

Servant of India

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TOPICS OF THE WEEK.

IN the death of Sir S. Subramania Aiyar, Madras has lost its oldest public man and India one of the founders of the Congress. He was to have presided over the Nagpur session of the Congress in 1891, but before it was held he accepted a Judgeship of the Madras High Court, then the highest office open to an Indian, in succession to the great judge and jurist, Sir T. Muthuswami Aiyar, whose traditions of erudition and independence he worthily continued. After resigning office in 1907 owing to failing health, he did not resume his vigorous public life of old, but passed his days in comparative quiet, except for a period of four years from 1914 to 1918, when he heartily seconded Mrs. Besant in her vigorous Home Rule campaign. He was chairman of the reception committee of the Congress in 1914 at Madras and during Mrs. Besant's internment in 1917 he created a great sensation not only here but in England also by addressing a letter to President Wilson of the United States to help India in winning Home Rule. In consequence of the resentment it created in Government circles—its wisdom and propriety were widely questioned by Indians also—he resigned his knighthood and K. C. I. E., and also had a stormy interview with Mr. Montagu when he visited India. After the introduction of the reforms he reverted to a quiet life. He was an ardent Theosophist and faithful follower of Col. Olcott and Mrs. Besant. He was simple, kindly and generous in private life and loved by all who came in contact with him. Especially as judge he was respected by all and will be long remembered as one of India's worthiest sons.

THE promptness with which the Conservative Government has proceeded to give effect to the recommendations of the Lee Commission does not require any comment. It was only to be expected, and for his part Mr. Baldwin took the earliest opportunity, after the election, to assure all who may be concerned in it that his Government was not going to delay the matter. Nor is there anything for surprise in the announcement that the Government of India Act will be so amended as to make the concessions sanctioned for officers appointed by the Crown or the Secretary of State non-votable by the legislatures in India. If that was not done every time the demand was included in the budget it would be voted down by the legislature concerned and it would have to be restored by the Governor by certification. The treatment of these allowances on a par with salaries was contemplated in the recommendation of the Commission that the recruits and the authorities appointing them should enter into a legally enforceable contract which "should include clauses securing pay, leave rules, passages, remittance privileges, pension rules &c." As we have often said on former occasions, our chief quarrel with the Commission is not regarding the concessions it has recommended, but about the rate of Indianisation and the proportion of Europeans fixed for some of the services. The recommendations are made as though there is to be no further advance in the near future. To say that by their terms of reference the Commission were not required to take that contingency into consideration is to admit that their recommendations can have only a very temporary value. But the real difficulty comes when the various provincial Governments and the Government of India have to get their budgets passed. That will not be an enviable time for any one. It is however no use dwelling on it now.

LORD LYTTON made an astounding statement in his speech at the Durbar at Calcutta on the 2nd instant. He mentioned three conditions on the fulfilment of which he is willing to consider the liberation of the detenus. "The first is to make sure that those who organise and direct this terrorist movement have been restrained from employing their methods of intimidation. The second is to deprive them of the weapons on which they rely to make those methods effective. The third and last indispensable condition is the passage of a bill which would be introduced

into the Legislative Council to take the place of the Ordinance." Either Lord Lytton was joking or he is altogether incapable of seeing the ridiculous. He could not be joking on so serious an occasion about so serious a subject. He emphasised that until the bill was passed, there would be no reviewing of the cases of the arrested persons with a view to restoring them to liberty. "Those who wished for the early release of state prisoners should, therefore, help Government to satisfy these three conditions at the earliest possible moment." This is actually an attempt at blackmailing and exercising undue influence over those who may be personally interested in the individuals now arrested. But we do not expect this threat to have the least effect. Lord Lytton seems to be under the impression that people have taken objection not to the provisions of the Ordinance but to the manner of its promulgation! It is evident he has lost his balance of mind.

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Hollow Explanations. IN this speech Lord Lytton also attempted an answer to the criticism that no weapons, &c., were found in the house-searches that accompanied the arrests of the 25th October. His explanation is that "the police on that occasion were mainly occupied with the capture of members of the conspiracy." Why did they at all search the houses then? He also gives another explanation: "It was not likely after the prominence which has been given to the seriousness of the movement and the necessity for some action to suppress it that any stock of weapons or incriminating material would be kept in premises liable at any moment to be raided by Government." But would the conspirators not in those circumstances remove both weapons and themselves? If they expected raids they would expect arrests also, knowing full well the criminal nature of their own activities. Lord Lytton does not explain how the police confined their attention to the arrest of the conspirators without trying to secure the most important evidence to prove that they were conspirators. If they did so they only prove their incompetence. We do not believe they neglected the collection of evidence as stated by Lord Lytton. Not finding it, they have only offered a plausible excuse and the simple-minded Governor has rested satisfied with it and even put it before the public. All this only goes to confirm the latter in their distrust of the executive agency.

