

# THE Servant of India

Editor : S. G. VAZE.—Office : Servants of India Society's Home, Poona ( D. G. ).

VOL. IX, No. 50. }

POONA—THURSDAY, JANUARY 27, 1927.

} INDIAN SUBSN. RS. 6.  
FOREIGN SUBSN. 10s. 6d.

## CONTENTS.

	Pa g e
TOPICS OF THE WEEK ... ..	633
<b>ARTICLES :—</b>	
In True Colour ... ..	635
Trade Unions in India.—IV. The Attitude of the Government. By N. M. Joshi, M.L.A. ...	635
Agriculture and the Royal Commission.—V. Animal Husbandry. By Gundappa S. Kurpad	637
<b>REVIEWS :—</b>	
Indian Currency. By Prof. V. N. Godbole, M.A. ...	639
English Education. By K. B. R. ...	640
Social Reform. By K. K. Gokhale ...	641
Home Rule All Round. By N. R. Subba Ayyar, M.A. ... ..	642
American Politics. By M. V. Subrahmanyam, M.A., L.T. ... ..	643
New Canada. By A. Perry Park, M. A. ...	643
<b>CORRESPONDENCE :—</b>	
The Teachings of Islam ... ..	644
<b>BOOKS RECEIVED</b> ... ..	644

## TOPICS OF THE WEEK.

WITH words of peace and goodwill on their lips, the Powers are making warlike India, China and the League. preparation against China. Great Britain has ordered troops and destroyers to China with the ostensible purpose of safeguarding the life and property of her nationals. The Viceroy in his speech opening the third Assembly announced that "the Government have reluctantly decided that it is their duty to send reinforcement to China. Having regard to the fact that India is the nearest part of the Empire in which forces are available for immediate despatch, the Government of India agreed to cooperate in this purely defensive activity, contributing a contingent including Indian troops." The situation reminds one of the Near Eastern crisis of September 1922 when Mr. Lloyd George consulted Dominion Governments before committing them to war against Turkey. The right to prior consultation in the matter of foreign policy which affects them is now enjoyed by the Dominions. The despatch of Indian troops to fight outside the Indian borders without consulting the Assembly, shows in a galling manner that India is yet no better than a Dependency. India is an original member of the League of Nations. As a member of that body she

has certain moral obligations, promotion of peace being foremost among them. That obligation will be grossly violated if India is involved in a war against China—also a member of the League—at the behest of Great Britain. Articles 12, 13, and 15 of the Covenant of the League of Nations to which India is a signatory definitely lay down the method of procedure in case of dispute between Nation Members of the League which may lead to rupture. Under these articles "the Members of the League agree not to go to war before submission of disputes to arbitration, to judicial settlement or to the Council. They agree in no case to resort to war until three months after the award, decision or report by the Council." It is not India's contiguity that has made it obligatory on her to send troops without allowing the Assembly any voice in the matter, but her inferior political status in the Empire. Her participation in the League as a member will be rendered an expensive amusement if she is debarred from performing the functions which her membership implies.

\* \* \* \* \*

THE opening of the Council House in Delhi was, as is usual on such occasions, marked by much ceremonial cant. The Viceroy asked the country to view the structure—raised out of Indian money—as the outward expression of Britain's set purpose and sincere desire to lead us to self-government. But, by an irony of fate, the claim proved to be hollow on the very first occasion when it was put to practical test within those walls. The prevention by the order of executive authority, of Mr. Satyendra Mitra, M. L. A.—an elected representative of the people, a creation of the constitution—from attending the Assembly was, on the face of it, a flagrant violation of the Constitution which the Government, no less than some of us, are so anxious to work. No member of a sovereign legislature would be subjected to such treatment in a democratic country. The dominance of executive fiat over the voice of the electorate in our land is only a sign of the reign of autocracy and the denial of political sovereignty to our people. The Home Member admitted as much when he reminded the House that its members have not yet been granted all the privileges of the members of Parliament. We hope he would,

for the sake of honesty and consistency, hereafter cease to indulge in drawing analogies from Britain and give an order to remove the lying description "India's Parliament" from some of the official reports of the Assembly proceedings.

\* \* \*

FROM the popular point of view, the third Assembly has begun well. The session *A Good Beginning.* opened with a signal defeat inflicted on the Government on a vital issue. The triumph of the Nationalist forces may not bring any immediate fruits. But it is a fair indication of the determination of the House to win for itself the privileges now refused. The division list on Pandit Motilal's motion shows the maximum strength that could be canvassed on the popular side. The position is encouraging in spite of the persistence of many party cleavages. With wise leadership among the elected members, combining tact and patience with common sense it should not be difficult to present a united front to the forces of reaction and autocracy. The presence of Mr. Patel in the Presidential chair should be sufficient guarantee that the privileges of the House—such as they are—would be zealously guarded and that popular interests would not suffer for want of an adequate opportunity to ventilate them.

\* \* \*

YET another instance of the extremely dilatory and half-hearted ways of the Indian Government and the Secretary of State in regard to Indians abroad is provided by the publication last week of the official correspondence on the political status of our countrymen in Fiji. Nor is the delay in any measure compensated by the nature of the gains achieved. For, it is only a repetition of the story of the proverbial mountain in labour. The Indian Deputation to Fiji which was followed in 1924 by the Colonies Committee under the chairmanship of Sir Hope Simpson suggested that equal representation should be given to Indians and Europeans in the Fijian legislature. This was by no means an immoderate demand, considering the numbers of the two communities which stood at 65,000, and 4,000 respectively. One would have naturally expected the Secretary of State to stand by it steadfastly and convince the Colonial Office of the need for adequately safeguarding Indian interests in the Colony. But we find instead a special plea put forth by Lord Birkenhead to justify his surrender and unseemly haste on the part of the Government of India to acquiesce in the betrayal. The arrangement now agreed to by our champions provides for 3 elected seats each to Indians and Fijians and 6 for Europeans. Thus the strength of the European Councillors will be equal to the combined strength of the Indian and Native councillors. What a fine object lesson in fairness, justice and equality! It should further be remembered that the official majority is going to be kept up, evidently to enable the Government to adequately discharge its duties of trusteeship.

ADDRESSING the cadets of the Hazaribagh Police Training College, Mr. Swain, the Inspector-General of Police, Bihar and Orissa, offered admirable advice to policemen. "If we are unpopular," he said, "we must be comparatively inefficient, for the foundation of success in police work can only be well and truly laid on the respect, good will and active co-operation of the public." He asked the policemen to be gentlemen and friends of the poor. Referring to the charge of corruption among policemen, Mr. Swain said he realised "that the Police in India have not yet won a reputation for honesty" and he begged the policemen "not to take the accursed money—live in penury, fail to perform your social obligations, fail to educate your children to the standard you desire, fail to marry your daughters suitably but refuse to take a bribe—your children may look upon you as a fool, but your grandchildren, I trust, will look upon you as a gentleman."

Such candid and self-searching utterances are rarely made by officials and are in refreshing contrast to the insufferably insidious self-glorification usual on such occasions. We congratulate Mr. Swain on the excellent tone of his speech and hope that the policemen of Bihar and Orissa as also those of other provinces will follow his advice.

