry is at all right this mode of behaviour finds no ground in instinct.

It would seem, therefore, that pugnacity is an acquired tendency rising largely from the acquisitive instinct being allowed to develop abnormally. As civilization has placed restrictions on its expression, men have resorted to more peaceful methods of settling their disputes, these disputes themselves being largely rooted in the acquisitive instinct. Actual physical fighting amongst civilized men generally appears as a regression to the primitive modes of behaviour. Drunken men, their centres of higher control being numbed with alcohol, fight readily. Similarly men undergoing great hardship, as in the case of Arctic explorers, show a peculiar tendency to quarrel over trivial things. During experiments on men to ascertain the effect of the deprivation of oxygen, a similar quarrelsomeness was manifested. It would appear therefore that the tendency to fight belongs to the lower parts of man's nature, a grafting upon, or a distortion of, an abnormal development of the acquisitive instinct. The old Chinese philosophers were right surely when they despised the warlike man, who was eager for wars and spoil.

In the past, collective pugnacity has been valued by the group, especially in countries of the West, and social approval of fighting

men has been a cherished thing. The warrior has long been an esteemed member of the social group, and we have, by our esteem placed him in many countries in an exalted position in the community. What that led to, especially in the case of some continental countries, we know from bitter experience now. We must try and remedy that mistake in future by a sane perspective of things. No longer must warriors be allowed to lead us into wars of their own making in many cases.

Before leaving the psychological side of the matter it might be as well to examine another supposedly strong argument for the continuance of war. We are constantly being told that human nature cannot change and therefore war must be retained as an outlet for Man's pugnacity. Put very baldly the argument would seem to imply that any activity which is instinctive in origin must remain and continue in its most primitive form. If this were so then our law courts are no less futile than the League of Nations. Both these valuable institutions exist because human instincts *can* undergo large modifications from primitive expression. We know now that the suppression of primitive pugnacity in individuals sets free a large amount of energy for useful employment elsewhere. It was a sublimated pugnacity, which gave William Booth, the founder of the Salvation Army, that driving force he used so well in constructive religious work.

Is it then too much to assume that what can be done for the individual can also be done for the group? Cannot the impulses of collective pugnacity be similarly controlled, and given to socially valuable struggles against forces of moral evil and hostile elements in our physical environment. Psychology gives no reason for assuming that the impulses of pugnacity cannot be transformed into forces of social value in a peaceful community. What we need is a "Cultural substitute" for the present practice of requiring young men to prove their manhood by the wasteful social method of killing young men of other nations. A sublimation of the warlike spirit is imperative if we are to save civilization. As a German wrote in 1913, just before the War "Every individual, who acquires the soldier's mind in his youth is a warrior lost for the struggles of the spirit."

We must have no place in our international life for acquisitive strife, which is the real foundation of War, but we must concentrate on a generous sharing practice. This we shall do perfectly only when we have attained to the insight of Traherne when he wrote "Perceive yourself to be the sole heir of the whole world, and more than so, because men are in it, who are every one sole heirs as well as you."

Seeing, therefore, that we have hope of conquering these demons of War, if we are willing to devote our energies to the task, it might be good to examine what can be done, firstly by the Christian state, then secondly by the Christian Church and lastly by the Christian individual, in this matter.

There is no doubt that war not only calls the best out of a state for the time being in many respects, but it also calls forth the worst. It is this latter point which we are so apt to forget when we think of this question. Now in this respect it is probably the question of dishonesty, which seems most apparent. As Mr. Baldwin said the other day "War means a holiday for truth." True it is that lies in wartime are dignified by the title of propaganda, and are said to be necessary for victory, but they are nevertheless lies for all that. Mr. Hamilton Fyfe was the Head of the German propaganda section at Crewe House during the War, and looking back on his work he said recently, "We lied and we lied brilliantly, but we lied." Let us take an example of this.

It was found necessary during the last Great War to throw the blame for the origins of the war on the German Empire and more especially the Kaiser, himself. Millions of men went to the fight, firm in the belief that Germany had started the War. They had been told it was so by their statesmen and leaders. Since the War finished, and finished so disastrously for victory and vanquished alike, statesmen have been telling the truth about the matter.

On December 3rd 1920 Mr. Lloyd George said "No one at the head of affairs quite meant war at that stage. It was something into which they glided or rather staggered and stumbled . . . and a discussion I have no doubt would have averted it." But this was not what Mr. Lloyd George said during the war, when he accused the Kaiser of plotting war long before it came about.

Then Lord Grey, who was Foreign Secretary when the War began, and was responsible ultimately for the Cabinet decision to enter the War, has been saying recently "If matters had rested with the Kaiser there would have been no European War arising out of the Austro-Serbian dispute". But Lord Grey told another story in 1914.

Then Signor Nitti, the ex-Premier of Italy has also been talking about this same subject and he said "We used the argument of Germany's sole responsibility for the War because it was a good weapon to use. But now the War is over, it cannot be used as a serious argument". But the people of Italy were

made to think it could be so used during the war, and therein lies the evil.

This is what war does for a state and if more is wanted to show how far it is possible for a state to go in this direction, a little book called "Falsehood in War Time" by the Hon. Arthur Ponsonby M.P. should be read. It has recently been published and is well worth careful study. If it is read alongside Lord Beaverbrook's book dealing with the schemings and plottings in high circles during the War, there will be no doubt left in the reader's mind that War is bad morally and spiritually for any state to embark upon. This is the case with every state engaged in the last Great War on both sides of the conflict, and truly Hell was let loose during those years.

Then there is the futility of modern warfare to achieve any good purpose whatever. The one shocking revelation of the last war was the indiscriminate ruin into which war plunged victor, vanquished and neutrals alike, "the ferocious and untamable way in which war, once let loose, tore at the garments of civilization as a whole so that, regardless of who won it, half the world found itself unclad and shivering when the storm was over." "To fight with the gigantic paraphernalia of modern science to make war in our intimately inter-related and delicately balanced modern world, where our most indispensable means of existence already have become international; to make war now, when an average five hours of fighting burns up the endowment of a great university . . . that is obviously futile to achieve any good thing for which a Christian state might wish or pray" says Dr. Fosdick.

Then he continues; "The old appeals for war in the name of a good cause fall coldly now on the instructed ear and cease to carry conviction to thoughtful minds. A modern war to protect the weak is a grim jest. See how modern war protects the weak: ten million soldiers known to be dead, three million more presumed to be dead, thirteen millions of dead civilians, twenty million wounded, three million prisoners, nine million war orphans, five million war widows and ten million refugees. What can we mean by saying modern war may protect the weak? Modern war is *no* way to protect the weak."

All Dr. Fosdick says here relates to a war which in itself, we know now, was merely a perfecting of instruments, which might be used in any future war. Mr. Winston Churchill in his book on the Great War is careful to point out that the Campaign of 1919 was never fought, though mighty preparations in the way of gas, aeroplanes and tanks had been made. There

has recently been published a book by Sir Frank Fox, which he has named "The Mastery of the Pacific," and in the foreword he has an illuminating passage on the logical conclusions we must make from these preparations for the next war.

It is usual when painting a picture of the next war to stress the place of aerial warfare and poison gas in the conflict. Fleets of powerful aircraft armed with tons of explosives will, we are told, attack the centres of population, and reduce them to ruins, while poison gases showered in liquid form from the skies will in a single night decimate the population. There are gases in preparation, a single drop of which placed on the skin of a man will kill him, and placed in suitable bombs, and dropped from the skies, such gases could reduce a busy metropolis to a silent graveyard. There are not lacking therefore prophets, who realising this danger from the air, would have us prepare huge air fleets to meet it, and prepare more terrible gases to counter those of some hypothetical enemy. But few of these prophets seem to have carried the argument to its logical conclusion, which shows how false is this urging to prepare.

It is almost certain that air fleets cannot do much to act as a defence against air attacks, and so they would almost invariably be used for attack. This would mean that enemy nations would seek to do as much damage in as short a time as possible, and paralyse the nerve centres of their respective enemy states. Statesmen would therefore be wise, if they wish their countrymen to survive, to persuade them to cease all building above ground forthwith, to disperse all art collections, to cease to devote any more care to the beautifying of the surface of the Earth. Instead they will encourage the concentration and provision of subterranean accommodation for the population. Scientific research must then seek out some fungus, which being capable of being grown underground, could provide human beings with food during war-time. In fact such statesmen would do well to invite their countrymen to go back to the troglodyte life and scrap all civilization, which depends on joy in Sun and Air, and field and seashore. That is the logical conclusion to such arguments and it is just as well for us sometimes to look at logical conclusions to our arguments.

War in brief, as far as the State is concerned, is an *obscene* word. There can be no such thing as a Holy War. The word is especially obscene when it is used in relation to the affairs of two nations professing the same humane ideals, using day by day the same prayer invoking the Kingdom of God to come on Earth, and beseeching the Almighty not to "lead us into temptation." Metternich used to say that the word "War" ought

never to be used familiarly because familiarity with the word breeds familiarity with the idea. So let us not talk of any next war. There must be no next war.

When we come to examine the work of the Christian Church on this question, we have reason to be glad that something at least is being done today. The conscience of organised Christianity is awakening to the duty it owes to the world to make a stand against war, and we have every reason to hope that soon the Christian Church will speak with no uncertain voice in condemnation of all war of every kind.

One most cheering piece of news comes from Jerusalem, where the International Missionary Council has been meeting recently. One resolution of that Conference reads as follows, dealing with the protection of missionaries "that in as much as missionaries wish to identify themselves with the people of the country of their adoption, and to rely on the goodwill of the people among whom they live, and in as much as the threat of armed forces of the country from which they come being used for their protection created widespread misunderstanding, the International Missionary Council places on record its conviction that the protection of missionaries should only be by such methods as will promote goodwill in personal and official relations, and urges upon all missionary societies that they should make no claim on their governments for the armed defence of their missionaries and their property." This is certainly an advance upon the attitude of some missionary societies during the unhappy events in China in recent months, and if followed to its logical conclusion must entail not only the abandonment of defence by armed forces for missionaries, but for all those who are professing Christians.

Another symptomatic event in this direction has happened in Brighton in May last. It is the custom there to hold an annual musical Festival, and last year the choir of the Union Church of Brighton secured first place for mixed choirs. This year however the test piece chosen for the competition is Kipling's "Hymn before Action," and the choir in protest have unanimously decided to withdraw from the Festival. In voicing their disapproval the choir master and the choir secretary stated the views of the choir as follows. "In the mouths of a troop of savages bent on slaughter, calling upon their tribal deity, such words as are used in this poem might be appropriate enough. But the sentiment of the piece is completely at variance with the spirit of the New Testament, it presents a primitive and unworthy conception of the Deity and is quite unfit to be sung by the choir

of a Christian Church. To this choir the solicitation of the aid of the Father of Jesus Christ for purposes of human slaughter and his invocation as "Lord God of Battles" are very deeply repugnant." It is to be hoped that the lead given by Brighton will be taken up by more Churches still.

But pleasing as these items of news are, they only touch the problem now facing the Church of Christ. As a Church we are doing all too little to combat war. There are 576 millions of professed Christians on earth, and if a fraction of these had flung themselves into the struggle for peace as enthusiastically as most professing Christians flung themselves into the war, conditions would have been more satisfactory to day. It has been said again and again that if another war befalls us and shakes civilization to its foundations, as it surely would, the Christians of the world will be to blame. Surely that is true. The continuance of war will advertise that the Christian Church has not had an earnest conscience about its Master's view of life; it will bear evidence that while the Church has called him, "Lord, Lord" they have not been willing to do what He said.

The first Christians saw this view of life and adopted it whole-heartedly. As one recent writer put it "The early Christian Church was the first peace society." "Then came Christianity's growing power, the days when Christians, no longer outcasts, were stronger than their adversaries, until at last the Imperial household of Constantine himself accepted Christianity. Then Christianity joined with the State, forgot its earlier attitudes, bowed to the necessities of imperial action, became sponsor for war, blessing of war, cause of war, fighter of war. Since then the Church has come down through history too often trying to carry the cross of Jesus in one hand and a dripping sword in the other, until now when Christians look out upon the consequence of it all, this abysmal disgrace of Christendom making mockery of the Gospel, the conviction rises that we would better go back to our first traditions, our early purity; and see whether those first disciples of the Lord were not nearer the right than we have been" (Dr. Fosdick).

Ideally the function of the Church is to inspire a public opinion on vital matters so that the State may use that opinion. The Church must go on ahead of the statesmen and do pioneering work. It must take risks, for an ideal the world may at present condemn as unpracticable and must work for that ideal until the releasing power of God brings about the accomplishment of that ideal. It must declare boldly that Christianity and War are incompatible. "People of the ordinary type are ready for a

surprising amount of Christianity" says Dr. Sheppard, better known as Dick Sheppard of St. Martins,—in the Fields, and of all men he ought to know. "But" he continues "they must be shown by their leaders the vital heart of the gospel. Countless thousands are now disillusioned by the results of the Great War and are now wondering if Christ's so called unpractical Kingdom of Love may not be more promising as an experiment than our present very unpromising kingdoms of hatred and violence. They see that the Gospel of Christ is nothing less than that the end of human life is fellowship with God and fellowship with man. The principles of the kingdom are Truth always and never lies, kindness always and never violence, love always and never hatred, trust always and never fear. So the Christian Church must not rest until these things are the commonly accepted things of international and national life.

But such a problem as this one can never remain simply a problem for the social group whether it be the State or the Church. It must be met and solved by each individual soul for himself or herself, and the answer rests with the individual conscience. This is a delicate matter, and care must be taken here not to intrude upon convictions firmly held and cherished. On that point it is necessary simply to say that if our convictions are founded upon honest Christian thought, in the light of the life and teachings of Jesus, no argument must be allowed to move us from our stand on those convictions. Like Luther of old we must say "Here I stand, I can no other." So for those of fixed convictions nothing more can be said, except to exhort them to examine the foundations of their faith, and see if those foundations are rock or merely shifting sand of prejudice and illogical bias. It is rather to the perplexed young men of this generation that we would address ourselves. In this question of war, many of these young men are troubled to know what they must do. They realise that politics to-day makes this question complex and the more exalted their view of the State the more complex their position becomes.

In the past, two positions were possible, both of them theoretically simpler than the present position. The Early Church regarded the State as a non-moral fact, which "cannot be cured and must be endured." In the Middle Ages politics were regarded as an aspect of the Christian Republic, but today the problem is too complex for either of these two positions. The state exists to provide an arena for the good life for all, and the Christian theory of the State tends to make the warring theories of the Divine Right of the State and the Social Contract one.

The State *has* a Divine Right in that it is obviously God's will that men should live together in association. There is therefore a *prima facie* case for obedience to the commands of the State. But surely this honour is due only when the State pursues its legitimate functions in harmony with Christian aims, namely the consecration of the corporate life and salvation of the individual within the State. The kingdom of God is not a reconciliation hereafter of those at present pursuing different interests, but rather a co-operative effort here and now to do God's will. The state is not an end in itself, for it owes allegiance to God's purposes.

An actual economic fact must also be faced here, which adds still more to the complexity of the position. In many respects the State has passed already from the position of *Umpire* between powerful interests within itself to the *Instrument* of one or more of them. In this way it must immediately forfeit the spontaneous loyalty of some part of the community. Immediately men begin to regard the State as a machine to be captured for their own interests, they have begun to favour State Absolutism. There is no denying the fact that State Absolutism is gaining a hold today, and in two countries particularly it has reached a certain completeness, those countries being Soviet Russia and Fascist Italy. The danger of State Absolutism is that it denies rights to persons and substitutes coercion for will. It falsifies the social facts for the sake of uniformity.

In such a position the State may demand of a Christian as a citizen, conduct which Christ forbids. What is the individual to do then? This problem now facing many Christians is very acute. It is the problem of how to disagree with people, and yet go on living with them. It is one of the crosses of the Christian life that we may be misunderstood, and because of our adherence to what we consider to be Christ's commands, we may be considered failures and inefficient. Yet Christ was judged no doubt by the Roman and Jewish standards of His day an utter failure and woefully inefficient. So that should worry us little if we are Christians.

The difficulty for most young men is to reconcile obedience to the demands of the State with the commandment which forbids murder. Unfortunately for their peace of mind they have seen the falsity now of the appeal to die for their country, and to give their lives for a cause. The old fallacy of war was centred more on "dying" than on anything else, and there is no doubt that millions of young lives responded to that subtle argument in the last Great War. But what the State asks of a man is not to die so much as to kill and kill wholesale if possible. It is not to

the advantage of the State that any man in its Army should die if it can in any way be prevented, and the State would much rather the man lived and went on killing his enemies. It is not by the number of casualties a State incurs that wars are supposed to be won, but rather by the number of casualties of a fatal character that it can inflict on the enemy. So the prime duty of a soldier is to *save* his life if possible and kill others.

