

# Servant of India

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## TOPICS OF THE WEEK.

Turning Point?

Mr. C. R. DAS's manifesto making explicit the attitude of his party and himself towards the revolutionaries and his reply to Lord Birkenhead's appeal for co-operation, it must be admitted, have rendered the political situation in this country very much easier. We hope Mr. Das will be fully supported by Pandit Motilal Nehru and Mr. Gandhi and the policy of obstruction, however fitfully and inconsistently it may have been followed hitherto, will be altogether abandoned. It is this meaningless and harmful obstruction, conceived, as Mr. Sastri recently pointed out, in the days of non-co-operation—since when much water has flown under the bridges and the Swarajist attitude has changed almost beyond recognition—that constitutes the main difference between the Swarajists and other progressives in the country. If obstruction be given up then a united front to reactionaries and a united demand to the British public could be presented in the name of India. We are at the same time glad to recognise the conciliatory tone of the present Government in England. Col. Wedgwood's suggestion that Messrs. Das and Gandhi should be invited to England for consultation when the Viceroy will be there, was much better received than one should have expected of a Tory Government. We hope all this will lead to a representative deputation going to England in the near future and putting at long last a united Indian demand before the British public.

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OUR London Correspondent writes: The reports of the Muddiman Committee have been summarised and appear in substance in most of the papers, and

they have aroused a good deal of comment. There has been no tendency, as some of my Indian friends had feared, to confuse the two reports which are recognised to differ fundamentally. On the other hand, it is already suggested almost universally that the Minority report is hardly possible of acceptance, even the *Manchester Guardian* holding this opinion. There is unlikely to be anything much done in respect of Indian matters until the arrival here of the Governor-General and the Governors on leave. It would be an exasperating blunder if the political leaders allowed this opportunity to pass by without sending delegations to this country to confer with the leaders of public opinion here. The Secretary of State for India is meanwhile seemingly regarding himself as a statutory figment, for I am told that he rarely appears at the India Office and as rarely sees any one who can give him an expert opinion on the many matters affecting his department. He is, per contra, a great man in Tory Councils and in the Cabinet, and most of his time appears to be taken up with matters widely separate from Indian interests, including highly paid press articles. It is even said in some circles that he has an eye to the reversion of the Viceroyalty. Yet again, Mr. Edward Wood's name is mentioned in this connection.

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Lord Olivier's Weak Protest.

THE Labour party's protest against the repressive measures resorted to in Bengal can, after its association with these measures, never be very effective; but when the protest proceeds from the former Secretary of State for India it must fall particularly flat. Lord Olivier's only line could be, in such a position of peculiar embarrassment, that the Government of Bengal had gone beyond what it intended to do when he sanctioned repression. This was the line Lord Olivier took in the recent debate in the House of Lords, but he can hardly be said to have made good the case. He expressed much surprise that action was taken under these measures against Mr. Subash Chandra Bose and other eminent persons, but the point loses all the force because of the fact that the arrest of all these gentlemen was effected in his own regime. Lord Olivier also sought to draw a distinction between criminal conspiracy and the perpetration of outrages, alleging that the weapon which he helped to forge was designed only against criminals of the latter variety but not against those of the former. Lord Olivier is here labouring under a mistake, for in the Bengal Government's press com-

*munique* of 25th October it is plainly stated that the Ordinance is necessary for use against those who participate in terrorist conspiracies. There is therefore little force in this argument, but he was on stronger ground when he made the point that Regulation III of 1818 was being employed against people to whom the application of the Ordinance which is much less drastic should even in Government's view have been enough. Lord Birkenhead's explanation of the resort to Regulation III was that the Ordinance being then unavailable for use, there was nothing except the Regulation by which the revolutionary activities could be restrained. This was true enough of those persons against whom the Regulation was put in force some weeks or months before the promulgation of the Ordinance. But this is not true of those against whom it was used contemporaneously with the promulgation of the Ordinance. The Bengal Government's justification at the time was, if we remember aright, that the Ordinance was ineffective in the case of some individuals whose criminal activities were of a more dangerous character. Lord Birkenhead also added that those who were proceeded against under the Regulation have since been brought under the operation of the Ordinance, a statement the truth of which we are inclined to question. At any rate it is quite a new point, of which some elucidation from official quarters is called for. Anyhow Lord Olivier was satisfied with the Secretary of State's apologia—he is apparently very easy to please—and withdrew the question.

Jobbery ?

IN the form of an adjournment discussion the Madras Legislative Council severely condemned the policy pursued by Government in respect of loans issued in connection with the Moplah rebellion. When the rebellion was suppressed the question of compensation for the sufferers was mooted from every quarter but Government brushed it aside and instead offered loans to individuals and companies for reconstruction purposes. Not long after, the Special Commissioner for Malabar, Sir Arthur Knapp, conceived the excellent idea of suspending the sentences of Moplah prisoners on payment of fines and of utilising the amount so collected for the relief of the victims of the rebellion. But the form of relief which commended itself to him was the writing off of the loans, and accordingly provision was made in the last budget. By an accident it escaped the attention of the Council when the demand was put to vote, and hence the question was subsequently raised in the form of an adjournment discussion. The Council had no objection to the writing off of small loans, i. e. those under Rs. 1000, but it very rightly objected to the writing off of large loans, particularly of those that had been issued to Rubber Companies, which are in a quite prosperous condition. The budget provision included a particularly notorious case of a compensation grant of Rs. 41,000 to a Rubber Company in excess of the loan it had taken. The Government defence was that, money being available for relief, the line had to be drawn somewhere and it was found

convenient to draw it between those who had taken loans and those who had not. In the case of Rubber Companies, the Government explained, the loans generally covered the losses suffered on account of the rebellion, but in the case of the particular Company the loan taken by it fell short of its losses and therefore a special compensation grant was made to it. The non-official members who took part in the discussion were unwilling to read racial discrimination in the action of Government, and therefore contented themselves with condemning its policy as devoid of principle and with pointing out that temples, schools and thousands of individuals who had incurred very severe losses and who had not applied for loans because they could not repay them, had got no compensation, while Companies in good circumstances had got it. The fact, however, remains that the latter knew beforehand, on account of their easy access to the Special Commissioner, who seems to have entertained the idea from the very beginning, that these loans would not have to be repaid and therefore the transaction, so far as they were concerned, could be characterised by only one word—jobbery. Its bare-facedness is astounding.

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Poultry-Farming.