PUNJAB is the only Indian province which has a Local Option Act. This has been in operation there for over a year, but the account of its working given in the latest excise administration report of the province is anything but encouraging. It has apparently resulted in the disappearance of only one country spirit shop and the restriction of the hours of sale and its removal to a less objectionable site in the case of another. Several local bodies passed resolutions favouring prohibition within their limits: but the referendum having shown that the requisite majority of registered voters under the Act for such a resolution to be effective was not available, they were merely so many expressions of pious wishes. This state of things is very deplorable and calls for vigorous activity on the part of temperance workers.

A feature of excise administration reports of the different provinces, latterly, has been the bogey of illicit distillation. The cry, we fear, is over-done and one begins to suspect whether there is not any underlying motive. The Punjab report adds strength to these suspicions, since we find the bogey has been exploited in that province for increasing the number of country liquor shops by 143! Thus while public opinion demands a decrease in shops, Sir Malcolm Hailey's Government shows its regard for it by adding to the existing number. In regard to the demand for an enhancement of the duty on and price of country liquor also, their attitude is equally unresponsive. They believe that an increase in the number of shops will lead to a decrease in illicit distillation. We do not think so. A larger number of shops will only lead to greater consumption. We would urge the pursuit of a policy of reducing the number of shops and a relentless control and close watch over all malpractices which should be met with deterrent punishments. We are glad to note that necessary legislation has been already passed to enable this being done. The Punjab Government apparently has queer notions about prohibition. It seriously holds the view that such restriction of facilities for obtaining the various excisable articles, as it is able to enforce, almost amounts to prohibition. The consumption figures, however, point to a different conclusion.

### IN TRUE COLOUR.

LORD IRWIN has removed his mask. Soft words and idealistic flights cannot serve for all time in the sordid game of running an Empire. Truth must be told when gentler tactics fail. The Viceroy's address is, in this respect, somewhat different from his previous utterances in this country. It should serve to disabuse those who took him to be different from his kind. The speech, particularly the portion dealing with the Indian political situation, reveals the Conservative agent of Imperial Britain shining in full armour. The velvet glove is still worn; but the mailed fist beneath could be felt. The address is refreshingly frank and sincere. But the sincerity is of the hide-bound Conservative. Lord Irwin disowns all concern with British party politics. But his observations on Indian Reforms are surcharged with the spirit of the English Conservatives towards this country. When that party has won a notoriety for trampling down the liberty of the individual even in England during the recent coal strikes, we may not feel any surprise at its performances here. But the atmosphere of freedom and democracy in England makes such outrages short lived and scarce. But in India the executive is irresponsible and therefore official lawlessness is more frequent and prolonged. Lord Irwin's justification of the continued detention of the Bengal political prisoners fully justifies his allegiance to the Conservative party, but does no credit to his sense of justice or respect for personal freedom. The plea of law and order is as old as the history of autocracy and cannot hold water so long as the established courts of law are not utilised.

We should also be obliged to the Viceroy for gently reminding us that both Indian affairs and foreign policy are outside the pale of ordinary party controversies in England. Indians would indeed profit by this hint by not placing too much reliance on the professions of good will of any particular party in Britain, but devoting greater and greater attention to the task of cultivating the virtues of national self-help and popular organisation. These alone serve in the long run to win Swaraj and utilise it for the people. But practical politicians cannot afford to ignore the differences in the general principles and broad lines of policy between the different parties in Parliament, the more so because that body is at present the arbiter of our political destinies. Lord Irwin will therefore understand why many of our politicians refuse to be enthused over the prospects of our aspirations being realised under the Conservative regime in Britain.

If we may follow the example of the Viceroy and indulge in some frank talk, we would strongly advise British statesmen not to stress too much, or too often, on their claims of trusteeship over this land. History has no doubt placed Britain in

a particular position in regard to this country. But history, unfortunately for our rulers, is not static and is still in the making. Parliament and the British people will be wise to recognise this simple fact and adjust their relations to this country and the world in the light of new factors and forces that are making themselves felt. Not the least powerful of these forces is the national awakening and will to freedom among Indians. Parliament is welcome to examine the conditions in this country, but let it apply the golden maxim of "Do as you would be done by" and approach the problem with a full understanding of the mind of New India. As regards the slogan of "No coercion" sung by the Viceroy, we might well observe that the cry could be raised with far more relevance and validity by Indians. Ours is a refusal to be coerced into indefinite political subjection, while Britain's is a refusal to be coerced out of a position of unjust dominance. Let there be no coercion on either side; then the problem will be more easily solved. Let not the British Imperialists think too much of their naval or military might. That is the way to peace. The saner section of Indians have no idea of intimidating the British Imperialist into surrender, if only because of the practical difficulties of the task. They still hope to convince the British Parliament of the justice and wisdom of conceding India's claims. But the British Conservatives, it should be pointed out, will not certainly be helping Indians to adopt the path of Constitutionalism and conciliation by incessantly rubbing the wound and nursing the obsession of coercion in their heated brains.

The cause of Indo-British relationship will also be served better by avoiding the language of provocation on either side. The issues are plain enough and nothing could be gained by superfluous reiterations of obvious facts. Viewed in this light we cannot but regret the altered tone and jarring accents of the Viceroy's address. The change is all the more unhappy when the Indian political firmament is steadily getting cleared of the clouds of non-co-operation and obstructionism and all the legislatures are slowly settling down for constructive work.

### TRADE UNIONS IN INDIA.

#### IV—THE ATTITUDE OF THE GOVERNMENT.

THE attitude of the Government towards the Trade Union Movement in India, not as employers, but as representing the community, is somewhat difficult to define. At best it is that of neutrality. At the beginning they joined the employers in ridiculing it. Even now, they try to ignore it till recognition is forced upon them. In each province there are now at least a few well established Unions. But only in a few provinces is their existence recognised as the only available means of representing the views of labour. Provincial Governments on their own initiative, or on the initiative of the

Government of India, have on several occasions to consult public opinion on labour questions, but in some of the provinces the only parties concerned, who are not consulted, are the Trade Unions. Similarly, in nominating members to the Provincial Councils, as provided in the Legislative Rules of some of the Provinces, the voice of organised labour is not given due recognition. It must be conceded that on some occasions their organisations have been consulted and their recommendations accepted, but that is not the general rule.

There are grounds for believing that the attitude of the Government towards the organised labour movement is not only that of mere neutrality but that of deep suspicion. Every kind of labour organisation and every man who does the work of assisting these organisations is watched more closely by the C. I. D. than any other kind of organisations and individuals connected with them. Every labour meeting not even excluding committees are reported by the C. I. D. if they could be reported. This kind of espionage is difficult to understand except on the hypothesis that the Government has a deep suspicion about the movement itself.