Our young men see this today and many of them feel troubled in their souls as to what they are going to do, supposing that another war should unfortunately occur. They realise that by killing at all we make the world less Christian. Those of them, who went into the last Great War believing as they were told that Christian ends could be attained through war, are now disillusioned. No Christian end can ever be secured by non-Christian means, and killing, the essence of war, is definitely non-Christian.

Many of these young men feel that if only they could be given guarantees before-hand that if they chose the way of non-resistance, nothing dreadful would happen to their homes and loved ones, they would be willing to follow their consciences in this matter. But such guarantees cannot of course be given, for their mere absence is in itself a clear call to faith. Otherwise by demanding guarantees and expecting to receive them we confess that we do not think it possible to apply the way of Christ to this actual world, now so full of evil. We, as it were, relegate His way to the future, as a way suitable only for some future state of things to be known as The Millenium. But surely in the days of the Millenium no man will want to smite another on the cheek, and therefore there will be no necessity to turn the other also. In that Golden Age there will be no evils to be met by the methods of love, and so Christ's way cannot be intended only for that day. The ways of the Master are the means rather of introducing the kingdom, and not merely the ways of life after it has been established.

Those of us, who have had the privilege of reading those penetrating and yet reverent articles in "The Presbyterian Messenger," written by Dr. Herbert Gray on "Christianity and its Implications," have been brought face to face with these facts of our faith once again, and one may be forgiven if in closing this analysis, reference is made to some of the searching reminders Dr. Gray uses.

Non-resistance has never yet been tried on a large scale in war-time, and so it is futile to prophecy results of such procedure. But this we know. It is resistance most often that awakens brutality, and non-resistance puts the aggressor in a false position. Of course suffering of many sorts, poverty and worldly insignifi-

cance may follow non-resistance but together with these would come such a clearing up of the moral atmosphere of the World, that it might well usher in a new era of human history. There is great power for good in quiet unresisting suffering, as we in India know from recent history.

In conclusion let it be said that there is a Christian alternative to war. Non-resistance does not necessarily mean doing nothing. It is a positive and constructive way of overcoming evil by the way of love. Our trouble today is that we know so little by the higher ways of love, and until we learn more about them let us refrain from referring to them in contemptuous words or turning to the ways of force in impatient unwillingness to learn.

It is the privilege we possess as Christians to be permitted to pioneer along those paths, and show men the way to better things than the crude methods of compulsion. We must be as willing in this connection to do something that costs us much, as the soldier is willing to fight and die if necessary for what he considers to be a righteous cause.

There is a Divine art of Reconciliation, and there are no limits to the results it can achieve. Jesus called it overcoming evil by good, and there is no doubt at all that evil must be overcome, only it will not be overcome by the old methods of war and force. These have failed miserably, and the World awaits Christ's way of love. So we are to fill the World with the love-spirit so that peace may have a chance to thrive and grow. Our Christianity will indeed be judged in these present days by the quality of our contributions to this Central problem. "If we do not use *all* our powers for the prevention of War" says Dr. Gray, "and if we are not found in possession of great power born of love, we shall have failed mankind in one of its sorest needs."

So as individuals first, and then as members of Christ's Church in the second place, and finally as members of a State we love, we are to work for peace and love and avoid all war. It may be that we shall be called madmen before the work is finished, but we shall have the satisfaction of knowing that we are in good company. Two thousand years ago the words of our text sounded as the vapourings of a madman, but today we know them to be the most profound wisdom. "It is madness to sail a sea without knowing the way, to sail the sea no one has traversed before, to make for a country, the existence of which is a question. Yes it is madness to do this. But if Columbus had reflected thus he would never have weighed anchor. It was with this madness that he discovered a new world." We are called in similar faith to weigh anchor, and discover a new world where War shall be no more.

MADRAS.

G. D. WATKINS.

NEHRU REPORT AND THE SIMON COMMISSION.

By B. K. MALLIK, M.A. (Oxon.)

I.

IT is not necessary that we must say exactly and right out how much praise we could cheerfully offer to this brilliant contribution. It would be difficult, indeed, not to spare it even the scruple of a hostile critic. But it is, after all, our maiden attempt at constructive politics and we do not certainly want the rest of the world to be either unduly severe or unnecessarily tolerant. We had reason to be diffident and there was actually a high tide of distrust sprawling on all sides. It is enough if we succeeded in maintaining a level of scrupulous precision and wise restraint. What was wanted, above all things, was statesmanship and no mere legal advocacy; we simply could not afford to be either flippant or academic, much less visionary and sentimental. Perhaps none of us knows when or how we shall complete the last milestone of our travel with the British people; but it does nobody any good to be impatient and throw all sagacity by the board. It is better far, on the contrary to be generous even to the point of weaving tradition with a foreign blend and conceding points to historic prejudice. The real mischief comes not so much from a deliberate halt as from a hasty move to precipitate action. What is called compromise in practical life is more often a fiction than a waste; the real truth, often enough, is that we patiently endure for a fresh break in the clouds instead of rushing madly all over the place. We must say we owe Pandit Motilal and his colleagues our hearty gratitude for so nobly carrying us through our recent crisis.

But it might be easily stretching a point too far to take this note necessarily as a forecast of the Indian State, much more as an effort to stabilise our opportunities. On the contrary, it would be both juster and more accurate if we took this valuable contribution, more as a scheme of administration and less as a draft of constitution. Apparently the conditions under which it

had to be produced were not exactly those in which constitutions as historical documents, generally appear. They had obvious limitations much too severe to admit them as even pale imitations of historic occasions. And it need, by no means, be a discredit to our politicians to suggest that they could have easily produced a more responsible and original document if they had even the semblance of the Irish or the American chances. Not that, what Pandit Motilal or any of his younger colleagues exactly wanted was a declaration of Indian independence before they could even settle down to the need of a constitution. On the contrary, they might still be harking back, in the heart of their hearts, to the pride of restraint which our forbears had so devoutly cherished. But it could easily be a shame if we suspected that they pooled the best of Indian statesmanship in all its variety only to stake their country's future on the prospects of a British mission. Not to talk of such astute diplomats as Pandit Motilal and Sir Ali Imam, even the naive and the unsophisticated in Indian politics might well refuse to accept this sinuously robust commission as either a challenge or invitation to foreclose the future of the Indian State. Because, in the first place, whether one liked it or not, the British people never had the right, legal or moral, to dictate, much less determine the future constitution of India. After all, the British connection, to be precise and correct, has never been a political relationship unless one chose invariably to swear by the British judgment. There has been, at least, no serious historical event or legal document that we know of, from which one could justly trace its political ambition. In the second place, even if one granted for the sake of argument that there was a political right and no mere accidental arrangement, this right could not obviously be utilised for the purpose of dictating the Indian State. Simply because this right could not attach itself so much to India as such, as to the organisations which the Hindu and the Mahomedan between them have hitherto formed. Not that there was no India, as a matter of fact, for it, easily to attach itself to; and it would be the height of shame, indeed if loyalism meant to question her integrity if only to make up an argument. But it so happened that the English mind, by a curious irony of political history, missed it absolutely clean and steadily believed that there was nothing in the four quarters of the Indian horizon if not only the Hindu and the Mahomedan. No doubt, to be fair to him, the Englishman never denied that there was a geographical India which had its peculiar ethnology and even cultural achievement; and obviously it lent itself to a systematic treatment, political or economic. But it was, by no means, this India which formed the

subject for conquest or treaties or any of the legal and extra-legal methods by which the Englishman so energetically sought to acquire or defend his claim over the Indian soil. Obviously if the Englishman ever conquered anything on this side of the Himalayas, it must have been only the Hindu and the Mahomedan groups but never an Indian nation or an Indian State or even an Indian Community. For, after all, what is called the history of India never produced, according to the English historian, such a thing as India at all in spite of strenuous Hindu and Mahomedan effort. On the contrary, it is writ large, to their infinite shame, with a colossal failure at nation-building and the serious menace to humanity which necessarily resulted from it. Besides it is not merely that there never was an India hitherto known and politically integral, but that there never would or could be such a unity even in the near or distant future. Indian unity, in the nature of things, is inconceivable. And what is the reason of this tenacious English faith as if it was one more commandment to the good? It is simply that diversity and disharmony, lie like a leviathan across the whole of that continent as far as the English eye could see. The fact is that the India which the Englishman ever came across as a historian either within the classic dimness of the Hindu Age or the more precise though Mediæval confusion of the Mahomedan Era was only an aggregated mass of types and groups much too innocuous to yield to a political formation. To him the Indian horizon never cleared for a compact unity nor ever held out signs of a political future. As luck would have it, it never lost its nebulosity and consequently never reached any higher than a barbaric brilliance.

Whether these emotional reactions, however honestly held, is, at all, correct is another story; perhaps they are no less true than they are false. And at least, rightly or wrongly, they have held sway for over a century. But the point is that unless and until the English mind had actually gone back upon them, it is not clear, how they could consistently launch out for the discovery of an Indian State. Could even Providence help in this adventure if the Englishman had not bargained with his logical sense? But we do not mean to imply that the English mind could not seriously think of changing its method of dealing with the Hindu and the Mahomedan; on the contrary he might be ambitious in his rarer moods to try and build up even an independence by a fusion of the Hindu and the Mahomedan in his own ancestral manner. And who knows but he might be actually working out this long-cherished European dream in the Simon Commission. But unless and until he practised *volte face* and unguardedly qualified for the bitter taunt of the Emperor Napoleon about the English

nation, it is not conceivable how he could step into the shoes of the Hindu and the Mahommedan and literally reopen the question of Indian Nationality or Indian Statehood exactly or very nearly as the Indian today, whatever his political creed, is naturally bound to do. The point, however, is that while the Englishman could do almost anything under the sun, however strenuous, he could not, without some severe rude shock, go back upon a century of political faith about India. And yet perhaps it is not a mere question of changing his political conviction, however cherished if, to day, as a matter of fact, not a single Englishman in the political arena is willing to recant a blunder about India, it might well be that, such a recantation would involve the ruination of a British Institution. The fact is that the British Rule in India will not survive a day too long, the moment its rock-bottom is taken from under its feet, namely the faith that the Hindu and the Mahommedan had no political capacity and were utterly at the mercy of passion and greed. What even the most hidebound of the extremists amongst us, has to remember is that the British Rule in India did not quite stand on a physical gospel, however deficient might be its moral creed. And it is, by no means, machiavellian to argue that where national solidarity failed without at all creating a social break up, a political occupation vested as a moral duty. How could, for instance, the Englishman help turning his innocent commercial mission of the nineteenth century into a full-blown political adventure when India did not even offer him the protection of a sovereign state for his legitimate commercial need? How, again, could he look on with philosophic indifference when the country was totally at the mercy of either internal stupidity or external greed. Whether, however, he was at all correct in his apprehension that India had, altogether, ceased to be a political unit with the break up of the Moslem power is another question. Most decidedly he was not; and what is more, the main ground of his anxiety not to change his political conviction today might well be not so much a fondness for an idea or conviction as a necessity, in his own social economy, of the British Rule. As the proverb says the Englishman loves his Institution more than his Philosophy; it costs him nothing to hold it if necessary even by a bad argument. But the point of our contention is that the Englishman judging by all the cards would have to preserve the British Rule in India in its present form or some other if he does not literally propose to put on sack cloth and ashes as a political being. And it makes no difference whether Sir John Simon is a good liberal and someone else is a red socialist. None of them could possibly afford to upset the balance of the British empire by changing the British view of

Indian individuality. Where then is the need for us to be gratuitous and commit our countrymen to the serious belief that the Simon Commission, after all, was to orient the Indian State as a gift from the British people?

On the other hand if the Englishman cannot consistently appoint a Commission to draw up the constitution of India, much less can the Indian even concede to him the right or the opportunity to do so. Nobody would, for a moment, deny the need of an Indian State to be both primal and urgent; perhaps it is necessary for the Englishman no less than for the Indian. And there are moods and phases of ultra-loyalism in the economy of every country however independent. But if it is obviously impossible for the Englishman to keep on ruling this country with a faith in the unity of India, it is equally impossible for the Indian to preserve even a dream of his Indian State if it could arise only as the handiwork of a foreign people. The question of the possibility of an Indian State, in the last analysis, is necessarily bound up with the question of the validity of Indian integrity. If only there happens to be an India, as a matter of fact whatever its political attitude, it is, at all, possible that there could or would be an Indian State; and what is more, it would be for that India and India alone to decide and determine what its structure should be. The cardinal point in Indian politics must be a faith in Indian individuality and all those who are anxious to raise it either by a fiat of individual will or by the dictate of an external authority are really chasing the wild goose in a mood of despair. It is almost a crime to have the birth of a nationality at the mercy of imperialism whether as a gift of pity or the produce of imagery. No doubt individuals count in all economy; and even foreign hostile communities. But it is not for the individual even to create but to carry out and realise, while a foreign community can only serve with criticism and an experience sufficiently general to work as a safe-guard. Indeed it need be no reflection if we add that Sir John Simon is as far remote from the heart of India which he is so ambitious to put into an English mould as any well-grown conservative has almost a right to be. The Indian, therefore, we might repeat, again, unless he is dead to his own tradition cannot lay the axe at the root of his beloved mother-land by delegating any portion of its service to the British tradition.

(To be continued.)

CALCUTTA.

B. K. MALLIK.

GLEANINGS.

ENGLAND'S CULTURE.

AN AMERICAN HITS BACK.

The worm was bound to turn some time. Now the worm that has represented America's patient endurance of Britain's patronage is turning and showing more than one head. Mr. Struthers Burt, after serializing his charges against England's wilful misunderstandings of America, publishes them in a book. Now Mr. Berton Braley takes up the theme in the September "Century" and writes what is termed a "friendly go at England's manners and methods." Part of this has to do with that condescension in "visiting British representatives," mainly lecturers, who "so patronizingly look down on our 'moron minded' people." What of the culture of England, he asks, and takes as one of his tests the reading habits of the people:

"A book that sells forty thousand copies in Great Britain is at the top of the 'best seller' list. My authority for this figure is Hugh Walpole, the British novelist. Now what is the top in the United States? Forty thousand is moderate. The 'top' runs as high as four hundred thousand. Twice the population, ten times the sale. Add that up.

"What kind of books reach the forty-thousand mark in Great Britain? As a rule the cheapest, trashiest novels. Only once in years will you strike a phenomenon in this British hub of culture at all like the sale of one hundred thousand copies of 'The Story of Philosophy,' fifty thousand copies of 'The Education of Henry Adams,' one hundred thousand copies of 'The Outline of History' in the 'barren intellectual domain' of the United States.

"Ask Mr. Wells, Mr. Walpole, Mr. Kipling, Mr. Galsworthy, and Mr. Bennett, where the bulk of their royalties come from. Ask Mr. Shaw, who, never having been in the United States, nevertheless calls us a Nation of Villagers which village, New York or London, first produced and best patronises his plays?

"My individual opinion is that the avidity with which Americans call for Mr. Shaw's remarks about 'Villagers'—but I doubt if that's why he said it.

"Now let's glance at the magazines. It's a shibboleth of the Intelligentsia in the United States to sneer at "The Saturday Evening Post." But it's also a fact that no other country—least of all Great Britain—boasts a 'popular' magazine that averages one-fifth as much good literary meat. Two-thirds of the popular magazines of England are so cheap, trashy and namby-pamby that it is impossible to imagine a brunette housemaid from Harlem finding them worth perusal. But English people—what kind of English people I can't say—devour them by millions.

"What about 'highbrow' magazines? Blackwoods is heavy, highbrow, and dull. "The London Mercury," the occasionally sprightly, in the main cannot compare in interest, in vigor, color, and wit with its American contemporary. I am not enthusiastic about Mr. Menckon or his works—but so much kudos is due to him.

"And if there are any magazines in Great Britain that rank with the Century, Scribner's, Harpers, the Forum, the Atlantic, or the New Republic in combining literary flavor with charm and color I can't name them. And heaven knows that I have dug into everything on English news-stands, looking hopefully and eagerly."—"The Literary Digest."

FAMOUS MEN OF BIG FAMILIES.

HEREDITY RULE.

Some of the most brilliant men and women who have ever lived would never have been born had their parents limited their families to two or three children.

This is what Mr. Anthony M. Ludovici demonstrates in his new book, "The Night-Hoers, or the Case Against Birth-Control and an Alternative" (Herbert Jenkins, 7s. 6d. net).