POULTRY-FARMING, provided it is conducted scientifically, is a highly remunerative agricultural industry for which there is vast scope in every province but which has hitherto been very much neglected by our countrymen. The United Provinces Government, however, is more alive to its possibilities than other Governments and has employed an expert in Mrs. Fawkes, who has helped to start several farms in that province. But the best effort in the line seems to be the farm opened last week at Bausi in Bhagulpur district by Mr. S. R. Chatterjee, a Brahman Vakil, and Mr. Das Gupta who was trained by Mrs. Fawkes. The arrangements here are made on the most scientific and businesslike lines and Mrs. Fawkes, who was present at its opening, said that she had seen nothing of the kind in her own province. Mr. Das Gupta rightly pointed out that here was an industry which "at least a part of the army of graduates and under-graduates sent out by the universities every year" could take up. The opportunity thus open, one is glad to learn, is being increasingly recognised by our unemployed educated young men. Several have sought and obtained training under Mrs. Fawkes, who in a letter to the Calcutta papers says that the demand upon her is exceeding all reasonable bounds and pleads for the starting of a central training school in conjunction with the Imperial Dairy Farm. We would rather have one in every province and as early as possible. For the information of those who are not aware of the importance and paying character of this industry it should suffice to mention that Denmark, with a population of less than 3½ millions, but with its wonderful system of co-operation and education, exports every week about 20 million eggs and makes on them alone not less than Rs. 10 lakhs. We may not aspire for an export trade for a long time yet, but could certainly increase the quality and quantity of our food production by scientific poultry-farming.

## PROGRESSIVE TRAVANCORE.

It is a pleasure to read Mr. Raghavayya's annual addresses to the Sri Mulam Popular Assembly. Firstly, the subject is a very prepossessing one—Travancore being one of the most progressive of Indian States, if not the most progressive. Secondly, Mr. Raghavayya is exceedingly lucid and knows how to make his facts and figures quite interesting. His last address shows the steady and remarkable progress made by the State in all directions during the last four or five years. We can, however, refer here only to a few of the many interesting things mentioned by him. Five years ago the Government realised that the depressed classes were mostly landless and that such lands as they possessed were exploited by capitalists of other castes. To prevent the latter a Regulation was passed and the Revenue Department was instructed to assign lands to the depressed classes wherever possible. But during the last four years only 1,446 acres have thus been assigned, and in view of the half-heartedness of the revenue officials, the Registrar of Co-operative Societies has been appointed Protector of Depressed Classes and entrusted with the specific duty of watching their interests. Special facilities have been given for the acquisition of comparatively large blocks of land by Co-operative Societies of these classes. Next to a whole time officer, the Registrar of Co-operative Societies is perhaps the most suitable person for looking after the interest of the depressed classes. A state life insurance scheme open to non-officials is about to be sanctioned. In order that its benefits may reach the very poor, the minimum policy is fixed at so low a figure as Rs. 100. Another advantage of the scheme is that the rates of premia are considerably lower than those of private companies. A public life insurance scheme is already in force in Mysore, but we are not sure that the minimum policy is as low as Rs. 100. By its very nature life insurance is a business exceedingly suitable for being undertaken by the state. It suits both the policy-holders and the state. It is worth the while of our local Governments and of other States to develop their own schemes. Medical inspection of pupils in English schools was carried out for the first time last year. It is interesting to read that the examination of 5,849 pupils cost the Government only Rs. 2,784 or less than 0-8-0 per pupil. This is highly encouraging and should induce our Ministers to go in immediately for a similar examination. An Ayurveda Department is a feature of Travancore. During last year grants-in-aid were given to 92 Ayurvedic dispensaries. It is the policy of the State to increase their number to 120 at the rate of 10 per year. In the last four years the number of patients treated therein has increased by 40 per cent., from 1'60 lakhs to 2'24 lakhs. The State is maintaining since 1921 an Ayurvedic College. The number of students in it has risen during the last four years from 105 to 142, of whom 18 are girls. It is well known that in education Travancore is ahead of every other part of India. During last year, besides

the usual expansion, the double-shift system, said to be working well in Bombay and the C. P., was introduced as an experimental measure in the two infant classes of 187 primary schools. If the result proves satisfactory, it will be introduced in all recognised schools and the enormous saving effected thereby will be utilised for the further extension of primary education.

Panchayat and Bench Courts appear to be working very well indeed. In the last four years the number of cases disposed of by them has risen from 4,541 to 9,944, i. e., it has more than doubled itself. Two years ago some of the Panchayat courts were converted into Bench courts for the trial of criminal cases. Last year there were ten of them and they disposed of on an average 700 cases each, "which exceeds the average number of cases triable in a year in a stipendiary Magistrate's Court." This is indeed extremely satisfactory. Recently the Legislative Council passed a far-reaching Village Panchayat Act. It has not been brought into force yet, but its provisions are worth noting. Mr. Raghavayya said in his speech :

"Sanitation, the cleaning of streets, the construction and maintenance of wells and tanks for the supply of drinking water to the public, the opening and maintenance of burial and burning grounds, and the control and management of cattle pounds will be the obligatory duties of the Panchayats to be constituted under this enactment; while primary education, the lighting of public ways, the relief of the poor, the improvement of agriculture, the promotion of cottage industries, the restoration of minor irrigation works, vaccination, and the registration of births and deaths will come under their discretionary duties. The Panchayats will impose a cess on land or any other rate, tax, cess or fee, not exceeding the maxima to be prescribed by the Government, for raising a portion of the finances that may be required for the discharge of the duties they undertake; and the Government will contribute an amount which shall not be less than three-fourths of the sanctioned budget expenditure for each year during the first five years, or less than one-half of it thereafter."

He added, "These Panchayats may also be constituted as Village Benches for the trial of petty offences." The working of these Panchayats will be watched with great interest by many outside Travancore. Under the constitutional reforms introduced a couple of years ago, reserve power is vested in the Dewan in respect of the budget and ordinary legislation, which is analogous to the reserve power placed in Governors. During the last year, in regard to the budget no necessity arose for the exercise of the reserve power. Its use was avoided by asking for supplementary demands and by giving the Legislative Council an opportunity to modify its previous decisions. One of the resolutions passed by the Council last year recommended "the gradual introduction of spinning in vernacular schools as a species of manual training." It will be given effect to from

the beginning of the next school year. Let us hope that in distant Travancore at least it will be found possible to create sustained interest in the charka.

## THE PRESENT PROBLEM IN INDIAN CURRENCY—I,

### 2 SHILLINGS VERSUS 1s. 4d. RATIO.\*

THE Great European War was the most abnormal event within living memory. During its disastrous course it touched nothing which it did not upset. But of all the things it touched none received a more violent shock than did the currency system of the world. So great was the collapse of the currency system that today one finds that the German mark, the Austrian crown, the Russian rouble, the French franc and the Italian lira, to mention only a few of the world's chief units of account, have lost their moorings and travelled far and wide from their original parity. Even the British pound succumbed and the rupee which was never in the thick of the war escaped the fasteners contrived by its guardians to keep it steady.