The attitude of the Government towards Labour Legislation generally for protecting the interests of labour need not be considered here. Their attitude towards that part of legislation which affects labour organisation is the only point to be considered here. In this connection, the first point to be noted is that until the year 1913 there was no special criminal legislation affecting Labour organisations either way. Their existence was altogether ignored. In 1913, while amending the Indian Penal Code for the purpose of dealing with conspiracies, the Government amended it in such a way as to make Trade Unions doing the only kind of work for which they are generally formed, in law illegal bodies. Under the existing criminal law, as contained in Section 120—B of the Indian Penal Code, an agreement between two or more persons to do an illegal act is an offence. The word "illegal" as defined in Section 43 of the Indian Penal Code includes *inter alia* anything which affords a ground for civil action. And an act done by two or more persons in contemplation or furtherance of a trade dispute, or in restraint of trade, may afford a ground for civil action and thereby would be illegal and would come under criminal conspiracy as defined in Section 120—B of the Indian Penal Code. This change in the penal law of the country was not warranted by any considerations. In 1913 the Government had to deal only with political or seditious conspiracies, and even if any legislation was justified for that purpose it ought to have been confined to that object. But the Government, taking advantage of that opportunity, passed legislation which went beyond the necessity of the time and brought Labour organisations also within the scope of the criminal law. It is not contended that the legislation is directed only against

Labour organisations. It is also admitted that Section 120—B of the Indian Penal Code has been not even once availed of against a Labour organisation. But the fact remains that the legislation is there. The only excuse given by the Government in 1913 for thus widening the legislation was that they were bringing the Indian legislation in line with corresponding English legislation. But this is not a fact. As far as the Trade Unions were concerned, the English criminal legislation was completely modified in 1906 by the Trade Disputes Act and the Indian legislation in 1913 did not take note of this modification.

The Trade Union Act recently passed has given the advantage of the English Trade Disputes Act of 1906 to registered Trade Unions in India. But the unregistered Trade Unions and joint action by workers without forming a Union are still subject to Section 120—B of the Indian Penal Code. This is one of the chief defects of the Indian Trade Union Act. The Act is also defective in another important matter. The immunity from civil liability is restricted to the members and officers of the registered Trade Unions. The Act also does not give the same wide immunity from attachment which is given to the funds of the all Trade Unions in England, to the funds of even the registered Trade Unions in India. Another important defect of the Indian Trade Union Act is that it has defined the objects of registered Trade Unions in a more rigidly restricted manner than is done by English legislation. The restrictions placed upon the powers of the Unions in spending their funds in helping the working classes generally are also unnecessary. If these defects are removed, the Trade Union Act will do great benefit to the Trade Union movement in the country.

The attitude of the general public towards the Trade Union movement in the country is that of indifference. At present, for want of education, public opinion in India consists of the upper and the lower middle classes; the former has obviously capitalist sympathies and the latter has not yet realised that at least a section of them consists mostly of wage-earners and their interests are identical with those of workers. It is for these reasons that, although the Indian National Congress and other political organisations have on some occasions passed resolutions in favour of Labour organisation, they have not yet rendered any practical assistance to the movement; and as these organisations are at present dominated by the capitalists of the upper middle classes, it will be futile to expect them to do very much in the near future in this direction. That section of the lower middle classes, which consists of educated wage-earners, for want of an organisation does not possess much political influence and in the economic sphere they have not yet realised that if they remain apart from the working classes, their interests can never be protected effectively. If the present unemployment among that

class has not yet made them realise this truth, they will have to realise it before long.

A superficial observer of the Labour movement generally forms the impression that those who take part in the Labour movement, at least those who assist in the work of the organisation, unnecessarily emphasise the duality of the interests of the employing and employed classes and they are sometimes charged with fostering class conflicts. Those who level this accusation against them show a complete misunderstanding of the position. There is no class of persons who are as fully convinced of the undesirability of dividing society into two classes hostile to each other as those who study and take part in the Labour movement. They believe, more than any others, in the idea of human brotherhood and of the cooperative commonwealth of all communities and nations. They preach the ideal of cooperation in the place of competition. But as long as this ideal is not generally accepted and acted upon, they are unwilling to allow the interests of the weakest sections of the community to remain undefended. It is impossible to bring about identity of interests between the strong and the weak, the exploiter and the exploited. It is equality, the abolition of exploitation and the elimination of separate classes, which will bring about real cooperation among all and establish the brotherhood of man.

N. M. JOSHI.

## AGRICULTURE AND THE ROYAL COMMISSION.

### V. ANIMAL HUSBANDRY.

THE evidence at Bangalore was mostly confined to questions on animal husbandry and they were discussed at great length. The existence of millions of cattle, useless for agricultural purposes, and economically a great burden on agriculture, was mentioned. It was left to be inferred that this state of affairs might be remedied in time by the education of the people, by the stimulation of interest in them, and by the stock breeders acquiring the requisite amount of skill. The importance of sentiment, especially on the part of a portion of the population in this matter, was also mentioned. It does seem a little hard that the blame for the avowedly bad state of the live stock industry should be laid at the door of sentiment. If it were a fact that sentiment prevents the breeding of good cattle, then we might just as well throw up our hands and say that improvement of live stock in this country is a hopeless affair. But fortunately for us and the industry, things are not so bad, and the sentimental objection to the killing of cows need not come in the way of improvement of cattle. At the most, this might mean that a certain number of cows are alive which are not worth keeping from a business point of view. But at the same time it must be remembered that the amount of

care and money spent on these scrub animals is practically negligible, the animals merely subsisting on the fodder they can pick up on the pasture lands. Even thus, it cannot be denied that these cattle constitute a burden on the land, and means have to be found for gradually decreasing their number. Propaganda will have to be undertaken to bring home to the villagers the evil effects of keeping worthless cattle. When this is accompanied by instruction and help in the breeding of stock of a desirable quality, and the castration of calves unfit to breed good stock, we may expect a gradual diminution of scrub cattle in the country.

More or less closely related to this, is the question of the communal grazing lands of the villages. Although it is called grazing land, there is usually very little grazing to be had there. Even when, after rains, some grazing is available, the number of cattle that is allowed to graze is so large that the ground is soon bare of all forage. Many suggestions have been made on various occasions to remedy this state of affairs, ranging from the abolition of the communal grazing lands to their being cultivated in a systematic way. It has been agreed that the abolition of communal grazing land will result in the farmers keeping only that number of cattle that they can properly care for. This remedy, though it might look and is drastic, will have the desired effect. Of course, there will be a good deal of opposition to such a procedure, but a gradual diminution of the grazing area leading to its total disappearance in a few years, will mitigate the hardships that farmers might be put to by a sudden disappearance of the grazing ground. The proposal of parcelling out the land among the farmers of the village, enjoining on them that they should utilize these plots for the growing of fodder crops alone, seems to be a very good one in view of the fact that such a procedure will insure to a certain extent against fodder famines. Further, the farmers, having to take a certain amount of trouble to grow the crops, will naturally be reluctant to feed scrub animals on them, and thus their number is bound to decrease gradually. The difficulty comes in when the apportionment of the land is to be made, whether it is to be divided equally among all the farmers or proportionately to the head of stock that each possesses. It is only where the grazing area is big enough to give a reasonably large area to each farmer, that this method can profitably be followed; in other cases the first remedy seems preferable. Another often suggested remedy is to have the whole grazing area cultivated, given over to the growing of fodder crops, preferably grasses, and then utilized as a communal grazing land, the work of cultivation being done by all the farmers under the lead of the village headman. This would be excellent if it could be worked; but experience teaches us that it is not likely to be much of a success, everybody's property being nobody's in particular.