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Assam-returned Coolies. MR. G. F. PADDISON, I. C. S. Commissioner of Labour, Madras, who was deputed by the Government of Madras to interview Assam-returned coolies in the Ceded Districts and ascertain from them the difficulties experienced by them and the reasons for their return, has submitted an interesting report, from which it would appear that the majority of the coolies whom he examined gave fever, leeches and insufficiency of wages as the chief reasons for their return. Mr. Paddison himself, however, thinks that the real reason was "that the Assam planters were

in too great a hurry"—to recruit. Recruitment was as usual made by *kanganis* or *sirdars* who are only ordinary or head coolies permitted to enrol recruits. Each recruit is given a present of Rs. 10—Rs. 5 in his own village on enrolment and Rs. 5 on reaching Assam. The first batch of coolies from the Ceded Districts were recruited by foreign sirdars. Within a few days of their arrival there and before they had acquired a correct idea of the life on the gardens, they were sent back as sirdars to recruit their friends and relatives in large numbers. Without any fraud being intended either on the part of the planters or the sirdars, they were bound to give a misleading account of life in Assam to those whom they recruited. Mr. Paddison observes:

"These men had a joy ride to Assam and back for nothing. They had been given a present before they went and a present on their arrival and a considerable advance on their return. It is not therefore surprising that the accounts that they gave of the estates and of life in Assam were painted in glowing colours. Probably the coolies whom they recruited expected the same career as these sirdars had themselves experienced. To their astonishment they found that they were expected to do regular, fairly hard work, sometimes in the rain, and this was, I think, the real reason for the discontent."

His main recommendations are that more responsible and highly paid persons should be in charge of emigration depots in the districts, that no one should be given a sirdar's license who has not worked on an estate for at least three months, and that provision should be made for repatriation of coolies who cannot stand the climate. Subject to these he would have recruitment to Assam continue.

* * *

Restriet Migration? THAT, however, was not the view of the Madras Legislative Council, where Dewan Bahadur Kesava Pillai moved a resolution on Saturday last that "in the interests of the landholders as well as the labourers, emigration to Assam should be stopped," and the Council accepted the resolution, despite Government opposition. Emigrants to Assam are drawn chiefly from the Agency area in the Northern Circars and only to a small extent from the Ceded Districts and other parts of the Presidency. But in the discussion no reference was made to the migration from the Agency. The resolution was obviously the result of the recent exodus of the Ceded Districts coolies from Assam. It is noteworthy that the representatives of the depressed classes all opposed the resolution, expressing the view that if the landholders in the districts gave adequate wages, the coolies would not go all the way to Assam to keep body and soul together. Sir Arthur Knapp on behalf of Government made indeed a very forceful speech. He said that emigration to Assam could be prohibited only under an old and practically obsolete Act. Such prohibition would be unfair while the Government had no authority to prevent emigration to other provinces. Then he said: "The only interest the Government have in this matter is the interest of the labourer. I admit we have not considered the interest of the landholder. We don't intend to do so. It has been recognised that it is the right

of the labourer to be allowed to take his labour where he will be able to get the best price for it. That is the only way in which it is possible to raise the standard of living; and from this attitude the Government is hardly prepared to move." Any existing abuses should certainly be removed and the Government was going to do it early. It was a case for mending, not ending. He then pointed out that even after this agitation was started a batch of 200 coolies had left for Assam from the Ceded Districts. Despite the Council's decision we think Sir Arthur Knapp's attitude was the right one.

* * *

SIR MALCOLM HAILEY was the recipient of numerous addresses on his visit to Gujranwala, to which he gave an admirable joint reply. To the agriculturists who complained that as a result of the spread of irrigation their lands had become water-logged, he promised that when lands became available for distribution under the Lower Sutlej Project their claims would be favourably considered. He advised the representatives of the District Board to provide middle schools in due proportion to elementary schools and also to see that expenditure on public health was not neglected in promoting elementary education. Unlike what obtains in other provinces, there is a strange antagonism in the Punjab between the urban and rural classes. The latter made the unreasonable request that nominations to sub-judgeships should not be restricted to law graduates. His Excellency pointed out to them the folly of appointing to the judiciary persons inferior to the members of the Bar and advised them to give to their sons the necessary higher education. He told the representatives of the Sikh community that recourse to direct action for securing the management of their shrines did not do so much harm to Government as to the Sikhs themselves, as it would render difficult in years to come the securing of forbearance or tolerance from other communities. He had also some weighty advice for communal zealots. He did not deprecate communal feeling altogether. He recognised that when intellectual activity was awakened it was inevitable that it should turn in the first instance towards the promotion of communal interests. But he pleaded for its being directed in right channels. The energy should not be expended "on mere assertion of communal claims or the acquisition of a preferential position in politics" but on securing material and social advance within the community. Otherwise, he pointed out, communal energy would only prove a "factor of destruction and disruption doomed to retard the march of India towards full nationhood."