"Although, generally speaking," states Mr. Ludovici in his plea for the existence of the large family, "heredity guarantees that there will be no violent aberration from parental and stock qualities in the children of a given couple, it does not by any means guarantee that the permutations and combinations of those qualities will necessarily lead to the best results in every child, or in the early children of the marriage.

"It may so lead to the best results in the early children, or it may not. And that is why it is of the utmost importance from the standpoint of the welfare of any race or nation that heredity should be given as many chances as are reasonably possible to achieve the best and happiest combination.

"FEW CHANCES"

"In a small family the chances are few, and the likelihood of the best possible child of which the parental and stock qualities are capable of being produced is therefore necessarily more remote than in a large family. And the consequence is that small families, by taking everything on the earliest three or four children—not to mention those of only one or two children—must be the cause every year of a very heavy loss in the best possible product of which each couple is capable.

"Among first children who may be assumed to have been most successful combinations of their parents' and their stock qualities we may mention:—

Thomas a Becket, Velasquez, Hobbes, Bolingbroke, Hawke, Mathew Arnold, Julius Caesar, Alexander, Milton, Dr. Johnson and his biographer Boswell, Bismarck, Heine, Corneille, Moliere, Racine, Edgar Allan Poe, Shelley, Keats, Swinburne, Browning, Bunyan, Carlyle, Nietzsche, Schopenhauer, Buffon, Burns, Addison, Columbus, Dryden, Gibbon, Goethe, Adam Smith, Thackeray, Macaulay, Cardinal Newman, Ruskin, George Meredith, Herbert Spencer, Abelard, Clive, Harvey, Hegel, Leonardo da Vinci, Robespierre, Linnæus, Chopin, Locke, Marat, Napier (inventor of logarithms)—Newton, Hogarth, Paley (of Paley's Evidences), Sir Robert Walpole, Du Maurier, Lord Acton, Watts (the artist), and Rossini.

"LATE IN THE FAMILY"

"But, on the other hand, the following people who came late in their families were not only more distinguished than any of the same family who preceded them, but would also never have seen the light if the birth-controller's rule of four children to each couple had been adopted by their parents:—

Edward Lear, the youngest of twenty-one children.

Charles Wesley (eighteenth).

Sir Thomas Lawrence (sixteenth).

John Wesley (fifteenth).

Albert Moore, the painter (fourteenth).

Sir Richard Arkwright (inventor of cotton-spinning machine), Josiah Wedgwood, and Pierre Prud'hon, famous French artist (thirteenth).

Sir John Franklin, the Arctic explorer (twelfth).

Thomas Campbell (poet), Charles Reade (novelist), Ignatius Loyola, and Richard III, were eleventh children.

Benjamin Franklin (U. S. author and statesman), John Hunter (physiologist and surgeon), and Coleridge were tenth children.

Sir Walter Scott, Archbishop Richard Whately, Gainsborough, and Archbishop A. C. Tait, the author and discoverer were all ninth children, while Lord Cromer, Henry Moore (painter), and Granville Sharpe were ninth sons.

Johann Sebastian Bach was an eighth child, and seventh children included Herrick, Mungo Park, Van Dyck, Huxley, Jane Austen, Grace Darling and Sir Joshua Reynolds.

Botticelli was possibly an eighth child, but certainly a sixth, and Emily Brontë, Darwin, De Quincey, Felicia Dorothea Hemans, Pepys, Voltaire, Oliver Goldsmith, Oliver Cromwell, Sir Walter Besant, and Rembrandt were fifth children. The list of famous "fifth sons" included Cecil Rhodes and Horace Walpole.

"The above lists," adds Mr. Ludovici, "which are by no means exhaustive and were merely compiled at random, are significant enough. But, when it is remembered that birth control, as Sir Thomas Horder has pointed out, and as statistics prove, leads very much more often to families of one, two or three children than it does even to four, we feel sure that it would interest our readers to realise how much is possibly being lost to the nation and the world by the limitation of families to one, two, or three children.

THREE CHILDREN.

"The following people would never have been born if their parents had limited their families, as thousands are doing to-day by means of birth control methods, to three children:

"Schubert, Sir Martin Frobisher (explorer), Emerson, Christina Rossetti, Tennyson, Tolstoy, Cobden, John Evelyn, (diarist), Sir William Herschel, Rowland Hill, James Watt, Charles Kemble (actor), Thomas Sydenham (physician), Wellington, Gladstone, Gordon, W. G. Grace, Stratford Canning (Lord Stratford de Redcliffe), George Herbert, Sir Henry Lawrence (Indian Mutiny), Sir William Siemens (electrician), Horace Walpole (author and wit), Charles Furse (painter)."

Nelson and Napoleon would not have lived if their parents had been content with two sons, and, similarly, there would have been no Lord Clarendon, Bulwer Lytton, Vasco da Gama, Landseer, Joseph Chamberlain, Charles James Fox, Montaigne, Trollope, Roger Ascham or Samuel Wilberforce to illuminate the history and literature of the world. *The Forward*.

THE WORK OF THE LEAGUE OF NATIONS.

(BY DEAN INGE.)

Civilized nations do not regard war as a sport, declared Dean Inge, in preaching on the subject of the League of Nations, at Geneva. They do not enjoy fighting, as the head-hunting tribes of Borneo are said to do. Nor is it true that wars are made by the manufacturers of armaments, or by groups of financiers. The influence of such trades and groups is not great; and "big business" has far more to lose than to gain by a general conflagration.

The notion that wars are made only by kings and emperors and that to make world safe for democracy is to make it safe for peace is utterly untrue and extremely dangerous. The old proverb, *Delirant reges, plectuntur Achivi*, requires to be amended in the light of recent events. It should run *Deliriant Achivi, plectuntur reges*. Nations go mad and make scapegoats of their rulers. My study of modern history convinces me that in bellicosity and injustice to weaker nations there is not a pin to choose between monarchies and republics.

There is, unfortunately, rather more justification for the charge that some wars have been wars of exploitation—economic wars. These are always attacks by some great Power on barbarous or ill-armed nations. This is precisely the kind of war which the League of Nations ought to be able to prevent. As for wars between great nations on the same level of civilization, like the Great War of 1914, we may surely say without fear of contradiction that no one who has anything to lose is ever likely to vote for such a war again. Frankly, I regard this as the trump-card in the hand of the friends of peace. It gives the opponents of war a most potent argument which they have never been able to use with such convincing force before.

DEADLY MENACE.

As for those persons—and I fear they are numerous—who wish to abolish international rivalries only in order to clear the way for a ruthless and probably sanguinary civil war of classes in the bosom of every nation, the friends of peace may pray to be delivered from such allies. In that direction lies a deadly menace to the whole movement.

Having thus, to the best of my ability, deprecated some of the mistaken diagnoses and unhelpful remedies which too often darken counsel in this great problem, let me try to suggest to you what are the real causes which place serious obstacles to the triumph of the cause which we all have at heart.

The first of these is the form which the spirit of patriotism has taken in modern times. The love of country has burnt with a peculiarly intense flame in the time in which we live. There have been times when the privileged classes in different countries have felt more sympathy with each other than with the masses in their own country. This sympathy mitigated patriotic ardour in the eighteenth century. But ever since the French Revolution and Napoleon kindled into a fierce flame the national consciousness which they wished to extinguish, patriotism has been by far the strongest of the generous emotions which make the European man ready to sacrifice his property and his life, without counting the cost.

These sentiments of love, pride and devotion, continued Dean Inge, were not to be condemned outright. And yet this megalomaniac nationalism was

one of the chief causes of war. To the patriot in an exalted mood the questions at issue between his own country and its enemies seemed to be simply questions of right against wrong.

We know, alas (he said), who when the sword has once been drawn, every Government tries to stimulate these prejudices by unscrupulous propaganda, and how, when terms of peace are to be discussed, hatred and indignation, thus artificially exaggerated, stifle the desire to show justice and generosity to a beaten foe, which enlightened self-interest no less than chivalry and Christian charity should encourage. In this way a passionate wish for a war of revenge is generated in the minds of the losers, and each war sows the seeds of another.

ROMANTIC PATRIOTISM.

But this sentiment of patriotism is far too noble a thing to be condemned outright. It needs only to be directed into right channels, to be purified from its base, vulgar and archaic perversions. The question is not whether we ought to love our country, but what kind of success and glory and happiness we should desire for it. Instead of the childish wish to paint the map of the world red, or whatever our national colour may be, our pride should be to make it honoured, respected, and even beloved by other nations.

Romantic patriotism, which is only the distortion of a noble sentiment, is one of the causes of modern war. But the main cause is simply fear—fear of sudden and unprovoked attack. And here again we must beware of passing thoughtless censure. The plain truth is that the fear is justified. I need not point out to you how fear drove all the chief belligerents in the Great War to take up arms. In our own case the one convincing and unanswerable argument was that of the Prime Minister: "If we remain neutral we shall be left without a friend in the world, the predestined victims of the next coalition."

I have named the two chief causes of war; but no doubt there is a third. The Government of a country may see that the nation is disintegrating and heading for civil strife. An appeal to patriotism, to defend the country against a foreign enemy, may seem to be the only chance of averting internal disruption. It can hardly be doubted that this argument did weigh with more than one Government in 1914. The consequences, however, were so disastrous that it seems very unlikely that this gambler's stake will be played again.

THE LEAGUE AND SECURITY.

We are left therefore with the two causes which I mentioned first—patriotism and fear. Can the League of Nations remove the well-grounded fear of the nations that they may be attacked and destroyed without provocation? Hitherto, unwarlike nations have found no mercy. We need only think of the treatment of China all through the nineteenth century. Or must we go on as we have done hitherto each nation naturally desiring to be secure, and realizing that it cannot be secure unless it is stronger than any probable assailant? Can the League offer the nation's security not against nations which are willing to keep the covenant, but against any nation which may choose to break it?

Let us concentrate on this point—that the removal of fear—of quite reasonable fear—is the riddle of the Sphinx. If the League can solve it, it will have succeeded in its work; if not, it will have failed. What can we do—what can you and I do for peace? We can put away hatred and vindictiveness from our hearts. We can try to understand the point of view of other nations, and to hold our country men to understand it.

DISARMAMENT DOES NOT STOP WAR.

(By GEORGE BERNARD SHAW.)

M. Briand, France's Foreign Minister, has just warned the Powers against the proposal that the whole world should disarm.

In this remarkable interview, Mr. Bernard Shaw asserts that disarmament does not stop war. Disarmament conferences talk about disarmament, and nations never disarm. What is the use of such a conference? What good can possibly come of it? The Powers will boast of the millions saved by limiting the construction of dreadnoughts or battle cruisers, but as likely as not will double the amount expended on aeroplanes or some other scheme for "preparedness."

Before the Great War I sat at dinner with a number of German officers. They were, they said, prepared down to the last cartridge and last first-aid bandage for the war that came shortly afterwards. They were demonstrating on the table exactly how the German army would march through Belgium and take Paris in less than two weeks.

There was not a sceptic in the room but myself. Preparedness had made the success of their plans a certainty.

The probability or possibility of failure was dismissed as something not to be thought of.

DEFEATED AT LIEGE.

Yet, when the war came, Germany, in spite of all her boasting of preparedness, was really defeated in the first few days. The war was lost at Liege, and Germany lost it because she did not know the strength of Liege. She had expected confidently to batter the city into a rubbish heap in a few hours with field artillery. She could not.

The German high command said, and the German people believed, that every possible contingency was provided for, and that Paris would be in German hands in a fortnight. Even the German army, with all its carefully thought-out schemes, was not prepared in August, 1914.

Mr. Winston Churchill, who was First Lord of the Admiralty at the outbreak of the war, received many pats on the back because he had the entire British Fleet mobilised in British waters and "thoroughly prepared" in July, 1914.

NAVY NOT READY.

Had the Germans only known it, they could probably have defeated the British Fleet early in August, 1914. This is assuming that the German Fleet was thoroughly ready to fight.

As for the British Fleet, it was in a woeful condition. At Portsmouth, a man who knew what he was talking about pointed out to me ship after ship as having something wrong with it.

All were undermanned. Ships that should have had, in order to be ready for action, a crew of 800 men, were manned by 300. Any number of ships were out of condition because of defective boilers or machinery. The British Navy was not ready at the out-break of the war. It is not ready today and it will not be ready tomorrow.

Disarming the nations does not do any good; it will not stop war. The Russians were not armed. Many of them were fighting with sticks because there was but one rifle for five men. What has disarmament to do with it, if men will go to war with sticks? It is man that makes war and not machines.

NOTHING WORTH WHILE.

There is not a nation in the world today that could go to war properly equipped. It would be several weeks before even a small force could be assembled fully prepared to take the field. Nations are in many respects like individuals.

Are you prepared to meet your God? Of course, you are not. Neither am I. We do not even see to it that a last will and testament is in order.

Yet lightning may strike us down at any moment; a blood vessel may burst, or a thousand and one other things happen, only to find us totally unprepared for it. It is the same with nations. War may come suddenly and unexpectedly from any quarter and find any nation unprepared.

Nations will not disarm, nor are they ever prepared. The Disarmament Conference will do nothing worth while in either direction. It is all nonsense.

SCORNING THE PACIFIST.

About all it will do, will be to give the politicians a fine chance to say: "Look what we have done." And if they had not this to talk about they would find enough elsewhere. In talking the mark is usually missed completely.

Disarmament is a supposedly pacifist move. Today it is hailed by the unthinking. But when war comes the man who advances the ideas of a pacifist will be listened to with nothing but scorn.

Shortly before the war I was asked to attend a pacifist meeting. A distinguished man of letters was in the chair. I listened to the many proposals advanced for maintaining peace. Then I told them that if they dared to advance such views once the country were at war they would all go to jail.

I must have convinced the chairman, for he conceded the error of his views.—"*Sunday Chronicle*."

MEN OF LETTERS.

STORIES OF THEIR IDIOSYNCRACIES.

Not the least notable aspect of the dictum that the style is the man is illustrated in the literature of anecdote. It is remarkable how often the idiosyncrasy of famous personages is touched off either in the piquant stories which they themselves tell or in those which are told about them.

In "Art and Anecdote" (Hutchinson, 7s 6d.) M. H. Stephen Smith has written very interesting reminiscences of her uncle, W. F. Yeames, R. A., and many celebrities of the art world of the nineteenth century are portrayed in characteristic stories.

Swinburne was a member of the Arts Club, to which all the members of the Yeames "clique" belonged.

"Having dined well but not too wisely at some festive board, Swinburne ordered his cabby to drive him to the Arts Club and, on the way, unfortunately lost his hat, or threw it overboard.

When he arrived at the Club he ordered himself another 'toast' or two, so that when the time for departure arrived, and he went to look for his hat amongst those hanging in the cloak-room, he could not find it. He began to try each one on in turn. No luck, none fitted, and he became more and more annoyed. However, he was not to be beaten, so coming to the end of the line he began all over again, and as each displeased him, he took it off and jumped on it to the amazement of "Lord Leighton, who happened to enter the room at that psychological moment and caught him at it!"

AN INFORMAL AUDIENCE.

Yeames met several times Rossini, the Italian composer, of whom Czar Nicholas I. was a great admirer. It was in Paris that the author first met the composer. "The weather had been very warm, and Rossini feeling the heat considerably whilst composing grand opera in his room, threw off his coat. Warming to his work—in more senses than one—he divested himself of his waist coat. Then finally, as the Muse spurred him to still greater efforts, and his braces were tightening beneath the strain, he slipped them off also, and thus untrammelled plunged with renewed vigour to his task of making melody. So engrossed was he, that he did not hear heavy footsteps mounting the stairs, and great was his surprise and indignation when the door was suddenly flung open, and in walked a tall stranger, unannounced.

"Rossini," he said, 'I have just arrived in Paris, and my first visit is paid to you.'

It was the Czar Nicholas of Russia.

'Rossini sprang to his feet to make obeisance. But being 'unbraced,' his trousers slipped down, and the great composer found himself holding audience with the Emperor of all the Russians clad in his shirt!"

Another Italian musician with whom Yeames was acquainted was Mario, the great singer. He married Mme. Grisi, the great soprano, and had three children, of whom my uncle used to tell an amusing story. Some great lady I think it

THE NEW ERA.

was Queen Victoria, on meeting Mme. Grisi one day with her three little girls, said, playfully: 'And these I suppose are the little Grisettes?'

"'No, Madam,' replied Grisi. 'They are the little Marionettes!'"

THE BAILIFFS FROM TUSSAUD'S.

Count d'Orsay, the "Last of the Dandies," was a friend of Landseer. One morning he surprised the artist by calling on him before breakfast with the explanation that he could only visit a friend before 10 a.m. and after 6 p.m., to be arrested for debt.