The question of the breeding of pedigree stock was discussed at length. Coming from an expert of long experience in this country, the principle that pedigree herds *on dual purpose lines* should be developed, is particularly valuable at the present juncture. It was also stated that the importation of foreign breeds and getting mixed breeds of animals was not attended with much success. These two points deserve to be looked into a little more closely. It must be admitted at the outset that what is good or what has succeeded in the West is not necessarily equally good for this country. Cattle breeding in the West has gone on the lines of evolving single purpose animals, either for milk or for beef and there has not arisen the question of cattle for work. Here we have to ignore the use of cattle for the production of beef and have to concentrate on the breeding of cattle for work and for milk. We have also to remember that in this country the buffalo is the animal that gives large quantities and a richer kind of milk than the cow and that there is a certain amount of preference for cow's milk for various purposes. And when we see that the points of dairy and work cattle are not antagonistic in the way in which the points of a dairy and beef animal are, we cannot but come to the conclusion that the best procedure would be to try to evolve dual purpose breeds of cattle and improve the buffalo breeds for milk purposes. When such animals are bred and brought to a high degree of purity, we can expect to have a good amount of export trade in cattle. Such a trade would be a great incentive to breeders of good cattle. This must therefore be encouraged by Government who will have to maintain proper control to see that only the proper kind of cattle are sent out.

The number of cross-bred animals that one sees, especially in big cities, makes it imperative that something be done to discourage the breeding of such animals. One reason for the popularity of these animals is that they give more milk than the local breeds. It has been, however, admitted that this quality drops off rapidly in the succeeding generations. It has also been admitted that both the imported animals and the cross bred animals are very prone to diseases like Rinderpest. It is common experience that cattle imported at great cost very often contract this disease and die before they have been of much use, so that not only is there the question of heavy initial cost and the risk of heavy loss through death, but there is also the problem of the disposal of the cross bred bulls. These are admittedly not useful for breeding purposes and not likely to be useful as draught animals, the farmers, in one case, refusing to take them for this purpose even gratis. There are thus a good many obstacles in the way of importing foreign cattle and using them for breeding purposes here. On the other hand, we have among the indigenous breeds, some who are good milkers and are at the same time good work cattle. By better breeding, there is no doubt that both these qualities

can be enhanced a good deal. For the butter export trade, the cow is not likely to survive the competition by the buffalo, and when we consider the great demand there is for ghee in this country, we may be sure that efforts in the direction of improvement of these animals will be amply repaid.

The evidence at Coimbatore dealt with a variety of questions, and that of agricultural education was gone into fairly thoroughly. Taking the education in the primary stage first, it was stated that nature study should be given preference over agriculture, as small children could not be taught practical farming. Considering the kind of education that it is possible to give at this stage, and the capacity of the children, there does not seem to be much danger of any attempt to teach practical farming to the children. Whether we call it nature study or agriculture, what the students get is practically the same. Even those who advocate the introduction of agriculture or an agricultural bias into the curricula of primary schools, have no intention that practical farming should be taught to the children. This would mean such an elaborate equipment that it would be practically not possible. What is really in the minds of these people is that the nature study that is ordinarily given should have more illustrations of and a clear contact with things of agricultural interest. Similarly in the case of secondary schools and high schools. The idea with which such a close association with agriculture is recommended in these schools is, that the students will have a better understanding of the subject of agriculture and that a liking for it may be created in some of them; and these can be drafted on to special schools where practical farming is taught. The reason for all this is that it is found from experience that the boys who join the agricultural schools and colleges are not all interested in farming, and the creation of that interest is the objective of all these schemes. One point that has been mentioned about agricultural schools deserves notice; and that is that they should not be in the midst of towns. The location of these institutions in the countryside adds very greatly to their value in the training of farmers. If these institutions, colleges as well as schools, are located far away from towns and not encumbered with experimental farms, the students will have a chance of learning farming in real rural surroundings and will also have an opportunity of thoroughly appreciating the economics of farming.

With regard to the recruitment of officers, it is curious to notice how frequently we run up against the idea that a man is unfit to be an expert if he is an Indian, unless he is trained by a European. It passes one's understanding why it should be so taken for granted that the mere fact that one is an Indian must make him an inferior and the mere fact of another being a European makes him a superior research worker. Nobody quarrels with the dictum that proper qualifications and training

must be insisted on in all cases, but the assumption that so far as Indians are concerned, a preliminary training under a European is indispensable is quite unwarranted. There really is no justification for such discrimination on racial lines, and the sooner this sort of perverse mentality is dissipated, the better it will be for harmonious work. The important point viz. the loss to this country of the experience gained by European officers during their service, was rightly emphasized in the evidence at Madras, and this is worth remembering when the recruitment of Europeans is contemplated.

The question of rural indebtedness and the ways of relieving it received consideration in the evidence at Madras. However inadequate it may be to fully meet the present needs, we have to look to the cooperative societies in this matter. The restriction of the farmer's powers of alienation was rightly condemned and the proposal to compel the debtors of cooperative societies to alienate their lands to the society leaving to the society the right of free alienation in the open market, looks quite sound. This coupled with facilities for long loans would go a great way in relieving the farmer of his indebtedness and in creating in him a more hopeful outlook. While fragmentation was recognised to be an evil, it was brought out in the evidence that fragmentation had not gone on to distressing lengths. This leads one to conclude that under the existing conditions in South India generally, it may not be wise to enact legislation for the consolidation of holdings. On the other hand, it seems possible to prevent further fragmentation and to consolidate holdings already fragmented, by suitable propaganda. That we have ultimately to depend on societies, whether agricultural or cooperative, for the dissemination of knowledge to farmers, as well as the inadequacy of merely quoting the figures obtained on Government experimental farms, was brought out both at Bangalore and at Madras.

GUNDAPPA S. KURPAD.

### REVIEWS.

#### INDIAN CURRENCY.

**CURRENCY AND PRICES IN INDIA.** By C. N. VAKIL and S. K. MURANJAN. (Taraporevala & Sons, Bombay.) 1927. 8½ × 5½. pp. 549. Rs. 10.

BARRING Government reports, there are very few studies in book form devoted to the question of Indian prices; a work on this subject therefore is always welcome and the School of Economics in Bombay must be given a part of the credit for patient investigation and elaborate research undertaken by the authors. In India prices are dominated by the currency mechanism in a way which is unfamiliar in countries of Europe having an automatic standard. There the price-level determines the currency requirements, whereas in India currency requirements determine the price-level since 1893. This topsy-turvydom is the main theme of the volume and has been clearly brought out by a review of prices from 1860 to 1920.

In part I a short history of currency is given which recounts the incidents of the several policies initiated from the beginning of the 19th century. But whereas the treatises of European authors gloss over the seamy side of the politics underlying these currency policies, the authors have given long quotations from dispatches and reports which bear testimony to the pertinacity with which the Home Government have repeatedly shelved the proposal for a Gold Standard against the wishes of the Indian public and against the advice of successive Finance Members. The authors are clearly of opinion that except in the matter of keeping exchange stable, the Gold Exchange Standard has failed all along the line. In this connection the policy of selling Council Bills beyond the requirements of the Home Charges is held responsible for the deleterious effects on prices, since it issued more currency than the state of trade demanded; this currency could not be contracted except by the action of Government. The result was that stability of internal prices was sacrificed to stability of exchange. The conclusion is "that the pre-war system was defective inasmuch as the volume of currency did not adjust itself to the requirements of the people at their will or in other words the system was not automatic." (P. 93.)