* * *

WE confess we were utterly surprised at the news that the Nizam has banned the *Englishman* from his dominions. Hitherto while Indian-edited journals were proscribed in ever-increasing numbers for criticising His Exalted Highness's administration or for not supporting his claim to Berar, Anglo-Indian

papers expressing similar views were not considered eligible for that favoured treatment. We congratulate His Highness on having overcome his former prejudice and admitted into our order a powerful Anglo-Indian journal. The ban in this case is said to be due to the publication of an article which compared the Nizam with Harounal Raschid. It was an interesting and a quite appreciative article and the writer could have meant the comparison only as a compliment. We have seen the same article appear in the *Muslim Outlook* and some other papers, without acknowledgement to the *Englishman*, presumably because the writer sent copies to them. Will His Exalted Highness ban them also? One cannot say, for whimsicality is of the essence of the royal mind—in Hyderabad and all other medieval States.

* * *

EVERYONE must admire Mr. George Joseph's manliness and candour.

Until yesterday he was one of Mr. Gandhi's staunchest followers. As non-co-operator he gave up practice at the Bar, suffered imprisonment for a term, and in editing *Young India* in Mr. Gandhi's absence in jail, expounded faithfully the doctrine of non-co-operation. The utter failure of non-co-operation and Mr. Gandhi's recent surrender to the Swarajists have caused him severe introspection, which has ended in his abandoning non-co-operation altogether: he will soon resume practice at the Madras Bar. Obstruction being violence, according to Mr. Gandhi, and the Congress being wedded to non-violence, Mr. Joseph cannot understand how Mr. Gandhi could agree to appoint the Swarajists who are avowed obstructionists as agents of the Congress in the legislative councils. He would much rather that the Congress trusted Liberals and Independents, since non-co-operation was suspended. He also holds strong views about the immorality of applauding the motives of anarchists while condemning their deeds, and at the recent Bombay conference moved an amendment to Mr. Chintamani's resolution condemning the Bengal Ordinance, which gave no little discomfort to Mr. Das and other Swarajists. His present position he thus summed up in an interview:

"If there should be war, let it be war. Non-co-operation was war, but if we failed—many just wars are lost—then they should not be ashamed, nor harbour any longer the spirit of war and ill will. Since there is to be peace, let it be peace. The national business is to recognise the fact that strength for war being lacking, we should have good will and spirit of co-operation enough for peace. . . . I thought that the nation would find salvation through non-co-operation. That dream is over; perhaps Providence means that she should find grace through co-operation."

* * *

WE heartily support the appeal made in another page on behalf of the *Andhra Jatheeya Kalashala*. It is one of the very few institutions which, started in the first impulse of nationalism in 1907, have not only kept their heads above water but considerably developed. It is a monument to the public spirit of Andhra Dash and more particularly to that of a band of devoted workers including the late Mr. Hanumanta Rao, Dr. Pattabhi Seetharamayya and a few others. Madras has supported the institution all these years but now an attempt is made to endow it with a permanent fund, for which the generous aid of Bombay Presidency is solicited. Few causes are more deserving.

THE VICEROY IN BOMBAY.

THE Viceroy's visit to Bombay was not particularly eventful—not nearly so as his visit to Kathiawar. What roused the greatest public interest in connection with the visit was Mr. V. J. Patel's refusal to attend the Viceregal ceremonial functions, the Corporation's resolution by a majority requiring him to attend them in his officier capacity as President and his consequent resignation. It cannot be said that either Mr. Patel or the Corporation was clearly to blame in their respective attitudes. Mr. Patel is a professing non-co-operator of the Swarajist variety. However little logic or consistency there be in that variety of non-co-operation, it is but natural that Mr. Patel should elect to act according to his lights. But there are well-understood traditional duties attached to the Presidentship of the Corporation—they are comparatively more important in the case of Bombay—which an individual occupant of office is not at liberty to set aside, and the majority of the Corporators were therefore right in passing the resolution they did. It is also said by them that while seeking election to the Presidentship of the Corporation, Mr. Patel had promised to observe all the traditions of that office. In the circumstances Mr. Patel has done well to resign. It is obviously the most honourable course. He did so in order to establish a precedent, and is to be congratulated on having established a good precedent rather than the bad one of flouting the legitimate wishes of the majority of the Corporators, though that course was preferred by some of his friends.