In the course of reconstruction which has followed the close of the War it is natural to find people desirous of a return to the pre-war conditions of currency. In sympathy with this universal demand there has arisen in India a party with a definite programme in that behalf. In the opinion of this party Indian currency should be stabilized at the ratio of 1s. 4d. to the rupee which was the pre-war ratio of Indian currency. To this demand the Government of India seems to be opposed, not because that ratio is not good but because in its opinion it is not better. It wants or rather aims at having a 2 shilling ratio for the Indian currency. As every one is aware many Governments in Europe, apart from the wisdom of doing so, would indeed be thankful if they could only restore their currencies to their pre-war ratios—so far are they away from them. Indian currency on the other hand has already reached its pre-war ratio. In view of this the attitude of the Government of India in not being satisfied with a return to the pre-war conditions seems to be that of a naughty child always asking for more.

It is this controversy that I wish to make the subject matter of this paper. At the outset it is necessary to realize that this controversy involves two distinct questions: (i) Should we stabilize our exchange and (ii) What should be the ratio at which we should stabilize? These two questions are distinct questions. But when one reads what the two parties have to say one sees that neither the Government nor its opponents have made it clear whether their aim is to alter the worth of our unit of account, i. e., to put a new value on it or to stabilize it at its existing value. I am afraid there can be very little advance in the direction of rehabilitation of our currency until these two questions are completely separated. For, not only is the aim of altering the

worth of a currency distinct from that of stabilizing true that those who want to alter the worth of the currency wish in the end to stabilize it when the worth desired is attained. But so far as the transition period is concerned, to say that we are stabilizing the currency when we are altering its worth is to create confusion. For, the latter involves a deliberate policy of changing the ratio; while the former means a deliberate policy of keeping it steady.

Before I enter upon the discussion of these two distinct questions it is, I think, necessary to make sure that we understand exactly how an exchange ratio is determined. For unless we grasp this, we can never intelligently follow the bearings and implications of the two questions that arise out of this controversy. To put it simply, an exchange ratio between two currencies or units of account means the value of one in terms of the other. Now, a unit of account is value in terms of another unit of account not for its own sake, unless it is wanted as a curio, but for what it will buy; so that we can say, for the purpose of introducing the subject in a concrete form, that Englishmen will value Indian rupees in as much as and in so far as those rupees will buy Indian goods. On the other hand, Indians will value English pounds in as much as and in so far as those pounds will buy English goods. It therefore follows that if rupees in India rise in purchasing power or remain stationary or rise less rapidly while pounds in England fall in purchasing power (i. e., if the Indian price level falls relatively to the English price level) fewer rupees would be worth as much as a pound. In other words when rupee prices in India will fall the exchange value of the rupee in terms of the pound will rise. Contrariwise if rupees in India fall in purchasing power while pounds in England rise in purchasing power or remain stationary or fall less rapidly (i. e., if the Indian price level rises relatively to the English price level) fewer pounds would be worth as much as a rupee. In other words, when rupee prices in India will rise the exchange value of the rupee in terms of the pound will fall. From this we can lay down as a general proposition that the exchange ratio of two units of account is on a par with the exchange ratio of their purchasing powers. This is in short the doctrine of Purchasing Power Parity as an explanation of a particular exchange ratio between two currencies or units of account. I insist upon a firm grasp of this doctrine because I find some of our leading lights seem to hold that a particular exchange ratio is the result of the balance of trade. This view is somewhat difficult to understand. For as a matter of fact, in international trade, wherein exports pay for imports, there is never such a thing left as an unpaid balance. It is true that a part of the trade dues are paid for by money; but there is no reason why the part liquidated by money should be spoken of as a balance. All that it means is that money enters into international trade just as other commodities do. There is nothing peculiar

\* A paper read under the auspices of the Indian Institute of Political and Social Science at the Servants of India Society, Girgaon, Bombay.

about money in that. Nor is there anything peculiar in the variations in the extent to which money enters into international transactions. The extent to which money enters into trading transactions of a country is governed by the same law of relative value as is the case with any other commodity. The commodity which is relatively the cheapest tends most to go out of the country. At one time it may be outlery and at another it may be oranges and at a third time it may be money. If no one speaks, as one may very well do, of a balance of trade in terms of outlery or oranges when after a stage of normal equilibrium more of them go out of the country than they did before, there is neither rhyme nor reason in speaking of a balance of trade in terms of money when after a stage normal equilibrium more money goes out of the country than it did before. This usage is, however, pardonable as being a harmless survival of the mercantilist days. But what is grossly absurd and foolish is the view that the exchange ratio of a unit of account is determined not by its purchasing power but by the balance of trade. This view is a pure inversion of cause and effect. It is true that a fall in the exchange value is accompanied by an adverse balance of trade and a rise in the exchange value by a favourable balance of trade. But an adverse balance of trade in the sense that commodity exports are falling off while commodity imports are rising evidently means that the particular country has become a market which is good to sell in but bad to buy from. Similarly a favourable balance of trade in the sense that commodity exports are rising while commodity imports are falling off evidently means that the particular country has become a market which is good to buy from but bad to sell in. Now a market is good to sell in but bad to buy from (typified by the case of a fall in the exchange value accompanied by an adverse balance of trade) when the level of prices ruling in that market is higher than the level of prices ruling outside it. In the same way a market is good to buy from but bad to sell in (typified by the case of a rise in the exchange value accompanied by a favourable balance of trade) when the level of prices ruling in that market is lower than the level of prices ruling outside. This simply is another way of stating that lower prices mean a high exchange value and a favourable balance of trade and that higher prices mean low exchange value and adverse balance of trade. The balance of trade is thus the result of the changes in the exchange value and not vice versa, and changes in the exchange value are the result of changes in the price level, i. e., changes in the purchasing power of units of account. This is the most fundamental fact and although some might resent the digression as feeding the baby I think it was necessary. For many people talk hopeless nonsense about stabilization of exchange and fixing the exchange at choice ratios as though it had nothing to do with the question of prices. On the other hand changes in exchange are ultimately changes in the price level and as such have a pro-

found bearing upon the economic welfare of the people. Remembering then that regulating exchange is the same thing as regulating the purchasing power of the currency, we may proceed to discuss the two questions that arise out of this controversy.

Firstly, should we stabilize the exchange value of our unit of account? As I have said above, foreign exchanges compare in value the currency of one country with that of others. It follows that exchange values of two currencies are important only to merchants who do not buy and sell in the same country. Again, it is of no consequence to them what the exchange value is, i. e., whether the rupee is worth 1s. or 2s. provided the figure is always the same and is known in advance. It is only changes or fluctuations in the given exchange value that is of any moment to the merchant. What he wants is this invariability of exchange; to ensure this invariability is the problem of stabilization. Under the present circumstances can we guarantee this invariability of exchange ratio to our merchants? To answer this question we must recall the basic conception of the purchasing power parity as an explanation of the exchange ratio. From that doctrine it is clear that if you want to stabilize exchange you must control the purchasing powers of the two currencies concerned so that their movements will be alike in depth as well as in direction. A given exchange ratio will be rendered unstable if the movements in the purchasing power of the two currencies differed either in depth or direction. To stabilize exchange we must have therefore some controlling instrument which would act as a common regulator bringing about proportionate changes in the two currencies in the same direction. Hitherto one such good instrument had been found and that was a common gold standard. That standard has now been destroyed all over the world except in the United States. Consequently an automatic stable exchange on the basis of a gold standard is impossible for the present, except with the United States. As regards countries which are on a paper basis, stabilization of exchange can be secured only on two terms. (i) Since we cannot control the currencies of other countries we must be prepared to manipulate our currency in sympathy with theirs and be ready to appreciate it when they appreciate theirs and depreciate it when they depreciate theirs. (ii) Without manipulating the whole of our currency we should be prepared to sell and buy foreign exchange at a fixed ratio. Both these projects for securing invariability of exchange must, I think, be rejected as injurious as well as hazardous. There is no doubt that stabilization will promote, as nothing else can, the revival of international credit and the movement of capital to where it is most required. One of the most vital parts of pre-war organisation would thereby be restored and an element of uncertainty would vanish. Markets given up as lost would be again nursed, which would give an impetus to trade and industry. But there is no doubt that the benefit to be derived will not be worth the cost involved. Our external transactions are infinitesimal as compared to our internal tran-