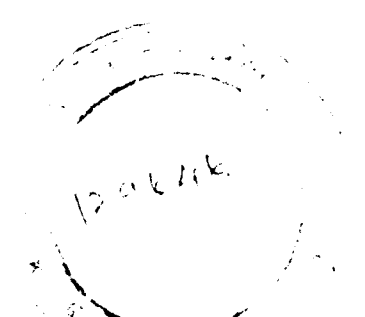
"Having breakfasted, he suggested that Landseer should walk back with him to his lodgings. On the way they passed Madame Tussaud's exhibition of wax-works in its old quarters in Baker Street, and strolled in. Presently d'Orsay became uncomfortably aware that not only had it passed 10 o'clock, but that two seedy-looking individuals were evidently shadowing him, following his footsteps from room to room.

"Taking them for bailiffs d'Orsay tried to dodge them. . . . Escape seemed hopeless. They had him as completely as a rat in a trap. In despair, he saw the prison gates closing behind him, gates that could never open again, for his debts were colossal. But there was no help for it, and so he determined to meet his fate like the gentleman he was. He seeing round, drew himself to his full height, folded his arms across his chest, and demanded in his grandest manner what their business was with him.

"The seedy individuals bowed meekly, were most apologetic, and explained that they had been commissioned by Madame Tussaud to ask him, if he would be so very kind as to do her the honour, the very great honour of giving her a sitting for a model of himself. In a moment d'Orsay's attitude changed and in his most condescending manner he consented to pose."

A MARK TWAIN STORY.

"Mark Twain I heard several times, but except on one occasion, I was very disappointed. The exception was when he was speaking at a dinner in the magnificent great hall of St. Bartholomew's Hospital. He was replying for 'Literature.' This he declared to be dead in England. 'Macaulay is dead; Scott is dead; Carlyle is dead;' and, after rather a long pause, 'I am not feeling very well myself.' He then went on to propose the health of the Medical Staff and dwelt on the great qualities which go to the making of a successful physician. Looking round at the pictures of great doctors and surgeons in the room, Abernethy and other distinguished men among them, he pointed out how remarkably their faces showed gentleness and sympathy. At last he arrived at the great life size portrait of Henry VIII, by Holbein, and, pretending he did not know who it was, he said, 'Look at that great man, does not every line of his face show that he was a very attentive ladies' doctor?'"



GORKY'S LETTER TO ROMAIN ROLLAND.

Some time before Maxim Gorky's recent triumphal visit to his native land of Russia on the thirty fifth anniversary of the publication of his first literary work, the author wrote a letter to Romain Rolland. The French author had requested an opinion on the anonymous appeals of a group of Russian writers, living in the Soviet Union, who alleged that present-day Russian literature and literary workers were enslaved by Communist tyranny and had asked the free writers of the world to raise their voices against such a condition.

From his home in Sorrento, Italy, where he spends most of his time because of his health, Gorky, as quoted in "Pravda" the official Moscow organ of the Communist Party of the Soviet Union wrote to M. Rolland as follows:—

"My Dear Friend,

"I have read the 'Letter of Russian Writers Living in Russia.' I doubt if such writers could have written it. These writers could not have written that 'the classics are forbidden in Russia,' at the very time when the state publishing concern had just put out a splendid edition of all the Dostoyevsky's work including, even his counter-revolutionary Demons and also those of Pushkin and Gogol and was preparing to publish the works of Turgenyef and a complete edition of Tolstoy in ninety volumes with Tolstoy's friend Teherikof on the editorial committee. Right now there are being published selected works of Bunin, Kyprin and Shmelef, not forgetting those of the old writers like Mamin Sibiryak and Garin Mikhailovsky.

"From the reports of the libraries where Tolstoy, Dostoyevsky and Gogol occupy first place, these writers also ought to know that the classics are not banned.

"Every year young Russian writers from across the border visit me. It is difficult to reconcile the idea of 'beggary' with long trips abroad. It seems to me that I am honoured with the confidence of these youths. But when in intimate conversation I have asked them 'What group could have written this complaint?' I have received for answer only a sceptical shrug of the shoulders.

"One writes to you that there is no great literature in Russia. What a strange assertion! I am greatly astonished at the young literary men. At the present moment there are hundreds of writers in Russia and their number is growing rapidly. And I am able myself to explain this talent of all my people. At last the Russian people is beginning to become conscious of its own self, of its worth and of its right to the liberty of its creative forces in all fields of human activity.

"This year brought to us some very big people who give us great hopes, namely, Fadeyef, author of the novel 'Destruction'; Leonid Borisof, Nina Smirnova and the poet N. Mikhonof, who has written a beautiful book.

"Very talented writers, for example, are Leonid Leonof, Babele and Vsevolod Ivanof, now working editorially on the journal "Krasnaya Nove", although he is not a Communist. All of these have created for themselves important positions, as have Kenstantin Fedin, Vladimir Ladin, Boris Pilenyak, Sergei Semenov (a worker gifted with very original talent and under the influence of Kunte Hamsun) and Zestchenko, who is wasting his time with short stories which do not nullify his talent, however and who is beyond a doubt gradually turning from humour to

tire. And to them belongs Kataef author of 'Wastrels,' something written in the style of Gogol. One may note the rapid growth of Alexander Yakovlef, Kaverin and others.

"It's difficult for me to write you a list of all those who are worthy, not only to mention but of praise.

NON-REVOLUTIONARY WRITERS.

"Among the non-revolutionary writers I can name Sergeyef-Tsensky, Mikhail Prishvin, Konstantin Trenf, Nikanidrof, Feresaeff, Ivan Volenof, Olga Forsh, Alexei Tchapygin, who recently published the splendid novel 'Stepan Rizin' and the poet Sergei Klytchyof, who works hard and successfully.

"Alexei Tolstoy writes zealously and remains an excellent short story teller. Ivan Novilk lately put out a volume of short stories.

"It seems to me that at present the two masters of Russian literature are Sergeyef-Tsensky and Mikhail Prishvin. The latter recently sent you his latest book, 'In Pursuit of Happiness.'

"Quite probably I have forgotten to name for you a whole list of other talented writers. I haven't the time to read all of them and I fear to weary you by listing all collaborators of the magazine, 'Siberian Fires.' Among them are very able persons.

"And I did not speak of the poets, among whom there is already whole series of recognized writers, such as Basterhak, Tikhonof, Aseye Zharof, Kazin, Selevinsky, Oreshin et al.

"A whole new literature is being created among the Caucasian peoples, both among the Circassian and the Ossetins, as well as among the Tartars of Kazan.

"Yes a beautiful literature is now living and growing in Russia. And being delighted with it, I am sorry that Europe pays so little attention to this great movement, to these working forces and that it so zealously looks for the black side, displays so much enmity, not knowing that there are good things there.

"Doubtless (and I admit this, the good things do not yet exist there to a satisfactory degree taking into consideration that the country has 150,000,000 inhabitants. But we must not forget that only ten years have passed since the day that the Russian people suddenly won a cultural life and understood what a thirst for culture meant. In Russia there are already villages with only 150 inhabitants subscribers for thirty two publications. Newspapers, magazines and popular and scientific pamphlets are making their appearance by the thousands. I am convinced that hundreds of the writers both in prose and poetry, who are now entering for the first time the literary arena will become, within five or ten years, brilliant stylists.

"P.S. It appears that the 'Letter of the Writers' about which the Russian press published abroad made so much noise, was refuted by the organized writers in Russia. And these organizations include in their ranks writers of all nationalities. With the exception of myself, there is not in Russia so far as I know, one single writer not belonging to this union. M. Gorky."

The attention of Romain Rolland had been directed to the alleged letter from the Russian writers by Konstantin Balmont and Ivan Bunin, Russian authors, living in exile in Paris, and M. Rolland appealed to Gorky for some data that might throw light on the present situation of literary men and their work in the Soviet Union.

SHOULD WE ABOLISH FAMILY LIFE? REMARKABLE SUGGESTION BY A WELL-KNOWN WRITER.

COMMUNAL HOUSE-KEEPING.

The family as a self-sufficing unit has practically ceased to exist, and it is a nice question whether such individual functions as the family retains ought not, in the interest of economy, to be swept away.

I live in a street of perhaps a hundred houses, writes F. E. Bailey in the "Sunday Express." Along its length twice or three times a day, a hundred people cook a hundred meals or a hundred fires or gas stoves, whereas in a communal restaurant possibly ten people could cook for the whole street over three or four fires or gas stoves. The doctor goes from door to door visiting the sick, who are indifferently nursed by amateurs or expensively by hired professionals.

IT HAS ALREADY STARTED.

If all the sick were concentrated in a communal nursing home the doctor could do twice the work in half the time and one nurse could look after twenty people.

All the mothers in my street who are sufficiently well off, employ a children's nurse to superintend their little ones; in a communal nursery four or five nurses for the street would be enough, better companionship for the children would result, and snobbery die a natural death.

Before those who disagree with me hurl the ever ready brick or write the reproving letter, may I beg them to pause and reflect that among other countries, this decentralisation has begun?

In Paris the middle-class worker does not prepare breakfast at home; he or she takes coffee and rolls at a cafe on the way to business.

AT THE MERCY OF SERVANTS.

In New York the middle classes make a habit of dining out as well as lunching out. Rents are too high for family kitchens to be possible, and the wages of servants are altogether prohibitive.

Even in Great Britain the middle-class housewife already complains that servants have her at their mercy, that she is overworked and harassed into nervous breakdown by housekeeping worries.

It seems incredible that this middle class housewife should endure her present agonies for the sake of a mythical independence and isolation that to all intents and purposes have disappeared. She and her family are no more original or set apart from the rest of the world if they eat Smith's sausages or Jones' marmalade at 119, Haig-street, than if they eat these delicacies in a communal restaurant with the rest of the street's inhabitants. All she and hers have to overcome is a mere animal instinct to take one's food into a corner and growl over it. The short walk to the restaurant would do them a great deal of good.

No one can pretend that any priceless amenities need be lost through the habit of eating in public. The average family meal is not so rich in marital tolerance or sisterly and brotherly love that tears need be shed over its pressing. I am convinced that in the communal restaurant the standard of good manners would improve, and peace passing all understanding prevail, because in the communal restaurant children under fourteen would take their food in a room of their own.

HOUSE BUILT THE WRONG WAY.

At this moment the unfortunate middle class wife struggles in vain with a house built in the days when servants were cheap and plentiful money bought twice what it does now, and rates and taxes were ridiculously low. Very little short of rebuilding them can be done to make these houses easy to run and labour saving. London and the provincial towns teem with Victorian three floors-and-a-basement atrocities where the dining room is a flight of stairs from the kitchen and the bedrooms very nearly as far away as heaven. Some have been turned into flats, but these represent rare cases in a heart-breaking wilderness of bricks and mortar.

Personally I see every advantage in communal catering, doctoring, nursing and child management and no disadvantage if we neglect out of date sentimentality. It is inaccurate to suppose that every woman becomes on marriage a highly competent house keeper. Some do and many do not.

I cannot envy even the competent woman who tries to cater on a small allowance for the varying tastes of herself, her husband, and three or four young people. Great variety is impossible when buying in small quantities out of a limited income. The communal restaurant would offer a wide choice of dishes and each member of the family could please himself.

The individual sick person in a private house is often far too selfish and exacting. He or she could not help benefiting from the mild discipline and tonic atmosphere of a ward in a communal nursing home, where everything happened like clockwork according to time-table, and personal fads were not taken too seriously.

Moreover, the nightmare of anxiety as to the expenses of illness which haunts every middle class husband would disappear. The payment of his annual subscription would give him the right to a bed in the nursing home if necessary, and for minor troubles he and his family would simply attend the nursing home clinic.

Incidentally the value of this clinic in pre-natal and post-natal care of mothers and babies would be inestimable. The busy present-day general practitioners simply cannot find time for the detailed routine supervision which expectant mothers and new-born babies ought to have.

Young people above all are likely to benefit from the abolition of family life. Complaints might arise from middle-aged parents accustomed to booming and bossing around the home (like which, it has been said, there is no place for which, it has also been said thank heaven!) but the pleasures of booming and bossing belong to the leisured, autocratic past.

Young people are too often lonely and miserable in their good homes and no home in which one is lonely and miserable is really good. They find themselves the victims of pious cliques and castes by whose virtue their parents have filtered from life everything of which they disapprove. The sterilised air of such cliques chokes the young. They want to join hands with others of their

own age and experiment and adventure and savour life before life has passed them by. Frequently they languish between the Scylla of those whom their parents will not know and the Charybdis of those who will not know their parents.

A RENDEZVOUS FOR YOUNG PEOPLE

Communal restaurants would form a rendezvous for all the young people in the neighbourhood, a neutral ground where the knowledge that the Browns own a six-cylinder car and the Robinsons cannot even afford to own a motor cycle and sidecar need not detract from Ethel Robinson's slender loveliness or prevent Clarence Brown from admiring her.

I see in my communal restaurant a fortress armed against the stuffiness and dulness of urban and suburban life; dances would take place, not to mention concerts and dramatic entertainments arranged by the younger set who meet there day by day.

As Matthew Arnold said: "Yes! In the sea of life ones lead we mortal millions live alone," but there is no need to go on doing so. The country we inhabit need not remain, as it is now, a series of compartments from which the younger inmates look forth longingly, wishing all barriers might be broken down. Just as an interchange of visitors between countries tends to prevent war, so breaking down the barriers between homes tend to defeat snobbery and promote good understanding.

AN END TO MARRIED DRUDGERY

Women are supposed to be the practical sex. If this is true, I do honestly wonder how long the middle class wife will let her life revolve itself into one long struggle against dirt, dust, and the kitchen stove. She has only to combine with her sisters to make this struggle a thing of the past.

I foresee the day when, beyond the maintenance of her bedrooms and sitting-rooms, having children, and devoting herself to them while they are quite little babies, her days will be reasonably free so that she can devote a percentage of her time to cultivating her mind and body. At present I fear her mental outlook is limited; but, then, the kitchen stove looms so large in front of her.

With meals provided by the communal restaurant, her older children safe at the communal nursery, and her sick cared for in the communal nursing home, she will enjoy a fair chance for the first time in history.

EDGAR WALLACE.

NOVEL OF 70,000 WORDS WRITTEN IN FIVE DAYS.

How long does it really take Edgar Wallace to write a book or play? And how much does he make?

Everywhere you go in London these are the topics of conversation (says a Daily writer). Three nights running at dinner I have heard the conversation turn first to plays and then to Mr. Wallace; and almost immediately came the inevitable questions: "Does he really write a play in a week?" and "Does he really make £50,000 a year?"

People even ask Mr. Wallace himself, so he told me at luncheon. "And what do you reply?" I inquired.

"I say: 'How much do you make?' Where upon they blink hard, remember the tax collector mutter something about 'Not as much as you, and shuffle off,'" replied Mr. Wallace.

Before I had luncheon with Mr. Wallace I did not know how much he made, but thought I could guess pretty closely. Then he gave a whole lot of figures, and now I haven't the faintest idea.

To begin with, he pointed out he does not sell his plays to producers on a royalty basis, which makes it fairly easy to estimate roughly an author's earnings. He puts them on himself, taking all the risks and all the profits, if any.

"For a good long time I worked for others," he said. "It then occurred to me that it was time I started to earn something for myself. My first success, 'The Ringer,' was put on by the late Frank Curzon. He made £20,000. After that I decided to form myself into a one-man company and be my own producer and business manager, with the help of my wife, who handles my money and signs my cheques."

Judging by the fact that he has three plays on in London at the moment, as well as three companies, on tour, his system seems to be working pretty well. When all the companies are doing well at the same time he may make anything up to £3,000 or £4,000 a week apart, of course, from novels, short stories, journalism and film production.

When something goes wrong on the other hand, it is Mr. Wallace who pays.

"People wonder how much I make," he remarked. "I never hear them wondering how much I have to spend. Being my own backer I have to foot all bills out of my own pocket. Wages cost me £600 a week at the Lyceum and £700 at the Apollo, and the three touring companies bring the total to £2,100 a week. The last month's hot spell has delighted a good many millions. My enjoyment has been tempered by the fact that it has cost me well over a thousand pounds a week."

Mr. Wallace is a modest man and not given to talking much about himself, but by questioning I extracted the following vital statistics (no figures guaranteed accurate after 24 hours). He has written:

140 novels (though he might have forgotten ten or a dozen);

Half-a-dozen plays (at least);

Two hundred (or it might be four hundred) short stories;

About 9,000,000 words.

Mr. Wallace has just returned from holiday.

"I am a lazy devil and haven't done any work for four months," he lamented.

"Not even a play?" I asked.