Part II deals with the main theme of prices. In using statistics, the authors have weighted index numbers which is as it ought to be, and articles of a local character have been omitted. It is a pity that Mr. Dutta's report on high prices should make the mistake of including such local articles in their list. The price-trends of some 22 articles are next examined; they reveal the fact that the prices rose between 1861 and 1866, and fell by 32 per cent. Between 1866 and 1883. This latter fall was due to increased production of commodities and transport and was the counter part of a similar movement in Europe. The cessation of this falling movement was due to the depreciations of silver after 1870. The period of 1883-1893 is a period of rising prices and 1899-1899 is a period of falling prices, the latter fall being due to the artificial value given to the Rupee after the closing of the mints. After 1899 prices rise again at the rate of 42 per cent every year up to 1915, the total rise being 58 per cent. This phenomenal rise the authors attribute to the increase in the number of rupees. They discard the explanation offered by Government in their observations on the Report of the Dutta Committee, viz. that this upward movement is synchronous with a general upward movement throughout the world. In this connection the authors show the absurdity of the statement that increased currency was necessitated by the expansion of business; because the growth of business was only 42 p. c., whereas the increase in currency due to the furious coinage of these years, was nearly 100 per cent. Curiously enough the rise of prices is 58 p. c., that is, equal to the exact distance between these two percentages. The authors have done well in showing that this inflation is due to the token character of the Rupee since an addition to the currency once made becomes a permanent addition. The stability of prices in India between 1913 and 1916 is remarkable, considering the upheavals in other countries. The sudden upward rush after 1917 was due to the shortage of important articles, to the phenomenal demand for India's exports, but also due to the vast increase of currency, the notes and deposit currency increasing from 100 crores in 1913 to 282 crores in 1920.

Considering the effects of prices upon the condition of the people, the authors remark that land-owners have gained while agricultural wage-earners and domestic servants are on the point of starvation. The progress of a people depends on savings and the bulk of our savings is supplied by the professional, salaried, and business classes, which form only a small fraction. We are gratified to find that the authors regard the doubling of our exports of food, drink and tobacco as an unmitigated evil.

Discussing the general effects of the currency system on prices, the greater instability of Indian prices before 1914 compared with prices in England is pointed out. This is due to the superior organization of credit leading to economy in the rise of gold. The rise in prices before the war i. e. between 1899-1914 is clearly due to the coinage policy of Government. A juxtaposition of the movements of rupee circulation and the rise or fall of index numbers is conclusive on this point. The Indian currency system again shows seasonal unadaptability which in itself is due to Government-managed note issue; as a result prices always rise from June to December and fall between January and June. With regard to economy in the use of the monetary standard also, the Indian Currency system is defective. All these effects are due to the fetish of exchange stability to which, according to the authors, undue importance has been attached by Government.

In part III, the future of our Currency System is discussed with special reference to the recommendations of the Royal Commission. The authors say on p. 441 while discussing the Gold Standard in England, that a free gold mint and Gold Currency are not essential for the successful working of an effective Gold Standard. This may be true in a philosophic sense; but the dictum is misleading in the practical working of a Gold Standard. Reviewing the several schemes placed before the Commission, the authors seem to think that for want of sufficient gold, a Gold Currency cannot be introduced at once. So far we may agree; but when the authors start off giving their blessings to the bullion standard and assert that under this standard "we shall have gold as the standard of value", we are inclined to part company. According to them, "the unit of measuring values in India will not be 400 ounces of gold but it will be the gold value of the Rupee ..... whatever is fixed by law." The fact is that without a tangible gold coin there is no standard at all. With regard to the Reserve, the proposal of the Commission that half of the Reserve may be kept abroad is objected to and it is suggested that "it should be provided by law that the Currency Authority shall do its work of buying and selling gold only in India."

The authors regard the question of Ratio as an important issue, herein differing from Prof. Wadia and others who would concentrate on the issue of the Gold Standard. According to them, January 1923 was the most opportune moment for stabilizing the Rupee at 1s. 4d. In this connection they have exposed the confusion between Sterling and Gold which became the source of many misstatements. A second opportunity presented itself in April 1925 when sterling reached gold parity. Instead, however, of sticking to Gold, the 1s. 6d. sterling was regarded as the goal by Government and internal prices were kept perforce in agreement with external prices by contraction of the currency. At this point the eleven propositions raised by Sir Basil Blackett in his speech at Calcutta are dealt with. The sum

and substance of the rejoinder is that there is no justification for reversing the natural process by which exchange is determined by prices, and selecting a new gold parity. The authors admit that the adoption of the 1s. 4d. ratio now would mean a certain dislocation and some sacrifice, but in their opinion we shall thereby preserve the sanctity of our standard unit of value.

With regard to the proposed Reserve Bank, the authors regard it as desirable; they also think that this new Bank may not come in the way of the Imperial Bank, as the latter, when freed from its present restrictions, will do the work of extending credit facilities in the interior of the country more thoroughly. The need of new Banking legislation with a view to ensure sound banking practice is emphasized. It is to be hoped, however, that this new legislation will not be of such a nature as to curtail the activities of the Indian Joint Stock Banks. In this connection, thorough Indianization is insisted on, "for so long as the banking system is dominated by non-Indians, the confidence regarding the system among the public which alone can make it successful, will not be created."

The volume constitutes a notable pioneer study in a branch of economic study which is severely let alone by Indian economists. The mass of statistics will add to its usefulness as a practical hand-book.

V. N. GODBOLE.

#### ENGLISH EDUCATION.

PROCRUSTES OR THE FUTURE OF ENGLISH EDUCATION. By M. ALDERTON PINK. (Kegan Paul Trench, Trübner and Co., London.) 1926. 5 x 3½. pp. 95. 2s. 6d.

ANYONE that is inclined to take a pessimistic view of things here in India may feel somewhat cheered that the ills that our people seem to suffer from are pretty identical with the ills afflicting people elsewhere. If anywhere denunciation is loud, it is with regard to educational results in India. The implicit criticism that is found in *Procrustes* about education in England is much like the criticism made of education in India.

In the introductory chapter attention is pointedly drawn to the indictment of the present system by Lord Hugh Cecil and Dr. Vaughan of forcing everybody through the same educational system. The dominant fallacy is that everybody is capable of being educated. The limitations of capacity must be recognised. "A certain proportion of mankind (whether the offspring of dukes or dust men) are fitted by nature to be nothing better than hewers of wood and drawers of water, and that to give them more than a limited amount of ordinary schooling is to perform a work of sentimental supererogation." The preliminary stage of education is to sift out capacities, find out, in Plato's words, who are men of gold and who are of iron.

Next in examining the work of the schools, the writer refers to the "London statistics" for 1923-24 and shows that of 9,118 who enter secondary schools only a third remain to the end to get the full benefit of the school course: two-thirds of the pupils either fail to complete the school course or fail to reach the standard of intellectual attainment necessary to pass an external test.