sactions. To dislocate our internal arrangements by constant changes in our price level to preserve external parity is too big a price for a gain which is after all paltry. For, our merchants must remember that though fixity is a great advantage, yet its absence is not an absolute bar to the carrying on of international trade. We have an instance of this in the history of our own currency. For two full decades between 1872-1892 there were the greatest oscillations in Indian currency. Then as now our merchants did clamour against the instability of exchange being an hindrance to trade. But our history shows that even under fluctuating exchange they did thrive and prosper and it may be hoped that their sons may instinctively know how to do the same. Should this fail to carry consolation, one would recommend the movement of our price level even if it involved the management of our currency, had the Governments of the European countries not been in such an impecunious condition. As it is, by consenting to move our price level in sympathy with theirs we would be committing our welfare to the care of bankrupt governments and their desperate ministers. A currency which is managed on a basis approved by science would no doubt do the best. To be linked up with a currency which is managed solely to meet the exigencies of trade would be tolerable. But it would be an intolerable management of our currency to join hands with a partner who is living on his currency to keep himself going.

B. R. AMBEDKAR.

( To be continued. )

## THE POLITICAL ASPECT OF INEBRIATION.

### I. PRINCIPLES.

IF, as Aristotle explains, man lives in society, so that he may lead the "good life," society certainly has duties towards the individual in regard to inebriation. All inebriants, as we have seen, either increase or decrease not only sensibility, but also the power of judgment, the highest faculty of which man is capable, in fact the faculty, which distinguishes man from all the rest of creation and makes him what he is designed to be—a rational being. And first, should man desire inebriation at all?

"Every ordinary individual," Sir Havelock Charles observed at a most interesting discussion on "Drug addiction in the Tropics," which took place last December at the London Society of Tropical Medicine and Hygiene, "every ordinary individual has a desire for something to soothe him and to enable him to bear the pricks and arrows of his worries and of his anxieties. Some take to tobacco, some to alcohol, some to coffee, some old ladies to tea, and some to opium." Prof. W. E. Dixon similarly analysed the desire for inebriants as a desire for limiting conflicting impulses; but he went further and said, that the reason "why narcotic drugs are so esteemed by certain people, is that in narcotism they shut out contact with reality and drift along knowing little of the

reaction of mastery and defeat. Delighted in getting some immunity against the stresses and worries of life, they, naturally enough, desire to repeat the panacea, and so the habit is formed." And unlike Sir H. Charles who is bitter about those "who are never happy save when making this life a little more difficult to live for others, by pressing more heavy burthens upon their shoulders than they are able to bear," Prof. Dixon concludes with inexorable logic that not only is the narcotist habitué by the very nature of narcotism less useful to the community, but more dangerous too. "Euphoria is the object of most hemp addicts," said Dr. A. Powell: yet in 847 out of 4700 cases of insanity that passed through his hands, hemp addiction had not led to euphoria, but to lunacy; and "Ewens in Lahore Asylum found an even larger proportion—259 out of 804."

Society therefore has a perfect right to be concerned about the way in which an individual chooses to inebriate himself, though the individual has an equal right to inebriation in general. The essence of inebriation consists in the dissociation of the higher and the lower mind functions: which dissociation is habitually and automatically effected by sleep. But in addition to this universal, uniform and involuntary process of dissociation man is capable of effecting similar results by other means too. What these means are, we have already at length considered: what is of moment now is that they are all deliberate voluntary acts, i. e. not mere reflexes but willed. By their nature therefore they are meant to be subject to the will: and the moment we find any of them escaping from that control and even usurping it, we are clearly face to face with an unnatural inversion of order. But unless there is such an inversion, we as clearly cannot say that there is anything wrong about the use of inebriants *per se*. As long as the higher mind centres are only mildly stimulated by inebriants or made by them less hypersensitive towards the rough ends and torn edges of life, their use is really unexceptionable; whilst the moment there is what is called "addiction," the borderline separating the legitimate from the illegitimate has clearly been overstepped. For in a case of addiction the use of an inebriant sets up such a physical craving for it, as to rule out in such inebriates the function of the will altogether. Of course even the withdrawal of customary food may set up a craving, such as the well known meat-hunger and rice-hunger of rice eaters and meat eaters respectively, or the craving for Indian spiced dishes felt by the exile from India in Cymmerian lands, or of that for the 'Roast Beef of Old England' by the Britisher in the Tropics. But such cravings differ from the cravings of the dipsomaniac and of the morphia-addict in that they are incapable of influencing the moral judgment of the person concerned on such major issues, as neglect of wife and children, theft, deceit &c. But to condemn the use of inebriants as evil, even where no such usurpation of the will takes place, is really quite wrong (and also very short sighted) since all one can truly say is that although it is good, there is an even better

method: Prof. Lewin\* admits the legitimacy of inebriants designed to help the individual to transcend the tedium of daily routine and deadening monotony; and Floyd Dell (in *The World Tomorrow* of February) has a delightful study on the useful role played by alcohol in breaking down the barriers of shyness, self-consciousness and mutual distrust and in thus becoming "a servant of art and friendship": and it is mere foolishness and wilful blindness not to recognize that. But it is equally false not to see that, in some manner, all the higher pursuits of man are capable by themselves and without any adventitious aid—possibly by setting free in man some catalyst-like substance—to tone down the jar of an outer world that is out of harmony and to stimulate thought to its highest flights and will to its boldest resolves. And since the supreme pursuit of man is God, it is *a priori* evident that this pursuit above all other human activities must carry with it a sovereign remedy, surpassing all that can elsewhere be had through comfort that necessarily remains creaturely. And thus I claim—and my claim is borne out by all the countless multitudes who have lifted up their hearts above the murk of sin to the Father of all—that in prayer man possesses that God-given panacea that will preserve his soul from all extremes and keep it in that equilibrium, which alone gives man safety and sanity, and which alone enables him to attain life and ever more abundant life.