"Not one. But I have to deliver one in a week. I have a plot and must make a start soon."

I asked him which of his novels he had written in the shortest time and which had taken him longest.

"A firm of publishers asked me on a Thursday for a novel of 70,000 words by noon on Monday," he told me. "Working seventeen hours a day, dictating it all to a typist, with my wife doing the corrections, I delivered 'The Strange Countess' on Monday morning. If any one wants to give me a present he might send me a copy. I should like to read it."

Mr. Wallace's most dilatory effort was "The Gunner," which took him several weeks. This apparent lethargy is explained by the fact that during the same period he had to write the novel called, "The Flying Squad," the play of the same name, and the play called "The Man Who Changed His Name."

"And a short story how long?" I asked.

"After dinner and before lunch," replied the one-man company briefly.

BOOK REVIEWS.

AN INTELLIGENT WOMAN'S GUIDE TO SOCIALISM AND 'CAPITALISM.' By G. B. SHAW, Constable & Co., Ltd.

THOUGH entitled an Intelligent Woman's Guide to Socialism and Capitalism, Shaw's latest excursion into polemics is a compendium of all the social problems of our age, and an epitome of all the social philosophy of the day. The interest of the book will, therefore, be equal to the Intelligent Man as to the Intelligent Woman, notwithstanding the title and its implications. Taken all in all, the work is a masterly exposition of common sense applied to subjects, which their professors or pretenders needlessly make a mystery of. The Sections dealing with Money and Banking, for instance; or even those concerning themselves with Taxation, Capital Levy, Nationalisation, and Compensation; are masterly as they are orthodox. Without being unaware of all the fancy ideas on monetary systems of the day, the sterling common sense of the writer plumps definitely for a stable money, and preferably for an intrinsically valuable coinage.

"The most important thing about money is to maintain its stability, so that a pound will buy as much a year hence.....as today, and no more. With paper money this stability has to be maintained by Government. With a gold currency it tends to maintain itself even when the natural supply of gold is increased by discoveries of new deposits, because of the curious fact that the demand for gold in the world is practically infinite. You have to choose between the natural stability of gold and the natural stability of the honesty and intelligence of the members of the Government. And, with due respect for these gentlemen, I advise you, long as the capitalist system lasts, to VOTE FOR GOLD." (p. 263)

The quotation is long, but characteristic of the author, and of his work. Chapters like the one on Speculation afford a proof, were it necessary, of Shaw's familiarity with even those institutions, which, like the Stock Exchange, are not likely to be much in favour with him. It has been said of Ibsen and his excellent sense of "business" that, had he elected to be a stock-broker instead of being a dramatist, he would have shown his genius just as clearly. I would hesitate to say exactly the same thing about Shaw, not because Shaw is entirely a stranger to the workings of our existing institutions for legalised robbery, but because it may well be doubted if he has any taste for enriching himself in that way, or, more cynically, if he has not reached the satiation point in his own income. That, however must not diminish from the essentially high degree of common sense, evidenced in plenty throughout this work. Among the classic Indian dramatists Kalidas stands pre-eminent, because of the simplicity of his style, which combines the most exquisite literary beauty with the highest degree of intelligibility. One ingredient of this intelligibility of Kalidasa is due to his wonderful imagery,—his unrivalled richness in similes of the most appropriate kind. By a touch and a dash, the most intricate idea is conveyed by the post, so that nothing more remains to be said in explanation. Shaw has this same

faculty of making himself intelligible to the most mediocre intelligence, and by the same device.

"A civilised country depends on the circulation of its money as much as a living animal depends on the circulation of its blood." (p. 280)

Or: "Human society is like a glacier; it looks like an immoveable and eternal field of ice; but it is really flowing like a river; and the only effect of its glassy rigidity is that its own unceasing movement splits it up into crevasses that make it frightfully dangerous to walk on, all the more as they are beautifully concealed by natural whitewash in the shape of snow." (p. 308)

The entire work is full of imagery of this kind, a single touch illuminating, as by a flash light, the entire field, till every detail of the argument stands portrayed before the mind's eye never to be overlooked.

Hence its appeal. It is addressed primarily, or at least officially and titularly, to the Intelligent Woman; but there does not seem to be any reason why it should not have been addressed to the intelligent Man as well. Neither Socialism nor Capitalism, as explained in this work, have any particular significance exclusively for Woman, intelligent or otherwise, unless, indeed, the author wishes to imply that Man is so hopelessly a creature of prejudices masquerading as reasoning, and woman so entirely a creature of instincts and impulses, that, of the two, the latter is distinctly more Intelligent. Or, it may be, that Shaw has realised that if a real change in our socio-economic system is to come, the decisive factor will be the woman; and so he addresses himself more particularly to the Intelligent Woman. There are sections, indeed, in this work, like those on Eugenics, or Socialism and marriage, or Socialism and Children, which may sound like having a special interest for woman. But when you have waded through the mass, you cannot conscientiously affirm that woman and woman only will be interested in them. The general style of the work is characteristically Shawian. By the very strangeness of his suggestion, he shocks the reader into reading carefully. When one reads that:—

"The clearest case in the world of a person producing something herself by her own painful, prolonged, and risky labour is that of a woman who produces a baby; but then she cannot live on the baby; the baby lives greedily on her." (p. 21)

Or: "Imagine her hiring a husband by the hour, like a taxicab."

one is forced to think of Production, or of the social relationship as created by the institution of Marriage, in a way and from a stand point utterly more radical than one is generally accustomed to adopt.

This is the real merit of the work: that the ideas conveyed in it are not likely to be wasted merely because of the strangeness of the idiom or the imagery in which they are clothed. The plan of the work is most carefully laid out in the exhaustive List of Contents occupying some thirty pages of close type-matter. Shaw crystallises Socialism in equality of incomes for all, and has scant sympathy for all those Liberals, Philanthropists, Trade Unionists, *ad hoc genus omne*, who would give you any other idea of the Socialist ideal. He has no illusion about the relative position of Capital in the social organisation for Production. While inculcating a relentless war against *Capitalism* he has no objection to preserve and increase Capital, since that is an indispensable aid in Production. Wealth, he urges, must be produced by each worker, in quantities much greater than what would suffice for the worker's own

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needs computed on the most liberal standards in a most advanced society. For those who by age or infirmity are precluded from productive employment must be provided for; and that provision can only be derived from the surplus produced by those who are actually productive workers. Shaw might have added that provision must similarly be made for those other sections of society, which, though not themselves unable to work productively, are never the less not producing material utilities, but are engaged in either looking after or educating the children and the old men and women of the community, as well as for those others again who are doing the governing, directing, managing the community. The surplus, therefore, which each actual productive worker would have to produce,—I mean of material commodities,—would have to be equal to provide, on a footing of absolute equality, for all these classes of citizens, whether they are mothers, teachers, policemen or even judges, bishops or soldiers. He is perfectly clear that not all work results in producing material utilities, though most if not all of such work is useful and even indispensable. He desires a proper gradation of wants, and the arrangement of the hierarchy in production according to this gradation of wants, whereby the provision for babies will come before provision for lap-dogs. The stock objection, on the side of Production, has been carefully examined and exploded in the sections dealing with "Incentive" (23) and "No Wealth without works." In fact all the sections beginning with 21 upto 26 concerning the Positive Reasons for Equality of Income make a most interesting reading, packed with reasoning utterly unanswerable. The only criticism,—if it is a criticism,—that might be urged against the general treatment of the question in hand, is that the writer writes with special reference to the conditions with which he is personally familiar; that in countries, like England, where they have advanced a long way on the road to Socialisation it is easy to demonstrate unanswerably that not to take the next logical step, and the one next to that till the final goal is achieved, is sheer folly; that speaking of countries where socialisation is yet very far away, even as an ideal, the argument may apply, but the application will have to be made from a slightly different angle of vision. There are convinced socialists in India, who would accept almost every one of the propositions enunciated in this work, not merely as applied to European countries, but also and particularly as applied to this country as well. But they are often driven, by the irony of circumstances into advocating, or at least supporting, policies and measures which are not calculated immediately to result in socialisation. It is not the case with the Socialists only, that in India they are often obliged apparently to go against the accepted socialist ideas in particular cases. Capitalists are not the less inconsistent in a hopelessly logical arrangement such as we have in India. In the last Session of the Indian Legislative Assembly, while the so-called Bill against Alien Communist agitators was before the House, a representative of the Indian Capitalist constituency par excellence,—and himself as fully class conscious as any of his tribe,—nevertheless voted against the Bill, not because the Bill was a gross outrage of the fundamental right of the freedom of person, of movement, and of thought and expression, but because he and his like did not know what the irresponsible and non-Indian Government of India today might use such extraordinary powers for.

This, however, is a matter of detail. The main argument is exhaustive as it is unanswerable, at least in regard to those sections of the science of Economics which are handled in this work. The examination of the seven alternative plans of Distributing the wealth created in and by every community:—

"To each what she produces, to each what she deserves, to each what she can grab, to the common people enough to keep them alive whilst they work all day, and the rest to the gentry."

distribution by classes, equal within each class but unequal as between classes, *laissez faire* and Socialism. Sections 7 to 13, make a most interesting as much by the common sense embodied in the entire argument, as in the wealth of illustration conveyed. The notion as to "How much is enough" ends in a vague but not insuggestive generalisation, particularly when read in conjunction with those dealing with "Eugenics" (16), and "Population" (25). These two make highly suggestive reading, not only because of the originality of the idea that there is no general over population, - as economists have only too distressingly in the habit of assuring us, - even though in places there may be criminal congestion of people, but also because of the implied answer to one of the acutest queries concerning Socialism, which will be mentioned in this Review a little later on. The positive side of Socialism, in Production as well as Distribution, is strengthened by confronting and exploding the vain longings of the impracticable idealists, who, like Tolstoy or Gandhi, would put the clock back. If we are to live as human beings, we must make up our mind that mechanisation of industry has got to be. Only if the Socialist ideal is adopted, the vast amounts, representing equivalent energy of present or past generation of workers, invested in the mechanised industry of to-day "will be public and not private property" (p. 140) And the workers engaged therein will be public servants and not private slaves, as we are all to-day. (ibid.) Incidentally, there is a most refreshing distinction drawn between leisure and idleness, including the positive harm of the Idle Rich classes. It is a delusion, says the sage of Adelphi, even against the economic oracle of the Victorian era, J. S. MILL, - that the rich provide employment even by their demand for stupid luxuries. In that way of reasoning, even murder must be held to provide employment for the hangman, and the cardmaker, not to say the detective, the jailer, the judge and the advocate. Shall we, because of this, have our society made up of murderers, or even tolerate murderers?

The evils of Capitalism not of Capital, be it noted, are next as stringently examined. The seeming paradox of the workers, crying for internationalism, being yet more patriotic than the capitalists insisting in season and out of season on the virtues of Patriotism, affords another bit of very diverting, and withal instructive, reading. Socialism and socialisation being entirely a matter of regulation, the very first Section informs the Intelligent Woman that Distribution is entirely a matter of human regulation. It would be absurd to begin socialising each on one's own unco-ordinated impulse.

"You see, it is one thing to understand the aim of Socialism, and quite another to carry it into practice. . . . Jesus tells you to take no thought for the morrow's dinner or dress. Mathew Arnold tells you to choose quality. But these are commandments without laws. How can you possibly obey them at present. . . ."

"The first thing civilised people have to learn politically is that they must not take the law into their own hands. Socialism is from beginning to end a matter of law. It will have to make idlers work; but it must not allow private persons to take this obligation on themselves." (p. 98)

This is not for padding. It disposes of the usual cheap jibe against convinced or professed socialists, like Shaw, who has himself as high an income as any capitalist of his country probably, that they preach one thing, and practice a totally different one. Society cannot be socialised by misdirected, unco-ordinated, impulsive denudation of a few earnest individuals depriving themselves of a substantial part of their earnings, and that, too, without there being any institution to re-employ that portion with any guarantee of a proper use. *Per contra*, while

the established institutions of the country continue to be motived by an individualist or capitalist ideal, the laws would ordain, or at least maintain, a scheme of distribution of the annual accretion of material wealth in the community, which makes many an able-bodied man a parasite, and many a hefty, healthy, handsome woman a prostitute. The Section dealing with the wages of women (48) in the capitalist society is particularly effective and deserves to be made into regular texts for daily sermons to the capitalist world, which yet professes to be moral? and religious (?).

The *modus operandi* for achieving the socialist ideal as recommended in this book is practical as it is praiseworthy. The problem is pithily stated to be rather metaphysical than political. There must be the *Will to Equality*, before any such radical reconstruction of society as is implied in the socialist ideal can be attained.

"We need no longer be worried by demands for what people call constructive programme. There it is for them; and what will surprise them most about it is that it does not contain a single novelty. The difficulties and novelty are not, as they imagine, in the practical part of the business, which turns out to be quite plain sailing, but in the metaphysical part: that is, in the will to equality." (297-8).

It might even be called a problem in psychology. And that is why the eminently practical socialists of Russia have begun with the absolute control of the national system of Education. They are content to take charge of the child in the full faith that the child of to-day is the statesman of to-morrow, and mind, in the full faith that the child of to-day is the statesman of to-morrow, and to yield wherever they have been obliged to yield from the pure doctrine of Marxism under the exigences of the day. Shaw is a Fabian; and, quite naturally, his work shows a perfect faith in the Fabian motto: Make haste slowly. He would have nationalisation of all industries and services, like coal-mining and Banking respectively. But he takes care to add that nationalisation should come bit by bit, one at a time. He frankly does not believe in Revolutions achieving the Socialist ideal, though the Russian exponents of Marxism are unanimous in the belief that the Prophet of Communism taught class-war as the indispensable breeding ground for the communist society. "They (i.e. nationalised Industries and Services Departments of the State) cannot be done by revolutions, or by improvised dictatorships, or even by permanent states in which, as in America, where in some cases the Civil Services are still regarded as the spoils of office, a new set of officials oust the old ones whenever the Opposition ousts the Government. What a revolution can do towards nationalisation is to destroy the political power of the class which opposes nationalisation. But such a revolution by itself cannot nationalise; and the new Government it sets up may be unable even to carry on the nationalised services it finds in existence." (275)

The moral is exemplified in the Russian Experiment. Shaw would nationalise industries and services, not only bit by bit; he would also postulate, and insist upon, the payment of compensation to the capitalist owners of the nationalised industry or service. Always vote "he advises the Intelligent Woman," against the no-compensation candidate unless you are opposed to nationalisation, and are subtle enough to see that the surest way to defeat it is to advocate its being carried out vindictively without a farthing of compensation." (271)

The book is full of such wise saws and pithy sayings. Hence its claim to be a compendium of social problems, and a guide to their solution. One might multiply indefinitely these quotations; but the question which would interest most, perhaps, an earnest enquirer seems to have been least dealt with by the author. The present writer can well remember a most absorbing debate in the London School of

Economics in 1913, when Mr. G. B. Shaw spoke on "Equality." By way of criticism of the doctrine then laid out, and the argument of the present book would not at all sound strange or even unfamiliar in the ears which had listened to that debate. The speaker was asked if by equalising incomes, mankind would be able finally to remedy those other inequalities, which seemed to be ordained by nature, or at least over which man seems to have so little a control. I instanced particularly such cases as the differences in height or bulk, in beauty of person or its lack, in sharpness of intelligence or dullness. The answer is more elaborated in the present work. Let us first remedy the root cause of most mischief, inequality of incomes, and then there will be time enough to set about considering more seriously these other cases. After all, our present knowledge of Biology and Heredity, our notions in Eugenics, are, to say the least, most elementary. It may quite possibly be that Biological science may yet have such discoveries in store for the earnest researcher, as would reveal the secret of race-building, of race-cultivation. Medical science has even now brought definitely under control some of the deadliest scourges of humanity, and as a consequence the death-rate has declined remarkably, in some communities absolutely, in regard to some diseases comparatively but yet astounding. May it not be, by parity of reasoning, that the same trend of evolution may supply us with the key to the breeding and beauty and brain of a child to be? "There was a veil past which I could not see. There was a door to which I had no key," said the inspired Camel-Driver of Bagdad, six hundred odd years ago. There are still many doors to which we have found no key, as yet. That is no reason, however, to conclude that we shall never find the missing key. It may even then remain an open question as to What is the aim of life, what is the purpose of Man? But mankind will be in a far better position to solve the riddle of the universe, and pierce through the mystery of life, when each child born in the world is not condemned, simply for lack of material necessities, to an untimely death, or worse still, to a stunted, suppressed, miserable life. Shaw does not seem to like Contraception, particularly as a means to prevent the fruition of womanhood; but he would much rather approve of contraception, and any other similar means, to prevent the unwanted child from being born, rather than, after giving it birth, to rob it of its indefeasible right to a decent, human standard of living. And so he is content to conclude this long, but never dull, sermon by saying: -

"The only way in which you can set their natural virtues free from this omnipresent trade union and governing class corruption and tyranny is to secure for them all equal incomes which none of them can increase without increasing the income of everybody else to exactly the same amount, so that the more efficiently and economically they do their work the lighter their labour will be, and the higher their credit.