Though there are provisions for instruction in art, handicraft, domestic science, and physical exercises, these occupy more or less a subordinate place. The University Matriculation dominates the school course. There is a conventional list of



subjects which the pupil must study and if it does not suit him, so much the worse for him. The secondary schools are designed, complains Mr. Pink, as a training ground for university students. "We are taking children from the homes of the artisans, small trades people, and even unskilled workers, and giving them an education which makes them unwilling to take up the same occupation as their parents follow, but which leads to no certainty of better employment in the end." What the writer says about competition for employment is very much like Dr. Ray's denunciation we heard the other day.

There is lack of coordination between the educational system and the industrial system, as the boys who remain to get the full benefit of the school course cannot be absorbed into the ranks of industrial workers. "The products of our secondary schools and Universities" said Mr. Philip Snowden, "are crowding the black-coated professions and occupations. Education is a failure unless it inculcates the idea that all useful work is honourable, and that the working engineer, or carpenter or weaver is a more useful member of society than a commission agent."

The schools must be a preparation for life and hence also for livelihood. Hence the need for technical schools, schools of commerce placed in proper localities and related to local industries, university and higher courses and instruction being reserved only for the pick of those from schools showing the needful capacity for higher studies. The two central chapters contain the pith of the book and will repay careful perusal.

There is one warning that the writer gives about the need for careful selection for higher courses of instruction, which is perhaps much more needed here than in England; that poverty must not shut out from College courses the boy with brains.

The last chapter is on the Universities. What the writer says about research as a fetich is worthy of serious consideration. He quotes with appreciation Dr. Butler's criticism that "something between seventy-five per cent. and ninety per cent. of what is called research in the various universities and institutes of the land is not properly research at all, but simply the rearrangement or re-classification of existing data or well-known phenomena." He expects 'research' to hold the field for some time. When the thing has reduced itself to absurdity, then university will get to be regarded as "a place where, by the study and discussion of problems of fundamental importance, the most intelligent young men and women are brought into contact with the best and most stimulating minds, when the balance is held true between intellect and emotion, between thought and action."

K. B. R.

### SOCIAL REFORM.

**PANDITA RAMABAI.** By Rev. NICOL MACNICOL, M. A., D. LITT. (Builders of Modern India Series.) Association Press, Calcutta, 1926. 7½ x 4¾, pp. 147. Rs. 1-4.

IN his preface Rev. Macnicol tells us that a bigger biography of the Pandita is in preparation at the hands of Miss M. L. Fuller. We have perused the major portion of the present volume with real pleasure. The reviewer was, as quite a young man, one of the first to pay a visit to the gifted lady as soon as she had started her Sharada Sadan in a bungalow at Gamdevi near the Chowpaty Sea Face, and was

one of a band of ardent young college student social reformers. It was to them extremely gratifying to find such an extremely wonderful personality as the Pandita coming out into the world of Maharashtra, as if from nowhere, to carry on the banner of social reform in general, and of woman's education in particular. We were prepared to render unto her our most loyal support in spite of the fact that she had already, at that time, given up the ancient faith and embraced Christianity in England. We had thought that, after all, religion was merely her own personal outlook with which we had no concern, just as we had none with the kind of dress she chose to wear. When, later on, the Sharada Sadan was removed by the Pandita to Poona and a committee of leading and experienced gentlemen, including the late Mr. Justice Ranade, was accepted by her as her advisory body, we greatly rejoiced in our hearts in the belief that under such able guidance the Panditabai could safely be depended upon to carry on her self-imposed task of the education of women on non-sectarian lines. But that was not to be; and one fine morning, the whole of Maharashtra received a rude shock when it was authentically reported that the Panditabai had kicked out the tulsi plant from the compound of the Sharada Sadan! This news was confirmed by the immediate publication of the resignation of Mr. Justice Ranade and Mr. Nulkar and most of the others from the Advisory Committee, and all the fond hopes that we young men had formed of the personality of the Pandita were in a moment dashed to the ground. Alas, what a fall was there.

The present writer has read through Mr. Macnicol's explanations of her conversion without any conviction. Now, after the lapse of nearly half a century (or to be accurate, 43 years) when much water has flowed under the bridges, that conversion looks more as a piece of misguided enthusiasm, viewed in the light of the great truth that is looming before the world about all religions being equally good and inspired. It is really a tall order on our imagination if Rev. Macnicol wants us to believe that the band of twelve girls that confessed their faith in Christ by baptism in November 1895, immediately after the resignation of Messrs. Ranade and Nulkar, was intellectually and spiritually competent to weigh all the pros and cons of Hinduism *versus* Christianity and deliberately make up their choice. Does he still believe that the Sharada Sadan did not receive its death-blow on that day, in view of its subsequent history and removal to Kedgaum? It was the greatest loss that the reformers had suffered. It was a very powerful, if temporary, set-back, to their cause.

Pandita Ramabai's Sharada Sadan had no need to suffer if she had adhered strictly to non-sectarian lines, as she at first professed to do. Her own personal conversion would certainly not have prejudiced her work, as is evident from the fact that the late Mr. Narayan Vaman Tilak still enjoys the respect and affection of Maharashtra. He treated his faith as his own private concern and did not devote himself like the Panditabai to proselytizing, to the detriment of her legitimate work. The wonderful gifts with which she was endowed would have enabled her to command considerable success. But, all that bright promise was turned to nought when it was discovered that she had agreed, apparently, to work as the agent of an American Syndicate for spreading Christianity among the illiterate and ignorant masses of India. This is clear from the fact that the 26 years that she passed at Kedgaum, from 1896 to 1922, were spent in total oblivion and in doing the work that,

an ordinary, Padre could have done equally well. It was, indeed, hardly the work of spreading the Gospel, for we sincerely doubt that she succeeded in converting even a small number of healthy middle-class gentry, or any person from the intelligentsia to Christianity.

It is thus a matter of extreme regret that one endowed with such brilliant potentialities for being a Builder of Modern India woefully failed at the critical time and had to pass her remaining life, in humdrum work. It is not by any means a pleasant task to have to say these things of a departed soul, about whom such fond expectations were entertained. But the new biography revives old memories.

We owe a word of apology to the author for having neglected him so long. Though handicapped by want of personal touch, Rev. Macnicol has done full justice to the subject of the biography. Of course, we do not agree with him in his estimation of the Panditabai's work subsequent to her removal to Kedgam. But in other ways, it is a pleasure to say that the author has acquitted himself remarkably well. He has also been singularly free from the tendency of some English writers to fall foul of the Chitpawan Brahman in Maharashtra, and has even shown remarkable breadth of vision in apportioning him his due share of praise. He says: "India in all its provinces has at all times shown itself able to produce those who can think thoughts that wander through eternity. The distinction of the Chitpawan Brahman is to be found in the fact that he can not only dream, but can realize his dreams. Where so many seem to be talkers only, or dreamers only, he can not only talk and dream but act. He, in the American phrase, 'puts things across.'" It was in no small measure the fact that the Pandita inherited these qualities from her Chitpawan ancestors that gave her the natural endowments that fitted her to fulfil her task. We heartily recommend to the young generation this ably written biography of one of India's brilliant daughters. We may assure them that they will find it very interesting and instructive.