This much had here to be said: for it is a sorry science that does not take account of all facts and that spurns spiritual facts, if they do not happen to fit into its latest pigeon holes. "Religion is the opiate of the people" is a cheap sneer: let us not waste time over the sneer, but thankfully gather in the unwitting endorsement of our claim. Bolsheviks and Prohibitionists alike are half-blinded by their doctrinaire preconceptions: both fail to see man as he is. Against both kinds of fanatics it is imperative to say that it is right and proper for mankind to want what they call "an opiate"; against the former, that of all kinds it is indeed religion which produces the one all-good and in-no-respect evil "opiate"; against the latter, that because prayer is the best "opiate," it does not follow that all other "opiates" are evil, but only that they are not so good. Of course there may be—and there are—many that are all-evil and in-no-respect-good "opiates"; but it is not by sweeping and easy generalisations that one will discover them.

S. Thomas Aquinas says somewhere (1a 2ae q. 94. a. 2 ad 2):

"Human law is framed for a number of human beings the majority of whom are not perfect in virtue. Wherefore human laws do not forbid all vices, but only the more grievous vices, from which it is possible for the majority to abstain...the purpose of human law is to lead men to virtue not suddenly, but gradually."

This sounds lax: until one realizes that man can only be "led," not pushed about, if he is not to sink below the human level. Prayer is the supreme elixir

\* "Phantastica," p. 151. (For review see issue of Feb. 26th).

of life: agreed, but you cannot compel to it. Society cannot compel the individual to the best, it can only educate him to it. And so to educate him, Society must first make it physically possible for the individual to want the best. Unless it does so, what right, what prospect has it of success? As long as human beings are compelled by Society to exist in the squalors of Glaswegian slums or of Mahar wadas: what right has Society of compelling the individual dwellers in these squalors to forego an anaesthetic which alone makes their existence bearable? How much less right still has a Society of comfortable bourgeois or sheltered Brahmans to impose such prohibitions on classes, not their own, but depressed to make their own higher life possible? Not only is such Prohibition wrong: it necessarily must fail. Even if it drives out the one evil it is pursuing, it only does so at the cost of more evils which rush in to take the place of the one driven out. The whole of my first article (*vide* March 12th) is really a long indictment of Islam for having spread all new kinds of inebriation—by substituting opium, hemp, coffee, tobacco, any and every kind of inebriant, for the one banned—alcohol. How direct this effect of Moslem Prohibition is, is strikingly illustrated by the fact that in Russia Cannabism is restricted to the (Moslem) Tartars, the surrounding and intermixed non-Moslem population making merry on alcoholic beverages as of yore. In Algeria the French have for nearly a century tried every known method of stamping out the smoking of "kif" (ganja): and have completely failed. Women of the Victorian age were "not supposed" to drink spirits: with the result that aethermania became rampant. Latest of all we have the great Volstead attempt of "prohibiting" alcohol off the North American continent. As for its success since its introduction in 1920, it will be well to discount sweeping statements on either side: what emerges as fairly established is, that, though parts of the United States (mostly the country and the central States) are *dry*, other parts (mostly the cities and the States bordering the Atlantic and Canada) are *wet*. And where *wetness* is usual, it consists in the use of alcohol in far more deleterious forms than was the case before 1920. But the most important point that already is becoming clear is that even where alcohol is eliminated inebriation is not eliminated. Dr. Lewin (l. c. p. 268) mentions that the consumption of coffee since 1920 has risen to one of 13 lbs. per head of the population, an amount which he characterizes as on the verge of toxic abuse. But coffee-addiction would indeed be a small price to pay for getting rid of the sort of alcoholism that used to be promoted by the American "saloon." Unfortunately, the saloon toper has not been succeeded merely by the coffee-drinker, but by the cocaine-sniffer, the morphia-maniac, the heroin and codein victim. Already larger quantities, (whether absolute or relative to the population) of these concentrated poisons are consumed in the U. S. than in any other country of the world; and how utterly helpless the country feels itself to meet this danger, is perhaps most clearly manifested by the hectoring, not to say

hysterical demand of the American government at Geneva recently upon the rest of the world to "uproot all poppy and coca plants." Why could the British delegate reply that the London police had found no unsurmountable difficulty in suppressing the opium traffic of Whitechapel &c.? Not merely, because of the difference in corruption prevalent in the British and American police respectively: but mainly, because legitimate inebriation is otherwise possible in the British Isles, and not possible any longer in the United States.

Prof. Lewin takes the pessimistic view (l. c. p. 59) that the introduction of a new inebriant merely means adding it to those already in use. For myself I can not assent to that conclusion: I find that certain inebriants, such as kava, toadstool and kola, have never become universal, though known, and rather have fallen into desuetude when put in competition with distilled liquor; I find that tea drinkers and coffee drinkers are mutually exclusive terms; that whilst America, Madras and France are wedded to coffee, England, Bombay and Russia are to tea: and I conclude that the legitimate use of inebriants is so circumscribed that the normal person has no use for the simultaneous use of more than one. In the Middle Ages gentle ladies along with the rest of the population washed down their breakfasts with copious draughts of beer: their descendants today have substituted for, not added to the beer, tea or coffee. Some like tea in the morning and coffee in the afternoon: but nobody feels the need of eapping a cup of tea by a cup of coffee; in fact the reduction in the consumption of alcohol in Europe through the introduction of tea, coffee and cocoa is so notorious, that in itself it demolishes Dr. Lewin's gloomy view. Once the boundary line of the legitimate is passed, once the will is destroyed and a person has become a true debauchee, then of course Pelion will be piled on Ossa, cocain be added to morphia, datura to alcohol, opium to ganja, veronal to cocain.

The principle then which I submit should guide us in considering the political aspect of inebriation is that there is a legitimate use of inebriants and that the criterion of their legitimacy is to be sought in their relation to the human will—inebriation being illegitimate as soon as the will can no longer control the inebriatory process. I abstract here of course as outside this study from the further complication that the will itself may be either a good will or an evil one. Having, I venture to hope, established this principle, it will now be necessary to apply it to the various inebriants and so come to a practical conclusion, as to what the attitude of Society towards each of them should be.

H. C. E. ZACHARIAS.

## REVIEWS.

### HISTORY OF MALBAR.

**A HISTORY OF KERALA.**: Written in the form of Notes on Vissocher's Letters from Malabar. By K. P. PADMANABHA MENON and edited by SAHITYAKUSALAN T. K. KRISHNA MENON. Vol. I. (Printed at Ernakulam Government Press and published By Mrs. K. P. PADMANABHA MENON.) 1924: 10 x 6. pp. XXIII, 43, and 562. Rs. 8.