Then the coveted distinction of lady and gentleman, instead of being the detestable parasitic pretension it is at present, meaning persons who never condescend to do anything for themselves that they can possibly put on others without rendering them equivalent service, and who actually make their religion centre on the infamy of loading the guilt and punishment of all their sins on an innocent victim, will at last take on a simple and noble meaning, and be brought within the reach of every able-bodied person. For then the base woman will be she who takes from her

country more than she gives it; the common person will be she who does no more than replace what she takes; and the lady will be she who, generously overearning her income, leaves the nation in her debt and the world a better world than she found it. By such ladies and their sons can the human race be saved, and not otherwise."

The reviewer can only say: —AMEN!

BOMBAY.

K. T. SHAH.

RECORDS OF FORT ST. GEORGE, DIARY AND CONSULTATION BOOK OF 1704; DIARY AND CONSULTATION BOOK OF 1705 AND JAMES STRANGE'S JOURNAL AND NARRATIVE OF THE COMMERCIAL EXPEDITION FROM BOMBAY TO THE NORTH-WEST COAST OF AMERICA WITH AN INTRODUCTION IN EACH CASE. BY Mr. A. V. VENKAKATARAMA IYER M.A., L.T., Curator, Madras Record Office, Government Press, Madras 1928. Priced Respectively, Rs. 5-8, Rs. 7 and Rs. 8-8.

The Madras Record Office seems to have obtained a sudden access of vitality, for three volumes of the Records of Fort St. George have succeeded one another rapidly in a single year in attaining the light of day. These records are the "source-books" which can enable the historical investigator to construct a very accurate picture of the transactions of the East India Company, long before it dreamt of becoming the divinely-ordained agency for the slow expansion of the protoplasm of the British Empire in the East. The Diary and Consultation Books are what will now be called the Minutes of the Meetings of the Governor and Council of Fort St. George which in those days controlled not only the affairs of this Fort but also the Company's factories on the Coast and the Far East.

These Minutes contain, besides the Resolutions of the Council on matters discussed by it, statements of accounts, copies of petitions, indentures and such other matter which throw light not only on the progress of the Company's trade, but accounts of the development of fortifications, dealing with the officials of the Mughal Empire, such as bribes and presents to keep them in good humour, stories of villages acquired—all of which have become suburbs of Madras—of speculations of the Company's officials, for those were days in which the 'pagoda tree' was very vigorously shaken, and notes about the social life of the Europeans and the Indians in the neighbourhood of the fast-growing city of Madras. A very rich mine is thus thrown open for the student of real history to delve into.

These books were all written by the writers of the Company, who were not men who possessed a public school education. Not only is the style quaint, but these writers indulge in a plethora of capitals which make their appearance wherever they are not wanted and delight in omitting punctuation marks wherever they are needed. Reading through them, though interesting in its own way, is somewhat wearisome except to those who are familiar with the eighteenth century English with all its peculiarities of style, syntax and spelling. Old Indian copyists of literary masterpieces on *Ola* or birch bark too omitted punctuation marks; but that does not give the reader much trouble, for rhyme and rhythm, assonance and alliteration and other graces of poetry, besides their metrical

form enable one to dispense with punctuation marks, but to read long, complicated sentences following one another endlessly without those marks or capitals, where they are necessary, make it rather hard work to wade through these records. We welcome therefore all the more the help that the careful Editor has rendered us. He has skimmed the cream of these records and served us several dishes of it in his short and sweet introduction. Evidently the Editor's tastes are catholic. He notes such varied items as these: Dr. Bulkley claimed a palanquin allowance to enable him to go through his rounds. The reader may be reminded that palanquins were the only mode of conveyance available in Madras in those days. The quarrelsome hackney-coach driver, the patient man-buffalo that drags the rickshaw, even the sonorous owner of the rattling jutka were totally unknown. A new *marakkal* was struck in 1704 to prevent fraud. Toddy drawers then, as now, put *datura* into the liquor and this was put a stop to by the Governor. Daud Khan, the Nawab of the Carnatic, a great devotee of Bacchus was presented with liquor to the value of about 30 pagodas. But it will not be fair, however tempting, to transfer to the pages of a review all the interesting notes which the Editor has picked up with great trouble.

James Strange's Journal is quite a different kind of literature. The great spirit of adventure which animated the people of Tudor England did not die out in the Civil Wars of the 17th century. James Strange, we learn from the Editor's introduction, was the elder brother of the Chief Justice Sir Thomas Strange, whose name is even to-day heard now and then in the Madras High Court. He undertook a voyage to the Nootka Sound in August 1785, and returned to Madras in 1787. This "Expedition to the Northwest Coast of America with a view to establish fur trade between China and America was not a success from a commercial point of view"; but though the successes and failures of the East India Company's experiments are a thing of the past, the story of travel to foreign lands has a living interest and will not willingly be laid aside by readers, so long as human nature is what it is. We are therefore highly thankful to the learned Curator, Madras Record Office, for rescuing from oblivion such an interesting Journal of Travel.

MADRAS.

P. T. SRINIVASA IYENGAR.

LIFE OF LORD CURZON BY EARL OF RONALDSHAY. Vol. III. (21st. Benn.)

With this volume under review, Lord Ronaldshay completes one of the most notable political biographies of our time. Of the gifts of Lord Ronaldshay as a biographer it is not possible to speak too highly. He has sympathy and judgment; he has style. His admiration of Curzon though high, is discriminating. He does not fall into the Boswellian mood of apotheosis. He is conscious of Curzon's faults. On some matters of acute controversy he has not been able to defend Curzon. But all through blame is apportioned without harshness as approval is meted out without flattery.

In this volume we are presented with the final picture of Curzon. He is no longer the youthful prodigy who 'flashed like a comet across the horizon of undergraduate life' of Eton and Balliol; nor is he the aspiring politician and ambitious globe-trotter. He is not here the impetuous satrap holding memorable sway over a vast Oriental Empire. He is depicted in this volume as a mature statesman framed in the epoch of world's greatest crisis.

That explains to a degree the only defect (if defect it could be called) of a work of this nature. The facts are too near the writer and apart from the question of perspective the contemporaneity of the happenings make full knowledge either extremely difficult or their divulgence highly indiscreet. While on some of the crucial episodes of recent politics, the Peace conferences, the Irish settlement, Indian Reforms, the Eastern question, the rise of Turkey so much is known of Curzon's policy, it is probable there is a large body of material to which the biographer either has not got access or could not lay bare and which might explain and exculpate.

There is a streak of pathos running through the whole volume. We are told that Curzon was a much misunderstood man. The gibe 'Superior person' stuck to him till the end. Even when he meant well he was misread. He was by no means the self satisfied, haughty person that the legend would make us believe. At heart he was an affable and a sensitive man. Unpopularity pained him. And he was too proud to complain.

There is an unfortunate impression that Lord Curzon was a favoured child of fortune, that he was blessed of the Gods and that he carried everything before him. Indeed he had brains, an imposing and pleasing presence, political fame, social distinction and affluence, things that would make any man happy. But he was not happy. The Gods are not so generous after all. What he prized most was denied to him and the pain of a thwarted ambition wore out his heart to bitterness and death. Lord Ronaldshay tells the story of Curzon's tragedy with dignity and great economy of words.

"It was Lord Stamfordham's unpalatable task to convey to Lord Curzon the decision of the King that, since the Labour Party constituted the official Opposition in the House of Commons and were unrepresented in the House of Lords, the objections to a Prime Minister in the Upper Chamber were insuperable. This possibility had occurred to Lord Curzon himself some years before.

Yet, in his heart of hearts, he could not really bring himself to believe that with his long record of public service behind him he could be passed over. And he asked leave to submit for consideration certain aspects of the case which he thought might not have been given due weight. When, however, he learned that it was too late and that Mr. Baldwin had already been summoned to Buckingham Palace, bitterness flooded in upon his soul. And in the account which he committed to pages of this, the most galling experience which life had brought him, he poured out his pent-up feelings in a torrent of agonised despair.

"Such," he exclaimed, "was the reward I received for nearly forty years of public service in the highest offices; such was the manner in which it was intimated to me that the cup of honourable ambition had been dashed from my lips and that I could never aspire to fill the highest office in the service of the Crown."

Even if Curzon had been in the House of Commons, it is not certain whether he would have become the Prime Minister or even if he became one, a successful one at that. His temperamental defects were grave obstacles. He was not liked; and a man for whom the team has no genuine affection is sure to be a bad skipper. It is significant that Lord Ronaldshay devotes an entire volume to Curzon's Indian administration and rarely mentions those who co-operated and helped the masterful viceroy. The reason is obvious. Curzon's work was one man's work. Such a man can never become the leader of democracy which is deeply averse to geniuses who have little faith in none but themselves. Modern politicians without tact and capacity to work with others will soon find themselves isolated.

For all the many valuable virtues of Lord Curzon there were none that would secure him the tenancy of 10, Downing Street.

This disappointment was acute enough. Yet another was in store for him. It was not without pain that he allowed himself to be superseded by Sir Austin Chamberlain at the foreign office. Ambition flickered out of his heart and with it interest in public affairs flagged. Again and again he contemplated retirement but was sustained and supported by his wife who encouraged him to persevere. To her he writes shortly before his last disappointment:

"Politics, as we have often remarked, are a dirty game and the mud which others stir seems to settle with an almost malignant monotony on me. As you know, I would never have swallowed what I have done or consented to take office again were it not that you so strongly wished me to do so and that I am always urged, and indeed expected, to do the big thing."

Lord Ronaldshay says that Curzon died a disillusioned and disappointed man—to those who understood him a lonely and infinitely pathetic figure.

Lord Ronaldshay rightly draws attention to the heroic struggle that Curzon put up against growing infirmities and deepening disappointments. With a body torn with pain and a spirit smarting under injustice he carried on. Lord Ronaldshay paints the picture of the broken man in these pathetic words.

"His vitality had been sapped by a long and exhausting illness. He entered the Cabinet room haltingly and sometimes in obvious pain. The foot rest, from which he never dared be parted, was arranged for him under the Cabinet table.

He took his seat slowly and often painfully. When strongly moved his hands would shuffle irritably with the papers in front of him; and from conflict, engendered by the vigorous expression of views with which he was unable to agree, he instinctively recoiled.

C. P.

THE RELIGION WE NEED BY S. RADHAKRISHNAN, CALCUTTA UNIVERSITY. ERNEST BENN, LTD. 1/- NET.

In the series of little books upon *Affirmations* in religion, Professor Radhakrishnan's brochure finds an appropriate place. He is possessed with a healthy desire for reality, and, so far as in him lies, avoids technical language. He clears the ground of all dogmatic presuppositions, emphasises the unsettlement due to the application of methods of science, and illustrates the inadequacy of the so called theistic proofs. But we think that a greater number of educated men than he imagines have accepted all the disturbing elements and yet won through to something more positive. If, as he says, "it has become a sign of good breeding to avow disbelief in traditional religion" we should also remember that there is a good deal of inverted hypocrisy in cultured circles, and that many a man who is loud in verbal disavowal, yet possesses a very real core of positive belief.

In his efforts at reconstruction Professor Radhakrishnan is admirable. In a few short paragraphs he shows the inadequacy of a merely mechanical point of view, and especially the foolishness of behaviourism, revealing incidentally a refreshing partiality for the Lamarckian hypothesis in evolution. He shows the necessity of assuming a single supreme spirit at work in the whole course of cosmic evolution. While he repudiates the idea of a single religion for all mankind, he yet fully admits the idea of progress in the religious sphere, which

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is equivalent to the admission that the best, the inclusive best, must triumph in religion as elsewhere. The progress, of course, is not mechanical or fatalistic, but "waits for man's willing and heroic service."

The concluding paragraphs are beautifully expressed. The ideal of religion—"the religion we need"—does not lie in dogma or in ceremony, in "sentimental adoration or cringing petition", but in the conviction that love and justice are fundamental, and that the deep-lying yearning of mankind for perfection implies a Divine spirit that will further that perfection. And the ideal must be universal in its application and lead to a brotherhood of all. The way to realisation is through deep meditation and strenuous self-discipline, but the realisation itself is in the practical sphere. "The religious soul must seek for divine fulfilment not only in heaven above but on earth below."

W. S. URQUHART.

CALCUTTA.

CARVAKASASTHI BY DAKSINARAYANA SASTRI M.A., SANSKRIT COLLEGE, CALCUTTA. (The Book Company.)

The book brings together many of the chief available Sanskrit texts on the Carvaka creed. The long introduction of 94 pages is devoted to a learned discussion of the date, authorship etc., of the materialist school of thought, though there is little in it that marks a real advance on the present state of our knowledge of the subject. Those who wish to study Indian materialism from Sanskrit sources will find the book extremely useful and we hope that it will have many readers as materialism has its value as a corrective of rigid orthodoxy. Indian thought is not all theism or idealism.

The enterprising publishers of the book will help the readers and enhance their own prestige very much if they insist on more careful proof reading.

C. S. R.

HOW WE ARE GOVERNED. BY J. A. R. MARRIOT. (WORLD'S MAMMALS. Oxford 2/6.)

In his introduction the author says that this little book is meant to be an introduction to his own two larger books "English Political Institutions" and "The Mechanism of the Modern State", and has placed references to these books at the foot of each chapter. Though brief and elementary, this little volume is a very readable account of the present system of government in England and would serve as a corrective to out of date impressions that people might form by reading older writers Walter Bagehot, Anson, Maitland and Dicey. There is an instructive summary of the working of the departments and the local self-governing institutions of Britain. There is a chapter on the Empire.

S. C.

REVIEWS REVIEWED.

THE September Number of the *CRITICION* (a quarterly review edited by T. S. Eliot) is over-weighted on the literary side. There are hardly any articles of general interest, though the specialist will find of great value the contributions on "John Milton," "The Ambassadors," "Double Titles in Early English Drama." The book reviews are interesting. The Editor's comments on the withdrawal from circulation of Miss Radcliffe Hall's novel, the *Well of Loneliness* are balanced and sensible. Emil Ludwig's recent peace propaganda elicits the following remarks. Mr. Ludwig seems to be one of those who desire to propagate the theory that pre-war Germany may have been bellicose because of the Hohenzollern monarchy, and that post-war Germany must be pacific because it is Socialist—socialist, that is in that safe, humdrum, capitalist, middleclass way that is comforting to everybody. There are many people in France and England who fall in with this theory, and who congratulate everybody in a comfortable liberal way, whenever the nationalists suffer reverses in the German elections. But this theory does not honour either our intelligence, or the German Nation, or human nature. A nation is neither more nor less aggressive because it has a King or an Emperor, or a President, or a Committee as its nominal head. The fact that the people does not want war is no security against war; and a "people" is not a whit more reliable than an individual sovereign. The causes of modern war and "war" means here war between peoples on the same level of civilization lie deep in economic and financial matters. All that the common man who is not a specialist in these matters can say is this, that the more individuals there are in a nation who can think intelligently and independently, the less inclined for war that nation will be. And the more uniform public opinion is in any country, the more stereotyped in prejudice, the more dangerous will that nation be. And things being as they are, such soporifics as Mr. Ludwig are dangerous. All people above the barbaric level desire peace in general; but they should not be allowed to persuade themselves that the desire for peace is enough to ensure it; though intelligent vigilance and independent criticism will help to preserve it.

HINDUISM AND CHRISTIANITY.

The October number of the *Hibbert Journal* contains a spirited reply by Dr. Farquhar to Mr. Turnbull's observations on

the relations of *Hinduism* and *Christianity*. Dr. Farquhar's *obiter dicta* are useful as revealing the workings of a devoted Christian mind which is determined to trace everything good in Hinduism to Christianity. Our readers should know what others think of Hindus and Hinduism and the prospects of Christian missions. Dr. Farquhar sets forth the following reasons for his conviction that "in the future the Hindu people will accept the crucified Saviour and become a glorious Church for his service."