K. K. GOKHALE.

### HOME RULE ALL ROUND.

**DEVOLUTION IN GREAT BRITAIN.** By WAN-HSUAN CHIAO, PH. D. (Columbia University, New York.) 1926. 9 x 6. pp. 287. \$ 4-50.

THE interests of a modern state, its several organisations and territorial units are so large and varied that government from one central source and by one central legislature is apt to break down, or at least gradually, to degenerate into government by an autocratic cabinet or a hide-bound bureaucracy. Further, the consent of the governed being the very basis of all popular Governments, the success of democracy depends on the measure of the active participation of all citizens in the actual processes of government and administration. The need therefore is great to vitalize local government and give a wide share of administration to local authorities or better still, where conditions permit it, to delegate the management of local affairs to subordinate legislatures or assemblies. In the United Kingdom this has long been a pressing question, ever since the Irish Home Rule agitation brought it to the forefront; and the increasing congestion of business in the House of Commons even led to the holding of a Parliamentary Conference in 1919 under the chairmanship of Speaker Lowther to consider all the practical schemes of Devolution.

The book before us which forms one of the admirable series of monographs on History, Economics and Public Law issued by the Faculty of Political Science of the Columbia University, deals with the subject of "Devolution in Great Britain" in a clear and comprehensive manner. The author does not keep us in doubt as to what he means exactly by 'Devolution.' In the opening chapter he defines it as the delegation of some of the functions of the Imperial Parliament to subordinate legislatures for England, Scotland and Wales. Devolution is different from federalism, because in a federal state, the division of powers between the central legislature and the legislatures of the local states is clearly laid down in the constitution according to certain definite principles which neither can contravene, while in the case of Devolution the supremacy of the central legislature remains intact, the delegated powers of the local legislatures being at any time liable to be withdrawn, if deemed expedient. Devolution is also to be distinguished from decentralization, administrative or functional, for the latter merely means the transference of certain duties and functions from the central Government to existing local authorities or to its subordinate officers or to functional representative bodies.

According to Dr. Chiao, the evils which devolution seeks to remedy are mainly the congestion of business in the House of Commons and the confusion of local and national issues, and in times of stress, the utter neglect of local problems in preference to Imperial ones. There can be no doubt that of late the English Parliament has had a very heavy burden of work thrown on it with which it has been unable to cope. The fact of congestion has been clearly evidenced by (1) the changes in the procedure in the House of Commons seriously curtailing the rights and privileges of M. P.'s in the matter of debate and deliberation, (2) the failure of Parliamentary legislation to deal with matters vitally affecting the well-being of the people and the scrappy and defective nature of much of the legislation of the House by its being rushed through in the small hours of the morning or at the week-ends; and (3) finally the neglect of other important parliamentary functions such as the control over the public purse, criticism of the executive and thorough discussion of foreign affairs.

The author says that though there are four possible ways of relieving this congestion, namely further changes of parliamentary procedure, economizing of parliamentary time, prolongation of parliamentary sessions and devolution of parliamentary functions, the last method alone will afford the most effective relief, and proceeds to state the case for and against devolution. He, however, does not rest his case for devolution on parliamentary congestion alone and states that there has been an insistent and entirely justifiable demand for it from the localities concerned. "In spite of the Union with Wales and the Union with Scotland, which resulted in a single Parliament for the three countries, the interests of the three peoples have to a considerable extent, remained separate and distinct. Furthermore, in the actual legislation of Parliament the separate interests of the three countries have been recognised. Such being the case, there is no reason why local affairs should not be delegated to the several countries themselves." This is perhaps the strongest argument in favour of devolution.

The opponents of devolution argue that better results can be achieved by one or the other of the

following:—"The establishment of National Committees, the extension of the powers of the local governments, the creation of new regions more or less uniform, and delegation to functional groups. Dr. Chiao, however, summarily dismisses the former two alternatives, as National Committees cannot do much to relieve the work of Parliament and as "the areas of the existing local governments are too small for the exercise of large powers." He thus narrows down the problem to a choice between his scheme of devolution and the one or the other of the remaining two alternatives, regionalism and functional decentralization. This is what he says of them :

"There is much to be said for both of the latter proposals. They may be desirable on their own account, but cannot be substitutes for devolution. Both of them ignore the existence of a national spirit in Scotland and Wales, and the demand for Home Rule in these countries. Besides both would present more difficulties than devolution. The creation of three regions in England, as has been suggested, two or three regions in Scotland and possibly two regions in Wales would certainly entail a far greater burden and result in a greater multiplicity of governmental machinery than the setting up of three national legislatures. So far as functional decentralization is concerned, it cannot be a panacea for all the evils under the present system, and, besides, it would produce an even greater revolution in the constitution of England than devolution. Furthermore, even under a system of functional devolution, the territorial principle cannot be entirely abolished. Aside from the so-called economic and social interests that are capable of division, there will always remain distinct general interests concerning the nation as a whole, and distinct local interests concerning the various localities. These national and local interests will still have to be dealt with by a general authority of the nation or the locality.

"At the same time devolution would accomplish two purposes that no other scheme of decentralization could effect. It would relieve the congestion of business in the House of Commons and also satisfy the demand for Home Rule in Scotland and Wales."

As regards the practicability of devolution at present, Dr. Chiao opines that the Conservatives as a party would fight against it and that it is only when the Labour party comes into power, that a scheme of devolution will be reconsidered and finally adopted, inasmuch as this party headed by Mr. Ramsay Macdonald has already committed itself to the principles of devolution and the Liberals are likely to support them.

In conclusion, we may without hesitation say that Dr. Chiao has given us a very carefully prepared and convincing study of the case for Parliamentary Devolution in Great Britain. The bibliography given at the end of the book is complete and quite up-to-date.

N. R. SUBBA AYYAR.

#### AMERICAN POLITICS.

THE GENESIS AND BIRTH OF THE FEDERAL CONSTITUTION. J. A. C. CHANDLER, Ph. D., LL. D. (Macmillan & Co.) pp. 397.

SIX years ago, in the summer of 1920, a movement was inaugurated in America to establish at the College of William and Mary, the Marshall-Wythe School of Government and Citizenship. The circular issued by Judge Alton D. Parker, Chairman of the Committee, said:—"Next after that truth

on which the eternal welfare of man depends, what study can be so important to the youth of this republic as that of our own institutions? What work of man deserves so much to engage your attention as those charters in which your rights and your duties are alike defined? What philosophy so worthy of your profoundest thoughts as the philosophy of Government?"

The book under review—The Genesis and Birth of the Federal Constitution—is a collection of addresses delivered, and papers read, in the Marshall—Wythe School of Government and Citizenship. The lectures and papers are so arranged that a study of the book will give any one a complete idea of the genesis and growth of the Federal constitution.