THE peculiar form of this book, we are told in the Preface, was entirely due to the pious solicitude of the author for historical accuracy, as he knew that if he were to write a continuous and complete history of ancient Malabar, "there would be breaks which he could not very well fill up with authentic materials." Thus it is that he took for his text the Letters of Jacobus Canter Vissocher, a Dutch chaplain who lived at Cochin in the years 1717-1728 and wrote in the form of letters to his home his observations on the manners and customs of the people, their kingdoms and modes of administration, their laws, rites and ceremonies. Canter Vissocher's Letters have been largely made use of by other writers on the history of Cochin; and our own author, Mr. Padmanabha Menon, has used extracts from it for his account of the National Assemblies of Malabar which appeared in Vol. V of *The Malabar Quarterly Review*. His *History of Cochin* in two volumes, written in Malayalam, which has been pronounced by a critic to be "unique in the annals of Malayalam literature," is, according to the Editor, merely a collection of bouquets he prepared from the superfluous flowers he gathered for this rare garland of *Notes on Canter Vissocher*.

The Letters which form the basis of this volume include topics of varying importance, like the situation and significance of the name of Malabar, traditions of its first colonisation, the prevalent diseases of the country, a description of Cochin, Calicut and other places of interest, the customs of the Portuguese, the methods of Dutch colonial administration and the state of English trade. His account of the manners and customs of the people is naturally based on hearsay; but that of the forts of the country, of the Dutch methods of administration, of the weaknesses of the Portuguese and of the defects of the English trade system, is naturally more valuable, particularly his enumeration of the rules to be observed for the successful management of factories. His characterisation of the English is rather cruel but was based on their conduct in the settlement of Anjengo in those times. We are told that "as they (the English) always oppress the natives, the English gain from them little in return, but hatred and abuses; and the feeling thus engendered often results in deeds of violence and murder." (P. 33) Dutch sources of information for the history of Cochin are indeed more numerous and valuable for the two or three centuries preceding the British occupation of the region—among them Baldeus, Nieuhoff, Canter Vissocher and Stavorinus being the most important. But to attempt to give in the form of elaborate, and in some places very discursive, notes on the topics raised in the Letters of Canter Vissocher, information about the ancient history of the whole of Malabar, is a very difficult task, though the present attempt has in our opinion been attended with a considerable amount of success. The arrangement of the matter has, however, to be necessarily disjointed, being a collection of notes of varying length and importance on different subjects, the value of some of which we cannot easily over-

estimate. The more elaborate notes certainly deserve careful perusal—especially those on the National Assemblies of Malabar (Note 14 in Letter 3) and on Cheramān Perumāḷ (Note 5 in Letter 8).

In the first of these, we have a great deal of instructive information about the national assemblies which existed even in the prehistoric days of Brahmin government. Thus there were three kinds of assemblies or *kuttams*—those of the *tarā* (village), of the *nādu* (district) and of the whole Kerala country. The first was the meeting of the villagers as represented by the *kārnavērs* of the families to discuss matters of local interest, while the assembly of the *nādu* discussed matters of wider importance, and was, according to Mr. Logan, a representative body of immense power which set at naught on occasions even the authority of kings.

From the *Keralotpatti*, which professes to give in detail an account of the reclamation of Malabar, its colonisation and early system of government, we learn that after the Perumals began to rule the country, the Brahmins, with a view to impose some checks on royal authority, organised the country into 18 divisions and supplied the kings with assemblies which were always to be consulted on all important matters. Assemblies known as "The Five Hundred," "The Six Hundred" and "The Six Thousand" are mentioned in the early Syrian Copper Plate No. III of Logan's collection and in the Tirunelli Copper Plate, which are said to belong to the 9th and 8th centuries respectively. The former plate issued by Sthanu Ravi about 824 A.D. mentions the Six Hundred and also the *Anchuvannam* and the *Manigramam*, the latter two being identified by Mr. K. N. Daniel with the Jews and the Christians who were granted various privileges (vide *The Indian Antiquary* Vol. LIII pp. 357-360.)

Mr. Padmanabha Menon refers to various inscriptions which mention village assemblies and other local bodies and to the notice of these bodies in the writings of travellers like Dr. Fryer (1672-1681). This is a feature which bears close similarity with the well-known growth of local representative bodies in the Tamil country of which we have got such abundant testimony in the Later Pallava, Chola and Pandya records. The village assembly of Kerala met under the presidency of the *āsān* or headman, decided social disputes, settled petty cases and attended to the various requirements of the temple. It is the early British administrators of Malabar that ignored altogether the *tarā* organisation of the Nairs and "adopted the Mysore system of sub-division for revenue purposes which was subsequently changed into the *hobālī* or *amsam* system without caring to know that the Nair *tarās* were originally not mere revenue or administrative divisions, but were organisations to which was entrusted the management of local concerns." (p. 261). The great assembly of the whole country was held once in twelve years at the *Mahāmākhā* festival. It was originally presided over by the Valluvanad or Vallattiri Raja till the twelfth or thirteenth century when the Zamorin, becoming

supreme, assumed the presidency of the assembly; the last celebration of the assembly was in 1743.

Elsewhere also we get glimpses of this vital local autonomy of the Kerala country. The local administration seems to have been in the hands of hereditary chiefs. The land was divided into a number of *nādus*, each presided over by a *nāduvāzhi*, and each *nādu* was divided for military purposes into *dēsams*, some of which were presided over by hereditary *dēsavāzhis*, which the others, being the private property of the *nāduvāzhi* or the king, were administered by these latter directly or through deputies. "The *dēsam* was further subdivided, not into territorial units, but into caste or tribal groups, such as the *grāmams* of the Namburis, the *tarā* of the Nairs, and the *cheri* of the lowcastes, the territorial limits of which, though more or less well-defined, overlapped each other. The *nādu* and the *dēsam* of this coast differed from analogous territorial divisions elsewhere in that they consisted not of so many towns and villages, but of so many Nairs. . . ." (Achyutha Menon—*The Cochin State Manual*—p. 48). The same writer, it may be incidentally remarked, pays a tribute to Canter Visscher for having given some account of the National Assemblies of Malabar, which no Portuguese writer had done to his knowledge.

Cheramān Perumāḷ seems to have been the generic title of the later kings of Kerala. Epigraphic evidence tells us that portions of Kerala were invaded and subjugated several times by the Cholas, the Pandyas and other neighbouring kings. "The confusion of the tradition relating to the rule of the Perumals of the early centuries of the Christian era and of that relating to the rule of the Chola, Pandya and other kings or their viceroys in the subsequent centuries, seems to be the genesis of the *Keralotpatti* narrative." 25 elected Perumals ruled over Malabar from about 216 to 825 A. D.; and the last of them was known by pre-eminence as the Cheramān Perumāḷ. In the main tradition we are told that the Perumāḷ became a convert to the Bouddha faith and abdicated his throne after dividing his kingdom among his chief nobles and relatives. Muhammadan accounts which came to be embodied in the *Keralotpatti* give particulars as to the Perumāḷ having turned a Mussalman; while the *Tohfut-ul-Mujaheddin*, an Arabic history of the first settlement of the Muhammadans in Malabar, observes that the Moslem conversion and the Mecca pilgrimage of the Perumāḷ took place in the life-time of the Prophet. Apart from the obvious chronological improbabilities, we can find no early Arab traveller or indeed any writer from the time of the merchant Sulaiman (cir. 850 A. D.) to the days of Ibn Batuta (1324-54 A. D.) and Abdur Razzak (1441 A. D.) making any mention of this story (pp. 437-438). But Portuguese writers from Barbosa onwards mention the story; while the great poet, Camoens, includes it in his epic, the *Lusiads* (canto 7, stanzas 33-34). The Portuguese admittedly got this account from a Moor of Tunis, Monsayde, who was at Calicut when Vasco da Gama first landed there and from whom the Portuguese first