During the first twenty years of my life in India practically my whole time was spent in direct Christian work among many educated Hindus, first in Calcutta, later in visits to many other parts of India. The most significant sections of my experience during those years were the long conversations I had with individual Hindus on religious matters. In some cases a convinced Hindu did his utmost to show me the error of my Christian way of thinking; on other occasions a Hindu student would read portions of a Gospel with me and would attempt to get its real meaning and value; but in a very large number of cases a Hindu, young or old, poured out the need, sorrow, repentance, anguish or aspiration of his soul and asked for sympathy and Christian advice. A part of my work was thus of the nature of a clinic, and in that my experience gradually reached form and clearness; and the outcome of the whole was the conviction that *in Hinduism there is nothing that can take the place of the Living Saviour who, in Love for Man, became Man, died for our redemption, but rose again, and now lives to lead us, through Repentance and Spiritual Cleansing, to a New Life of Devotion, obedience and dependence on him for all our Religious Needs.* Such, in barest outline, was my experience in dealing with many men through many years.

There are then certain large facts of a more visible order which suggest to the reflective mind that forces are already working in India which seem to presage a great overturning in the future.

(1) I begin with the most important fact that *Hinduism is a polytheism*, while modern thought carries within it the conviction that the whole universe, in all its inconceivable vastness, is one, and is therefore the creation, the expression, the garment of a single Supreme Spirit. Hence to open-eyed men *nothing less than a faith which acknowledges, obeys and adores the supreme spirit* can be the religion of modern men.

(2) There is a widespread feature of modern Hinduism which fits perfectly into the idea which we have just emphasised, that the necessary outcome of the pressure of modern science and

philosophy upon educated minds is the conviction that nothing less than monotheism is fit to be the religion of thinking men.

The future of present-day Hinduism to which we refer is this, that although Hinduism is actually a polytheism, *practically every educated Hindu calls himself a monotheist* and expects to be recognized as such by Moslems, Zoroastrians and Christians. What justification do they offer for the claim? It is built on the position of the chief god in the case of each of the great Hindu sects.

(3) In India during the last 100 years practically every form of Hinduism, and also Zoroastrianism and Islam, have come under Christian influence so seriously that some thirty fresh religious organisations have been formed, each created with the definite purpose of leavening the old religious system with just so much Christian and modern reform as shall enable the constituency to weather the serious storms in which the new ideas and practices of the Church and the advance of modern thought have involved the educated classes in all parts of the country. Perhaps the *Brahma Samaj*, the *Prarthana Samaj* and the *Arya Samaj* are the most influential of these movements, but all have proved vigorous and effectual in varying measure. They form the second perhaps the most noticeable indication of the extraordinary impact of Christianity.

The truth is that in these movements Christianity is omnipresent. All teach either monotheism or some form of theology which can be dressed in monotheistic robes. God in each is called Father of men; and the brotherhood of all men is emphasised, even in those organisations which represent *caste* as a most healthy form of community life! Idolatry is in most cases abandoned; but some leaders defend it and use it. In a number of these organisations one finds, instead of temple-worship, a religious service, consisting of *Prayers, Praise, Readings from a Sacred book and exhortation*, precisely like a simple Protestant service. The methods of propaganda used by these groups are in all cases copied from Christian Missions. Here, then, is Christian influence being disseminated by Hindus through their own defensive organisations.

(4) The educated class in India to-day is dominated by the idea that the people of India must become a vigorous, self-governing, modern nation. They also see plainly that national vigour and the capacity for self-government are impossible without the peculiar acquirements and characteristics of a modern people. Hence their passion for the spread of education and enlightenment, for the uplift of all backward communities for

the strengthening of the press and for the introduction of certain measures of social reform.

Most of these social and religious changes are, on the one hand, *Inconsistent with the rules and customs of the national religion, but, on the other, are all in full accordance with the teaching and the spirit of Jesus.*

(5) About one-sixth of the whole population of India *i.e.* a mass of humanity larger than the whole population of Great Britain and Ireland, are *outcastes*, *i.e.* people of such low origin and culture that for more than 2,000 years Hindus have regarded them as too foul for ordinary human intercourse. They have thus been kept *outside the caste system* and Hindus take care not to touch them: hence they are frequently called "The Untouchables." The result of this severe and long-continued ostracism has necessarily been that these poor people have made no progress, but remain gross, unclean, uneducated, untrained, with only the slightest rudiments of culture to this day.

Missions have drawn scores of thousands of those human brothers of ours into the Christian Church, and the work still goes on. But the point of living interest in the story lies here, that the touch of Christ soon fills these people with another spirit: they become new men and women; they cultivate cleanliness, take a pride in their houses and eagerly seek education for their children. Above all, their character at once begins to rise and expand in the love and sunshine of Christ. Hindus frankly recognise the very great value of the influence of Christ in their case; and the Christianised Outcaste is no longer treated by Hindus as an Outcaste. In many a Christian High School the son or grandson of an Outcaste holds good position as a teacher, and frequently has Brahman boys as pupils. Thus does Jesus "lift up the needy from the dunghill".

(6) In every section of India one meets numbers of educated Hindus who are impressed with the character of Jesus, and some of them use the Lord's Prayer and read from the Gospels daily. I have met Hindu fathers who read selected passages from the Gospels with their children daily. Every Christian educationalist in India knows Hindu parents who deliberately send their children to Christian schools and colleges, in order that they may hear the Gospels read and expounded and may have the ethical teaching of Jesus planted in their hearts from their earliest years. Yet these men do not intend to become Christians themselves nor to make their children Christians.

Thus it is not merely the multiform service done by Christian Missions for the afflicted, the sick, the poor and moral movements (mediated by Christ, as we have seen) which are slowly leavening Hindu Society, but the moral and religious principles of the Saviour in all their depth and strength.

(7) But if Christ has already done so much for India, and if men in general recognise in a greater or less degree the value of His teaching, what do the educated classes think of Christ Himself: Mr. Gandhi calls him "the Ideal Man", and if my experience is trustworthy a considerable percentage of educated Hindus would be ready to use the same phrase. It is heard also, nowadays, in the Far East; especially in China and Japan.

Yet neither Mr. Gandhi nor any other Hindu seems to realise what the phrase implies. Jesus is "The Ideal Man"; no other human being has approached him. Whence, then, came this perfect mind and character, alone, unapproachable, among the crowding generations of men? How are we to account for this unparalleled miracle?

But the recognition of Jesus as the Ideal Man raises a much larger issue. It is recognised on all hands that he is the very embodiment of the religion which he preached. If when he is the Ideal Man *Christianity must be the Ideal Religion*. How can Mr. Gandhi escape from that inference?

Thus a day will come when the light will break into the hearts of the leaders of Hinduism. Her most intellectual and spiritual men will at last see that Jesus brings light and life and that the Hindu needs His help. Then will they recognise in Jesus the Saviour of India and will fall at his feet in inexpressible gratitude and adoration.

If a well educated christian missionary can sincerely believe all this, it only shows the extraordinary difficulty which men have in penetrating to the spirit of other religions. The article on *'Philosophy without Metaphysics'* by Edmund Holmes and *"The Birth of Great Poem"* by Mr. Middleton Murry are noteworthy.

WHAT IS HAPPENING TO MISSIONS?

Mr. Kenneth Scott Latourette, Professor of Missions in the Divinity School of Yale University writes in the Autumn number of *The Yale Review* on "What is happening to Missions." He mentions two causes which "strike at the very root of Missions." There is a questioning of missions in circles from which the support must come.

"Some active church members are wondering whether christianity is the best and the final religion, or simply one among many, and, like others, imperfect. Historical study—the "higher criticism"—is shaking the Protestant belief in the infallibility of the Bible, and science in its multifarious forms—behaviouristic psychology among the latest—is raising questions about such fundamental beliefs as the existence and nature of God and the validity of the religious experience. Many, aghast at the weaknesses in Western civilization disclosed by the war, are wondering whether we ought not to make America and Europe more nearly Christian before venturing to teach other peoples. The criticisms of the hundreds of foreign students in our midst have enhanced this query. Foreign travel and the increasing flood of books about the non-Occidental world are adding their effect: a consciousness of the excellencies of other civilizations is becoming widespread. The trip around the world is almost as easy except on the pocket-book, as is a summer in Europe, and hundreds are making it now who fifteen years ago would not have dreamed of attempting it. Many of them see little and understand less, but they come back with decided opinions, which are often unfavourable to missions. Books and magazines, moreover, and such figures as a Gandhi and a Tagore have given us a greater respect for the Orient. Where once the movement of influence was only from the Occident to the Orient, now, as in the latter part of the eighteenth century—and even more—the Orient is beginning to invade the Occident. He who listens with respect to Hindu lecturers or admires Gandhi is not prepared to declare that religion which nourished them evil or to be as enthusiastic about sending missionaries as he once was. The kind of missionary enthusiasm which was based upon a conviction that all "heathen" are damned is passing.

The second disquieting cause assigned for the decrease in giving is the division which has occurred in Protestant ranks in the attempt to adjust the missionary's message and programme to the conditions just outlined. For more than a hundred years, Protestant missionaries were fairly unanimous as to what constitutes the fundamentals of the faith. Spiritually they were the children of the revivals of the eighteenth and nineteenth centuries, called themselves Evangelical, and were in general agreed as to what Salvation is, and the way in which it is to be attained. Differences, of course, there were—between Calvinists and Armenians, and over church polity and the sacraments. These, however, fell more and more into the back-ground and co-operation became the rule. National Christian Councils in India, China, and Japan, the International Missionary Council and co-ordinating committees in

Great Britain and North America came into existence. The new issues, however, have brought fresh divisions. Denominations have been almost rent in two between Fundamentalists and Modernists. In China "The Bible Union" is attempting to purge the missionary body of Modernists, and Fundamentalists have been waging the same fight at home. The bulk of the missionary body is still Conservative theologically as is the home constituency, but uncertainty is in the air. Agreement no longer exists as to what constitutes the missionary's message. The old shibboleths are being uttered by a declining majority. The increasing minority have not agreed upon a substitute. In many circles we are witnessing the passing of religious convictions which some of us still in early middle life can remember as the fruit of the movement led by Moody and his great predecessors. No equivalent has yet taken their place. The rapidly growing Protestant liberalism often gives out an uncertain sound and men and women do not stake their lives in an alien land on an attempt to propagate a question.

THE CONTEMPORARY REVIEW (October 1928) has a good number of articles on topics of current interest. Sir George Paish discusses the American Presidential election from the point of view of its bearings on British finance. Lord Olivier writes a review article on Mr. Raymond Buell's *The Native Problem in Africa*. Dr. Gooch contributes an article on Lord Haldane. While much of the information contained in it is familiar to our readers, the personal touches are interesting.

"Haldane's affections were as keen as his intellectual interests. A picture of his wonderful old mother lying in bed occupied a place of honour over his mantelpiece, and his contribution to the exquisite little volume *Charlotte Elizabeth Haldane*, edited by his sister, reveals something of a unique relationship. To his sister Elizabeth, who kept house for him in London, he was bound by their common interest in philosophical studies. His kindness to younger men was inexhaustible; and Lord Morley, critical though he was of his colleague's politics, once told me that if he were in trouble he would rather go to Haldane than to anyone else. No man of our time had a fuller, richer or more useful life, and few have left a larger number of friends and causes to mourn their loss."

THE NINETEENTH CENTURY (October 1928) opens with an article on *The Safeguarding of British Industry* by Mr. Cyril Atkinson. Mr. Benn writes a very helpful article on the relation of culture and commercial training in the Universities.

"From the experience of nearly half a century of such co-operation in America it is now possible to estimate how far the university system there has been

influenced by contact with industry. The corresponding development in England has been slow, but the question is now receiving increased attention, as, for example, is Lord Eustace Percy's new investigations into the provision of technical schools. The value of such training to industry cannot be over-estimated, yet its extension in the English universities may constitute a grave danger to the cultural studies which it has hitherto been their traditional heritage to guard. The admirable practice of under-graduates getting experience of agricultural and engineering technique during the summer vacation—an American practice now spreading to England—is something quite distinct from the intrusion of such subjects into the general curriculum of the universities. In the United States this latter tendency has been very marked in recent years, as I observed from experience as an under-graduate at Princeton University, where I spent a year before proceeding in orthodox manner to Cambridge."

The chief characteristic of an American university is the absence of constituent colleges, and the under-graduates are divided by seniority instead, each year forming a unit for organisation purposes. At Princeton there are 2000 students, and as four years are required for a degree, each year—or 'class', as they term it—forms a group of about 500 students. All the courses of instruction are therefore graded into four standards suited to consecutive years.

Two obvious results of this arrangement are the absence of the college tutors and hence the placing of emphasis on lectures, which are almost always compulsory in America. Owing to the size of the units—the 'classes'—it is impractical to tutor each student individually, apart from the fact that the university cannot afford to pay an army of tutors who have no other function. In England the numerous college posts of bursar, dean, and so forth, supplement the available salaries and provide a means of employing tutors and supervisors who do not necessarily also hold a university appointment. Princeton admittedly is a pioneer among American universities in introducing a tutorial system, but even there it does not compare in completeness with our Cambridge college methods.

The American freshman is obliged in any subject to take the first-year course, which is a further handicap to brilliance. The well-prepared under-graduate in England can work with third-year men if his standard is sufficiently advanced; in America—except, I think, at Harvard—he must go through the regular machine. Originality is therefore discouraged, and early in his university career the under-graduate finds himself becoming standardised. Furthermore, the examination comes to be regarded as the chief test of ability, and the emphasis is placed on passing examinations rather than on studying for the sake of study. This weakness is encouraged by the absence of external examiners, for as the professors themselves usually set the papers, these tend to become a test in the lecture syllabus rather than in the subject as a whole.

The organisation and compulsion of the American under-graduate possibly had its origin in the common practice of matriculating at seventeen. Certainly a fourth year's residence is required for a degree in America instead of our three, and the disciplining of freshmen compares with the supervision in senior year English schools. Whatever its beginning, this compulsory element in American universities has been the subject of heated debate, yet, curiously enough, its academic discussion has overlooked its secondary, but important, function in relation to training for commerce. The question hinges on whether it is better to require a compulsory standard of the great mass of students, or, as in England, to cater primarily for the few brilliant men, and to let the majority work out their own academic salvation.

On the other hand, whether the subjects taught at the American universities are good is a very different question, and in my opinion more fundamental. The

most suitable studies, here again I will venture repetition that the university should avoid providing special training, which is the function of the technical school, and that the business man in embryo should take philosophical courses rather than those of a so-called practical nature.

Personally I hope Oxford and Cambridge at least will always continue to provide, as hitherto, for the Church, the academic world and the professions, which certainly have first claim on the cultural facilities of the universities. Let us learn from the position in America to avoid at all costs the purely technical studies, but in so doing we must be quite clear that we are not influenced by any secret contempt for practical commercial pursuits.

To look at the matter purely from the academic view, the adoption of this new attitude is essential. Once business men feel they are understood and that their service is a worthy one, they will endow and encourage the development of the universities. I know this appears a low basis of approach, but after all someone has got to pay for education, and you cannot reasonably expect business men to help those by whom they are despised. English benefactors are coming again to the fore, as in the case of the generous gifts of Sir Edward Brotherton, the chemical manufacturer, to the University of Leeds, and of the Wills family to Bristol. But in America, at Princeton in particular, every graduate regularly subscribes to his university, and funds are seldom lacking for adequate remuneration of the faculty, for new buildings and libraries, and all the other provisions essential to a healthy and progressive university. The suggestion is sometimes made that in consequence American university 'presidents' as they term their chancellors are merely pawns in the hands of finance. Undoubtedly it holds over some institutions is oppressive, but having met President Lowell of Harvard as well as Dr. Hibben, of Princeton, I have no hesitation in dismissing such criticism as applied to the important universities."

It is very clear that American Universities are more democratic in spirit, and distinctions between the rich and the poor count for little. Indian universities will profit much by bearing in mind the educational developments of America. Mr. Mayo's contribution on *Unemployment and Examinations* shows that we have the same problems the world over. Mr. Fox-Strangways writes with enthusiasm of the 'Rotary' ideals. We may also mention here Brigadier General Store's article on the *Trades Union Congress* and Mr. Dodd's paper on *The Increasing Value of Sunlight*.

FORTNIGHTLY REVIEW (October 1928) Dr. Well's article on *Macaulay as a man of Letters* is a sort of belated reply to the criticisms of Matthew Arnold, Morley, Cotter Morrison and Raleigh. Sir Lionel Cust gives his recollections of Eton days when he was a school fellow of Curzon and other well known figures. Apart from the usual political articles, the discussion of *Tolstoy's Heroines* is interesting.

EDITORIAL NOTES.

LORD BIRKENHEAD'S RETIREMENT.