The introductory lecture is entitled "The Evolution of Representative Constitutional Government." The lecturer demonstrates in this lecture that while the American Constitution "is the climax of evolution and in no sense a creation, yet it is none the less an achievement so remarkable as to command our loyal adoration." The next lecture is on the Greek City State. A study of the City-State form of government is quite essential to a student of the American government, for, as Mr. Heath says, "the problems of Greek citizenship are largely the stuff of which our present selves and our present world are made..... We are the Greeks, made what we are now by their thoughts and deeds and experiences, our world their world, at a later stage of an evolution never interrupted, but always one and single." The Governmental types of the Roman and Mediaeval Italian Republics are then dealt with. Then follows a brief account of English constitutional history down to the Bill of Rights. The chief features of the Anglo-Saxon constitution, the influence of the Magna Carta, "the Keystone of English liberty" on Virginia and on American institutions, the evolution and growth of Parliament, the quarrel between the Stuarts and their—Parliaments these. are the lectures on English constitutional history. The chapters that follow contain an account of the Constitution of Virginia and Massachusetts prior to the Federal Constitution. The distinction between a Royal colony, a Proprietary colony, and a Chartered colony is clearly drawn. Then follow chapters on the issues and influences working for union, and the Continental Congress. The Continental Congress, "could declare everything, but do nothing." To strengthen the Union, the Philadelphia Convention was summoned, and this is treated next. A brief sketch of the leading personages in the Convention and of the Virginia and New Jersey plans forms the theme of one lecture. The book concludes with the compromises of the Constitution, the fight for ratification and the preservation of the Constitution. There is also an appendix containing a sketch of the career of Marshall and Wythe. There are repetitions in the book here and there, but they cannot be helped in a book of the kind under review.

M. V. SUBRAHMANYAM.

#### NEW CANADA.

THE NEW CANADA. By JOSEPH E. RAY. (Hutchinson & Co., London) 1926. 7½ × 4¼. pp. 158. 4s. 6d.

To Canada the past twenty-five years have meant huge increases of trade and wealth, increases probably not equalled by any country in the world except the United States. The growth of trade and the development of material possibilities is very

well outlined in this little book. There are chapters in the book which attempt to deal with phases of Canadian life other than the material, but they are not particularly successful. Canada is more than a vast granary and a "happy hunting ground" for fortune seekers. To Canadians, Canada stands as a new country where great hopes and ideals can be realised in a way impossible to older countries, where tradition holds and customs are more rigid. The Canadian heritage is to be found not merely in the world's rich wheat lands and the forests, lakes and mines, but even more in the spirit of those pioneers who won their homes from the forest and founded the Dominion years ago. This spirit is the explanation of Canada's part in the Great War, as well as her triumphs in the days of peace. Canada's main problems arise from the fact that she is a young country, not yet developed, and consequently immigration and exploitation by foreign capital are necessary.

This little book will be of real value if it is read in conjunction with some books emphasising the history and problems of Canada. The chapter dealing with Canada's part in the war is enlightening; though it hardly does justice to the "coming of age" consciousness which arose in Canada, because she worked on an even footing with older nations in the War. This consciousness explains an occasional gesture of independence, and also Canada's attitude to Britain and the United States. The book has a foreward written by Sir George Foster, Canada's veteran statesman.

A. PERRY PARK.

### CORRESPONDENCE.

#### THE TEACHINGS OF ISLAM.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR,—Is it just or right for a "Rationalist" to judge of a religion by what one of its ignorant adherents might do? It is expressly said in the Quoran that "there is no compulsion in religion:—2:256, that "all people had their prophets" 16:63. With regard to apostasy, the Quoran says that "God shall bring others in their stead, etc." 5:54, and "whoever of you turns back from his religion and dies while an unbeliever there it is whose work shall go for nothing" 2:217. And again "they that believe and then disbelieve and then believe and again disbelieve—Surely their account is with God." It is quite clear from these that in the Quoran there is *nothing* that condemns a man to death for apostasy; and particularly, there is nothing, *not even a mention* of those that seduce persons to apostasy. The last verse should clearly be noted; for if a man were killed after apostatising, how can he in all the world, believe and then disbelieve and then believe and again disbelieve? Stories like these are the product of the inventive imaginations of those that are prejudiced and possibly ignorant. If Mr. Nadkarni has referred to the dubious *fatwa* of Maulana Abdul Bari, shall I refer him to the recent *fatwa* of Maulana Kifayatullah—the present head of the Jamiat-ul-Ulama and no less an authority on Islam—where he denounces the cowardly act?

Islam bids people 'to ponder, to reflect, to understand.' It requires Muslims to respect old men, women and children. It asks its members to fight for the liberty of faith *other than its own*; 2:

40. If Islam could teach the Prophet to suffer calmly the filth of the people of Taif and pray for their guidance, because they did not know what they did, if Islam could conquer Mecca without blood and with forgiveness, if Islam could inspire the Prophet to give the well-known charter to the Jews and the Christians, if Islam could make Omer treat his slave as himself—surely if Islam could create a brotherhood of man transcending all caste, creed and colour—if Islam has done this, it can and it will effect by its teachings a change in the hearts of ignorant Muslims.

It is the duty of every good man and above all every "Rationalist" to help all persons to live their lives up to the true teachings of their various religions, for it can never be said with truth that any religion will teach a person the ways of vice. But if one cannot do that, let him not for God's sake ridicule other religions, because he is himself ignorant. Yours, etc.

ABDUR RAHIM.

Poona, Jan. 11.

### BOOKS RECEIVED.

- CHILDREN'S COURTS. By W. CLARKE HALL. (George Allen & Unwin, Ltd., London.) 1926. 7½ × 4½. pp. 287. 7s. 6d.
- THE AMERICAN REVOLUTION CONSIDERED AS A SOCIAL MOVEMENT. By J. F. JAMESON. (Princeton University Press, Princeton.) 1926. 8 × 5. p. p. 158. \$ 1.50.
- HUMAN NATURE AND EDUCATION. By A. S. WOODBURN. (Oxford University Press, London.) 1926. 9 × 5½. pp. 292. Rs. 6-8-0.
- THE RACIAL CONFLICT IN TRANSYLVANIA. By JOHN M. CAROT. (The Beacon Press, Inc., Boston.) 1926. 9 × 6. pp. 206.
- GENEVA OPIUM CONFERENCES. By SAO-KE ALFRED SZE. (The Johns Hopkins Press, Baltimore.) 1926. 7½ × 5. pp. 163. \$1.50.
- PROBLEMS OF INDUSTRIAL DEVELOPMENT IN CHINA. By HAROLD M. VINACKE. (Princeton University Press, Princeton.) 1926. 8 × 5. p. p. 205. \$2.00.
- THE KHYBER. By M. SAIDA KHAN. ("The Sarhad" Peshawar.) 1926. 7 × 5. pp. 58. Re. 1-0-0.
- INDIA'S PARLIAMENT AT DELHI. A RESUME OF WORK ACCOMPLISHED IN DELHI SESSION, 1926. (Government of India, Central Publication Branch, Calcutta) 1926. 9½ × 6½. pp. 103. As. 5.

## Rs. 1,42,00,000 !

We are sending away this amount of money every year to foreign Countries for import of Soaps. **Enlightened Opinion Alone** can help to keep this money in the Country. Every educated man who prefers a foreign soap to one of Indian make is helping foreign manufactures and not giving a decent chance to local industries. Every patriot buys only Swadeshi products. The Government Soap Factory, Bangalore manufactures some of the finest soaps in the world. Try a tablet of Mysore Sandal Soap and judge yourself. If you find difficulty to obtain it, let us know. We shall see that you get in your own favorite shop.

**Government Soap Factory,  
Bangalore.**