learnt of Malabar, its history and its people. Visscher himself entertained great doubts as to the authenticity of these traditions and declared that "the narration I have followed is however filled with trifles and does not hang well together." Modern historians do not give credence to the account. The author of the book under review points to this as well as to another account that it was another ruler Bana Perumal who turned Moslem and performed the Haj. He, as is but proper, does not place reliance at all on the supposed tomb of Cheraman at Zahfar on the Arabian coast, and explains the real nature and the value of the evidence as to the existence of the tomb, the alleged inscription on it and the conclusion derivable therefrom. Possibly the story of the conversion of the Perumal is based on the great influence wielded by the Moorish traders on the Zamorin of Calicut whose prosperity rested largely on their co-operation; and a ceremony which was performed at each Zamorin's coronation is suggested by our author as being very likely "a relic of the apostasy of one of the Zamorins and of his pilgrimage to Mecca, the change of religion being perhaps the result of a *liaison* which the then Zamorin had with a Moplah woman." (p. 455) There is also a valuable note by the author in this connection on the Jain traits found in the Malabar temple architecture and another on the Saiva devotion of the Perumal as based on the accounts in Saiva works.

We have dwelt at some length on the above two topics, as they seem to require some elaboration for a proper understanding of their bearings. The accounts in the Notes, of particular localities like Anjengo, the "famed Muziris," Quilon, etc., are all samples of the author's patient and assiduous scholarship. That on Muziris is particularly long and interesting as its early glory is veiled in the mists of Hebrew and Phoenician connections. The bearings of this early Semitic connection with Malabar may prove a valuable link in the chain of evidence that is now being forged by scholars for proving the close bonds that knit together early Dravidian and early Mesopotamian and allied cultures. Later than the Phoenician contact came the closer Graeco-Roman intercourse with South India which is proved abundantly by philological, literary and numismatic evidence. Of all this, Cranganore (Muziris) was the most significant centre; and it enjoyed great prosperity under the Perumals to whom is attributed the foundation of the Jewish and the Christian communities as autonomous guilds with special rights and privileges. Pliny described Cranganore as the *Primum Emporium Indicae* of his days, and according to our author it deserved that distinction very well indeed.

Anjengo, the earliest English factory on the Malabar coast (though some writers like Pinkerton assert that there was an earlier settlement) was entered famous by its close association with Robert Orrme, the "Thucydides of British India," and with Mrs. Daniel Draper, "Sterne's Eliza," as also with James Forbes, the author of the charming *Oriental Memoirs* and the grandfather of Count Montalembert.

Other notes give us interesting glimpses of Travancore history, of the political condition of Malabar in the early eighteenth century, of the great Marthanda Varma, of his minister Ramayyan Dalaway, of the formidable Brahmin and other factions, besides topics too numerous to mention in this review. The martial spirit that was cultivated among the Nairs is also well brought out. The Editor is to be congratulated on his careful work which has contributed largely to the attractiveness of the book; he has done his best with the

material left in its peculiar form by the author and we look forward eagerly to the succeeding volumes.

C. S. SRINIVASACHARI.

### TAXATION.

**TAXATION:** The People's Business. By ANDREW W. MELLEEN. (The Macmillan Company, New York.) 1924. 7½ × 5 pp. 227. 6s.

THIS book is a short popular exposition of official proposals for the revision of taxation in the U. S. A., written by their originator—Andrew W. Mellen, Secretary of the Treasury in President Coolidge's Government. The question of tax-revision has recently acquired paramount interest in the U. S. A., and Mellen is the storm centre of all this agitation. The problem confronting the U. S. A. treasury authorities is to make the largest incomes bear their due share of tax-burdens. Tax-exempt securities of a value of nearly twelve billion dollars provide to the possessors of large incomes an asylum from which to defy the tax-collector. In the stress of the war the U. S. A. imposed a tax-burden of 58 p. c. in the shape of ordinary income-taxes and surtaxes on incomes exceeding \$ 300,000 a year. But to what purpose? The possessors of these incomes took the earliest opportunity of converting their taxable holdings into tax-exempt securities issued by the State and Federal governments and municipalities, with the result that in 1921 incomes over \$ 300,000 paid only 20 p. c. of the total surtax collected, whereas in 1916 the percentage stood at 66! In 1916 the number of taxable incomes over \$ 300,000 stood at 1300; in 1921 it had dropped down to 250—and this during a period that saw the total number of taxable incomes of all classes rise from less than half a million, to six million and a half! The explanation of this curious phenomenon is, as hinted above, the flight of industrial capital into the citadel of the tax-exempt securities. The government cannot, of course, touch the existing tax-exempt securities; it also failed to secure the passing of a constitutional amendment, prohibiting the creation of tax-exempt securities in the future. In these circumstances, the only thing left for government to do was to reduce the surtaxes on large incomes to a level, at which investment in tax-exempt securities will hold no special attraction. Mellen proposed a 25 p. c. maximum rate and he calculated that with this surtax rate, investment in 4½ p. c. tax-exempt bonds would stand on a par with investment in 6½ p. c. taxable stock. The proposals are still on the anvil, and their fate will be watched with great interest.

This is the most important feature of the Mellen plan. There are a few more points of minor interest. A student of economics would do well to read the book, embodying as it does an authoritative statement of the latest official plans of tax-revision in the U. S. A. Having been written by the presiding genius of the American Federal Treasury, the book always keeps awake a lively sense of actuality in the reader. The book is interesting reading and it is popular in the best sense of the world—not slipshod or superficial but only broad and non-technical.

P. M. LIMAYE.

### EDUCATIONAL POLICY.

**ENGLAND'S EDUCATIONAL POLICY IN INDIA.**

BY V. V. OAK, B. A., S. T. C (Ed.), M. A., (ECON.) B. S. (Journ) (B. G. Paul & Co., Madras). 1925. 7½ × 4¾. pp. 150. Rs. 2 net.