THE news of Lord Birkenhead's resignation has been received in India, without any great regret. It was not so when the late Mr. Montague quitted the India Office. The reasons for Lord Birkenhead's resignation seem to be personal and the correspondence between him and Mr. Baldwin so far published does not disclose any difference on questions of policy. When four years ago Lord Birkenhead became the Secretary of State for India his undisputed talents and undisguised ambition raised great expectations of an eventful term of office. That such anticipations came to nothing is to say the least of his administration of Indian affairs which was marked throughout by an unfortunate pose of condescension. But to judge his worth on the basis of these four barren years is to do scant justice to a man whose record of achievement in other spheres (particularly in Law) has been singularly fruitful. That he is quitting the stage of public life, where he had been no mean figure in quest of a commercial career in the city raises a question of great importance to the future of British politics. It is well known that Lord Birkenhead never regarded modesty as a virtue and had always rated his worth at a much higher figure than £5000 a year. Indeed, at the very height of his practice as a barrister he was making a much larger amount and there is no reason why commerce should not treat him handsomely. If service of State had ceased to be paying, a man of Lord Birkenhead's philosophy of life cannot be blamed for turning to more remunerative occupations. But this exodus of first class brains from the Downing street to the Lombard Street is a new feature in British politics where hitherto ministership under Crown has been regarded as the goal of honorable ambition. To attempt to retain the services of eminent men by raising ministerial salaries is to plan for what is manifestly impossible, for in no event can the State compete successfully with commerce, if emoluments be the sole consideration. Public service is only for those that regard it as a privilege and they should not expect more than a modest wage.

INDIA AND THE LEAGUE OF NATIONS

IN the recent session of the League Assembly Lord Lytton, speaking on behalf of India made a notable pronouncement. While commenting at length on the League's financial methods, he advanced a very justifiable complaint that the annual quota due from India was far too heavy. He pointed out that it was higher than that of any State except the permanent members of the Council. It is well known that the proportion of benefit that India is deriving from the activities of the League is far from being commensurate with her share in the expenditure. The same funds might, as suggested by Lord Lytton, be used with advantage in India. We hope that the League of Nations will mind the warning given by Lord Lytton that there is a widespread feeling in India not only that the League did not carry out work of value to the Eastern countries but that its tendency is chiefly to strengthen European interests at the expense of other continents and races. There is no gain-saying the fact that the League has made very little appeal to the Indian mind. While we commend so much of what Lord Lytton has said we cannot, however, agree with him in respect of the solution he has suggested. It is not enough that the League widens its sphere of activity and interests itself in Eastern affairs. A wider propaganda and increasing collaboration between East and West may make the League more popular than it is now. But the real solution lies in the engendering of consciousness among Indians that their country can participate on terms of equality with the other members of the League. The Indians should also feel that those who represent India on the Councils of the League are persons chosen by the Legislative Assembly. So long as these two ideas are operating it is not reasonable to expect the Indians to enthuse over the League of Nations, whose decisions they can now little help to make. Meanwhile the claim put forward by Lord Lytton for limitation of India's financial contribution is a very urgent one.

THE BRAHMO CENTENARY.

THE celebration of the Brahmo centenary is an event of great national importance. It is not merely the Brahmos that cherish the memory of Raja Ram Mohan Roy with grateful reverence. Even those who do not belong to the fold regard him as not merely one of the notable figures in recent Indian history but one of the great makers of modern India. The Brahmo Samaj of which he was the founder started as a movement of revolt against

Hinduism. But in truth, it is an off-shoot of it. The groundwork of its philosophy is drawn from the Upanishads. Its austere monotheism, its simplicity, its catholicity are the features of purer and truer Hinduism. It is true that an appalling mass of superstition and dead ceremonial had disfigured the essence of Hinduism in Ram Mohan Roy's time out of all recognition. Raja Ram Mohan Roy did what Erasmus and Luther have done in a different epoch and in a different continent, of rebelling against what could no longer be tolerated. By his great labours the conscience of the race was quickened. The weaknesses of the parent religion were laid bare and the needed correction was imparted. In a sense the work of the Brahmo Samaj is over in this land. Its mission is fulfilled. It has liberalized the Hindu mind and enlarged its horizon. Hinduism has absorbed and assimilated the central idea of Brahmoism and in doing so it has simply repeated the process that has gone on for ages in this land. While the contribution of Brahmo Samaj to the philosophical doctrine of India is not very great, its value as a movement of social purification has been unique. If today Hinduism is able to be on the threshold of a new epoch, a career of high spiritual adventure and social reconstruction, it is because of the work that the Brahmo Samaj has done.

GOVERNMENT AND SOCIAL REFORM.

THE Government's attitude towards Social Reform has doubtless undergone a change since Raja Ram Mohan Roy's time. It is no longer enthusiastic in supporting the advanced opinion. We miss to-day the heartiness with which Lord William Bentinck helped to abolish Sati. We very much wish that the Government should evince more helpful interest in the various bills bearing on social reform. It is not enough if the Government is acting up to the spirit of the Queen's proclamation. It was not the intention of that great document that the Government should do nothing to put down social abuses. Though the passage through the Council of State of the Women's Inheritance Bill is very gratifying, the postponement of Sarada's bill to the Delhi Session has caused great disappointment. Besides, the unexpected opposition from the Moslem section has created a new complication. Unless the Government backs up the bill, there is every chance of its defeat. There is no use in leaving these things to the people. The enlightened opinion is not organized, while obscurantism has on its side the prestige of the Matathipathis whose guardianship of religion takes the only form of a bigoted opposition to all healthy reform. The Social reformers look to the Govern-

ment and it is the business of the Government to give, not merely what the people want but what is good for them.

TWO NEW UNIVERSITIES.

THROUGH the princely munificence of Sir Annamalai Chettiar it has been possible to establish a teaching and residential University in Chidambaram. The objects of the University as stated in the Act are to establish faculties for Arts and Sciences and to promote Oriental research and scholarship. At the instance of the Council the Minister agreed to include technology among the faculties to be developed in the new University. It is unfortunate that the Minister should have resisted the motion of Mr. C. V. Venkataramana Iyengar to include commerce among the faculties to be developed. Education in India has been overweighted on the literary side, and it is not too much to expect that the new Universities at least would develop the faculty of Industry and Commerce and thus demonstrate that a commercial or industrial training is by no means less honorable or less useful than a course in humanities and sciences. It is a pity that even our new ventures are like our old ones. Still if the Chidambaram University could succeed in serving the cause of higher learning by promoting research in various fields of knowledge, it would not only do credit to itself, but would justify the unique benefaction of the generous founder. We hope that in the important years of its infancy the University will secure sound direction.

The Andhra University which has been functioning since its inception two years ago has not fulfilled the hopes that were raised of it. The reasons are not far to seek. In addition to the inadequate financial backing, the creative work of the University has been seriously crippled by an unedifying wrangle in respect of the location of its Headquarters. The select committee of the Madras Legislative Council which considered the various amending bills asked that the council should determine once for all the character of the University. In vain was the Vice-Chancellor's passionate plea that a unitary type of University spread over different centres is inconceivable and that for promoting higher learning and engendering a spirit of co-operative endeavour, it was necessary that the post-graduate and honors courses should be concentrated at one place; which should be the headquarters of the University. The house, unable to make up its mind adjourned the question for another three months. While the wrangle continues, the University suffers; and a Vice-Chancellor of first-rate ability who combines constructive imagination with expert knowledge has been unable to do all he can.

LIBRARIANS' TASK.

The remarks of Dr. A. D. Lindsay, in connection with the 51st Annual Conference of the Library Association are well worth attention:

Referring to the important part the public librarian could play, Dr. Lindsay said, "We must be on our guard lest the standard of the specialist dominate us and lest we should think the main thing was done when we got books into a well-ordered library. Nothing was false. Science and history and philosophy existed in the minds of the scientist, the historian, and the philosopher, and in the minds of the ordinary people in whom the thoughts of those leaders could be recreated. To that end the library was an instrument, but it was only an instrument. In the use of the instrument he suggested there was a great field for the activities and the personality of the librarian as the person who could help the student and the reader to a knowledge of standards and of values. If it were objected that it was too much to expect the librarian to be the guide, philosopher, and friend of everyone who came to borrow a book and that the librarian would need an impossibly huge staff, he was quite sure that, if public libraries were to take advantage of their opportunities in adult education, present notions of what size of staff a public library required would have to be completely revised, and secondly he could already see that in this great university of adult education that was growing up in all directions before their eyes, informal talk and advice about books given in the public library would play a part which nothing else could."

These remarks are to be noted particularly in India where well equipped libraries are so few and the direction available to the reader is not very satisfactory.

TOO MANY BOOKS.

IN a recent utterance, the Master of Balliol is reported to have said that there were times, when he felt that there were too many books and feeling that, if we could only retain the Bible, Shakespeare, Plato's Republic and Kant's Critique of Pure Reason all the rest might be burnt. Many would like to keep a few more and Sir John Lubbock has fixed the number at a hundred of what he regards as the best books. It is true that the present age suffers from a plethora of books; and a Wells or a Phillip Oppenheim may be trusted to fill an entire shelf. Not merely many books are written; but books are written on many subjects. We do not see how this could be helped. Knowledge has grown and its departments have multiplied. Tastes have become many and complex. There are people wanting books on Egyptology, Relativity, Horticulture and Arctic expeditions. The demand for 'light literature' has grown. The habit of running through a novel during railway journeys and the still more fashionable habit of reading oneself to sleep has created a huge demand for fiction; and in spite of the appalling quantity of 'publishers remainders' books do have a sale. Even here the economic law of demand

and supply operates. So long as books are wanted, they will be published. The only danger is that such prodigious supply might engender, promiscuous reading. If it does, it is not the fault of the producers, it is the reader's.

QUEEN VICTORIA AND RECENT LITERATURE.

RECENTLY two books have been written which in different ways bring the great Queen into limelight. One is the fantastic Tragedy of Edward VII written by Mr. W. H. Edwards, who in spite of the unmistakably English name is a German. The book has been found to contain some glaring inaccuracies not to speak of much unbalanced criticism. One of the assertions in the book is in respect of the contemplated abdication of Queen Victoria. Lady Oxford has vehemently asserted that "Queen Victoria never at any time thought of abdicating the Throne." Mr. Buckle recalls attention to the Queen's letters to Lord Beaconsfield and points out that she did play with the idea though she might not have been quite serious about it. It is useless to pursue this controversy especially in respect of an extraordinarily long and dutiful reign. The most surprising thing, that has been said about her is in a new play written by M. Maurice Rostand, called *Napoleon IV* and produced last month in Paris. The author has adopted the sensational view, that the Prince Imperial was assassinated by England and that Queen Victoria was privy to a conspiracy to have him put out of the way. Though we do not see why this reference should lead to diplomatic trouble and should tend to impair cordiality between France and England, we cannot commend the writer who brings in episodes which are of recent history and involving the reputations of persons who are near and dear to people still alive.

KAMALA LECTURER FOR 1928.

WE are greatly gratified that Mr. M. R. Jayakar has been appointed by the Senate of the Calcutta University as Kamala lecturer for 1928, and that the subject of his lectures will be the "Ideals of Indian culture." We hope these lectures will be a welcome contribution to the work of interpretation and restatement, that is going on in the world of Indian thought. While Indian culture has to be rescued from the Pundit, it has also to be protected from the scoffer. We have no doubt that Mr. Jayakar who brings to bear on his deep learning a progressive and liberal mind, is eminently fitted to do this. We are sure that his lectures will be awaited with great interest.

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provision of technical training is not so general as is sometimes supposed, but many of the courses would only be found in England at the purely technical school. As illustrating this tendency in America Sir Arthur Shipley once met a young lady student who intended to supplement Greek History and Shakespeare with lessons in chemistry and pottery. 'It is only fair to add,' Sir Arthur said with characteristic humour, 'that such a course is unusual.' But even among my own few friends is a Harvard student who is now reading Medicine, having tried his hand already at everything from Romantic literature to the study of stained glass. Here again an explanation may be found, for, as a critic once remarked, even a university course in the scientific management of a hotel has its advantages for those who may have to spend much of their lives at the mercy of hotel managers!

The purely material outlook that may arise in the absence of humanising studies make practical efficiency the paramount consideration. The example may seem at first sight irrelevant, but probably the increase in divorce in America is a symptom it reflects, at least, a want of being able to adapt one's outlook to circumstances and showing consideration for the whims and wishes of others. The American tends to do everything in such a matter-of-fact, deadly serious way, when a little more recreation and ability to amuse himself, even to laugh at himself, would work a wonderful change in his outlook on life.

As regards the advent of technical training in England, I cannot do better than refer to a correspondence appearing in *The Times* in recent weeks. Dr. James Bowie, of the Manchester College of Technology, started the discussion in a letter advocating technical training, interspersed with actual experience in business, as the desirable course. He suggested that the English universities should take the situation to use his words 'by the forelock,' and initiate at once more facilities for technical training, and he quoted in his favour the Balfour Committee's Report on this tendency in America. The approach to Dr. Bowie's proposal must necessarily differ in the universities of such industrial towns as Manchester and Leeds, where many technical classes are already provided, but to replace the more cultural studies of the older universities by technical training would seem to show a lack of perspective, if not an actual error.

To recognise that the matter turns on what is the function of a university does not detract from its importance to industry. Indeed, it will surely be a sad day for industry itself when cultural studies are given second place. Technical ability is always wanted, but what appears to be even more necessary to-day are breadth of mind and a sense of proportion. These factors may often be acquired through other channels, but are certainly forthcoming from the period for disinterested study and reflection which the years at our English universities provide. A knowledge of business principles may usually be obtained afterwards if a methodical approach to study has been acquired in even small measure at the universities, yet if the business sense is altogether lacking no amount of special training will inculcate it.

Then has the English university, nothing to learn from America. If you resent the intrusion of technical training, what contribution have Oxford and Cambridge to make to industry and its many problems?

Most emphatically we have much to learn, but just as the American's lesson concerns the intangible art of living, so our problem is chiefly a psychological one. I suggest that our older universities as they stand can do more to change the pace of our industrial life than by all the vocational and technical training that could possibly be added to their existing curriculum. Briefly, they have got to recognise

the moral service rendered by business and industry and, instead of secretly fostering the traditional contempt for commerce, to take the lead in encouraging the spirit of service.

The modesty of business is a worthy characteristic, and cultural matters rightly are given first place, but I suggest with a full sense of reverence that Cambridge has got to abandon once and for all the God *versus* Mammon attitude. The enlightened professional man has hitherto joined hands with the academic, while the wretched business man was regarded with prayerful commiseration. His charity which incidentally included much towards the cost of running the universities has been often regarded merely as conscience money. As a result, even the business man has tended to share this view and devote his spare time to good works, so it can hardly be wondered at if the university man has not devoted to his business all that zeal and enthusiasm with which, for instance, he would have approached the teaching profession or the Bar. He has, in fact, lacked the conscious justification for his existence which is essential to a full life, and thus, I suggest, in the science of living is as much a serious defect as the American's lack of the art of living.

How deeply ingrained is this conception of service is well illustrated by the practice of students earning their expenses while resident at the university. If business were regarded with the least contempt, this would reveal itself among under-graduates, whose motives the world over—whatever the outlook of their seniors—are certainly stamped with integrity. Princeton is often classed as being rather select among American universities, yet 25 per cent—or 500 out of the 2000 under-graduates—are earning part of their expenses by work of one kind or another. They serve as clerks in the local banks, assistants in book shops, and run newspaper agencies under the supervision of a University Bureau of Student Employment. Many of these men could not afford a university education but for this supplement to their means; others by earning can give themselves just those little adjuncts which make all the difference between pinching and plenty. Altogether over 40,000 dollars was earned last year by Princeton under-graduates. All the waiting at table in the university dining-halls is done by students, who are able to earn entire board by serving a certain number of tables per week, and a good bonus for anything above this minimum. They put on their white aprons and carry trays at one meal and sit with their friends at the next; and such is the general recognition of service that those who take on such work do not suffer in social status thereby. The whole scheme is run on a sound financial basis; it is in no sense of charity, and there is a complete absence of condescension towards these men. Personally I found it the most usual thing to be seated at a table with one's best friend as waiter, and naturally to have a lively conversation with him. Everyone, in fact, may work for his living without prejudice in America.

It is of course, arguable that it is undesirable for students to have to work at all and that scholarships are a better solution; that is an incidental problem which I shall not discuss. The point I want to make is that there is no contempt for business in American university circles, an attitude which we in England would do well to copy.

In the matter of practical organisation, we cannot introduce the American compulsory methods, even if it were desirable because, for one thing, the tutorial supervision we enjoy makes them largely unnecessary. Yet in the interests of the growing numbers of university men going into business we might well meet them half-way by requiring stricter discipline as regards their studies, at least in freshman year. Anything which will lessen the difficulty afterwards in settling down to hard and uncongenial work is worthy of serious consideration. As to the