THE purpose of the book, in the words of the author, is "to expose statistically certain facts that are

always consistently misrepresented in Government reports" about education in India. The history of the Government's educational policy in this country from the days of "John Company" up-to-date is summarised in a clear-cut fashion. But the results of it might have been, one feels, described at greater length. The chapters on the financial policy of Government with regard to education are an interesting feature of the book and the method of graphical representation employed by the author, to illustrate his points, is very telling. Though unfortunately it is true that the educational policy of the Government after the reforms has assumed the ugly form of "Patronise liquor if you want more funds for education," the author ought to have indicated the lines on which the new Ministers for Education have been manfully and not altogether in vain struggling to spread education in the country. This, as also a description of some of the efforts which have been made by several private agencies to impart the right kind of education, would have at least proved how there are possibilities for constructive work. The book thereby would have gained a certain completeness, the absence of which the author recognises and even justifies by saying that no constructive proposal is made "because of the firm conviction that it would serve no practical purpose." Surely, he could not expect the Government at once to repent or relent and grasp at the proposals which he might put forward! Since it is not Indian Government but the people of India that are sought to be convinced of the follies of England's educational policy in India, the latter could have been explained the lines on which improvement has to be made. As it is, it is merely like throwing up one's hands in despair. The get up of the book is excellent. One wishes that it might even have been somewhat ordinary in this respect, if thereby the cost could have been reduced, as it should be to make it popular in a poor country like ours.

M.

## CORRESPONDENCE.

TO THE EDITOR, THE SERVANT OF INDIA.

Dear Sir,

I was much interested in your sympathetic account of the "Church of India and Swaraj," and your gentle badinage at our British ways was most pleasing.

I hope I am not being too British in writing to say that the period at which the constitution is to come into force, after all the legal requirements have been complied with, is *two* years not five as stated in your article. We may be able to keep up our British character by extending it, with special sanction, but it stands at two years.

I will not be British enough to explain that the two years are necessary to get the trusts and property put under valid legal management, for I do not want to spoil the point of your admirable article. In fact I would like to emphasise it. It does take a long time to alter a century old system of dependence into swaraj even when you have, as we have, a considerable amount of good will and a plan of action which survived even the European war which held us up for some six years. which things are a parable!

Madras  
4. 4. 25.Yours &c.  
Harry Madras.

TO THE EDITOR, THE SERVANT OF INDIA.

Dear Sir,

I venture to think that you have been misinformed with regard to one point in the interesting article on "Church in India and Swaraj" published in your issue of April 2nd.

In the last draft of the Indian Church Measure which I have seen, the arrangement is that the legal union between

the Indian Church and the Church of England shall be dissolved "on the day after the expiration of 12 months from the passing of this Measure." This delay of one year before the scheme of self-government finally comes into operation is not due to any desire for further time for consideration, or any similar reason, but simply to make the right procedure in the matter possible. It is not desired that the Church in India should be in any sense a State-made Church, hence all that the Measure which will go before Parliament (though under the modern arrangement for Bills concerning the Church of England, it will not be actually discussed in Parliament) will do is to remove the present legal disabilities of the Church in India and set it free to make and adopt a Constitution for itself. This Constitution is of course being prepared now, but will finally and formally be accepted when the Measure is passed, and during the year provided for this purpose, so that at the expiry of that year, the Church in India can begin to function with a complete Constitution.

I agree that there has certainly been no "indecent haste" in the business, but it is not quite so bad as your article suggests. I may also point out that it was not until what is usually called the Enabling Act was passed 2 or 3 years ago that there was any practical possibility of getting the legal changes made in England which, as your article points out, are necessary for the freedom of the Church in India.

Yours &c.  
F. G. Western.

Cambridge Mission House, Delhi.

[We are glad to publish the above letters of the Bishop of Madras and Canon Western, which rectify a slip we made in our article. Ed.]

## BOOKS RECEIVED.

- CONFLICT OF POLICIES IN ASIA. By THOMAS F. MILLARD (Allen & Unwin, London.) 1924. 8½ × 5¾. pp. 507. 15s.
- THE CHALLENGE OF ASIA. By STANLEY RICE. (John Murray, London.) 1925. 7¼ × 4½. pp. 256. 7s. 6d.
- INDIAN CURRENCY AND EXCHANGE. By H. L. CHABLANI. (Oxford University Press, Bombay.) 1925. 8½ × 5½. pp. 184. Rs. 4-8.
- INTERNATIONAL LAW. By CHARLES G. FENWICK. (Allen & Unwin, London.) 1925. 9½ × 6. pp. 641. 21s.
- L'EMPIRE COLONIAL DE LA FRANCE: FORMATION, RESULTATS, DESTINEES. By VICTOR BEAUREGARD. Soiete D' Editions (Geographiques Maritimes et Coloniales, Paris.) 1924. 10½ × 7. pp. 47. 8 francs. (with 20 maps.)
- AND WHO IS MY NEIGHBOUR? (Association Press, New York.) 1924. 8 × 5½. pp. 231. 1s
- SEXUAL PROBLEMS OF TO-DAY. By MARY SCHARLES. (Williams & Norgate, Ltd., London.) 1924. 8½ × 5½. pp. 245. 7s. 6d.
- A BISHOP'S LIFE. By EDWIN JAMES PALMER. (S.P.C.K. Depot, Bombay.) 1925. 9½ × 6½. pp. 27. 12as.
- SOME KSHATRIYA TRIBES OF ANCIENT INDIA. By BIMALA CHARAN LAW. (University of Calcutta.) 1924. 8½ × 6. pp. 303. Rs. 10.
- FINAL REPORT OF THE EXCISE COMMITTEE, TRAVANCORE. (Government, Travancore.) 1925. 13 × 8. pp. 85.
- REPORT ON THE ADMINISTRATION OF TRAVANCORE for the year 1924-1925. (Government, Travancore.) 1925. 13 × 8. pp. 104 + lxxxix.
- THE CANADA YEAR BOOK 1922-23. (Dominion Bureau of Statistics, Ottawa.) 1924. 9 × 6. pp. 1038.
- OFFICIAL YEAR BOOK OF THE UNION OF SOUTH AFRICA, 1910 to 1922. No. 6. 1923. (Government, Union of South Africa.) 9¾ × 6. pp. 1103. 5s.
- SMALL HOLDINGS IN DENMARK: 25 YEARS LEGISLATION. (Dyva & Jeppsen, Copenhagen.) 1924. pp. 6.
- AN ACCOUNT OF THE EDUCATIONAL WORK OF THE ARYA SAMAJES. By SHRI RAM SHARMA. (Arya Pradeshak Pratinidhi Sabha, Lahore.) 1925. 6½ × 4½. pp. 140.

## Four New Publications.

1. **The Messenger.** Roerich's Paintings. Seven articles by Frances Adney, Leonid Andreyev, Prof. Alexander Kaun, Joseph Finger, N. Jarentsov, I. De Manziarly, Serge Whitman. With a frontispiece—The Messenger (1924.) A Painting by the famous Artist. 1 0
2. **Islam and other Faiths.** A lecture delivered in Cairo by C. Jinarajadasa, M. A. (Cantab). ... 0 3

### TWO NEW BOOKS

of Dr. JAMES H. Cousins.

3. **Forest Meditation.** and Other Poems. Originally appeared in the Japan Advertiser, The Madras Mail, etc. ... Beautiful get-up and binding in cloth and gold. ... 2 0  
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