The only item of any political interest in the Viceroy's programme in Bombay was his receiving the deputations of Muhammadans and Non-Brahmans. The old and well established political organisations of Bombay and the mofussil, even while not wedded to non-co-operation, did not choose on this occasion to wait as usual on the highest representative of the British Government, obviously because of their resentment against the repressive policy lately inaugurated in Bengal and the general unresponsiveness to public opinion which has been characteristic of the Government of India during the last two years. The two deputations that waited on the Viceroy consisted of a large personnel, the Muhammadan deputation consisting of fifty-five members and the Non-Brahman deputation of nearly a hundred: as if it was intended to make up by numbers what might be wanting in quality. The Muhammadan deputation did not include representatives of the Muslim League, not to speak of the Khilafat organisation, and a leader of Mr. Jinnah's position was not on it. That the deputation should consist entirely of "loyal" supporters of Government was inevitable, especially in view of the developments that have recently taken place in Egypt. The deputation began by reminding the Viceroy of the importance of the Muhammadan community, expressed alarm 'that attempts are already being made to eliminate the principle of communal representation from this country,' hoped that whatever the recommendations

of the Reforms Enquiry Committee, the Government of India's attitude towards them would be reasonable and would give to Muhammadans 'their full share of responsibility and service,' referred to the grievances of the Haj pilgrims, asked for the appointment of 'at least' two Muhammadan members to the Viceroy's Executive Council and for a helping hand to the Local Government 'in solving the problem of Muhammadan education in Bombay, and lastly urged that the percentages recommended by the Lee Commission for the employment of Indians in the public services should be subdivided 'between Muslims and non-Muslims until a definite and satisfactory ratio is obtained'—satisfactory, we guess, to the deputation and not to the non-Muslims that may be concerned in the matter. In a very courteous reply the Viceroy explained at some length how the Government had always paid due regard to the importance and opinions of the Muhammadan community; but on the points raised in the address he was chiefly non-committal, except on the removal of the grievances of the Haj pilgrims, which is already engaging the close attention of Sir B. N. Sarma. He ended by gently reminding the deputation that in addition to looking after their communal interests they had another duty, that of promoting the interests of the country at large, for which "it is above all things necessary that the leading men of all sections of each community should join together in constructive work and eschewing sectional differences and casting aside all that may mar or destroy peaceful expansion." While we have no quarrel with the substance of the Viceroy's reply, we wish, however, that he had more plainly told the deputation that their requests were unreasonable and that in the matter of education, at any rate in Bombay Presidency, they were not at all backward but in advance of the population at large.

The Non-Brahman address raised fewer points. The deputation asked for the reservation of more seats in the Legislative Council for the representatives of the Mahrattas and allied castes, for special concessions in the matter of education, for an adequate number of posts in the subordinate and provincial services, for the bestowing of Imperial service posts on Non-Brahmans by direct recruitment and promotion from the provincial service, and lastly for the founding of special scholarships for cadets to enable them to go to Sandhurst. With regard to increase of representation in the Legislative Council, the Viceroy pointed out that as the Non-Brahman castes formed the majority of voters in every district, all the power that they could desire was in their own hands, and therefore no increase of reservation was called for. We are indeed at a loss to know why the Non-Brahmans made this request. Before the Montagu-Chelmsford reforms were introduced, there was a belief in the Madras Presidency, where the Brahman-Non-Brahman differences found the acutest expression, that without reservation the Non-Brahmans would have very little chance of adequate representation and hence reservation was resorted to. But the very first general election showed that the

Fear was baseless, and the subsequent election has only emphasised the verdict of the first. Reservation therefore has proved an unnecessary expedient and no hardship would at all be caused if on the next occasion of amending the Act it was done away with. The Non-Brahman deputation spoke of the political awakening of the masses and the realisation of political power by them as a result of the Montagu-Chelmsford reforms. That being the case, it is rather strange that they should have asked for the increase of reservation. Regarding special facilities for education and appointments under the Local Government, the Viceroy naturally referred the deputation, as he had referred the Muhammadan deputation, to the Governor of the province. There was some point in the Muhammadan deputation addressing the Viceroy on the subject of education, because they wanted the Government of India to lend a helping hand to the Local Government in the latter's special efforts to push on Muslim education. The Non-Brahmans made no such request and knew perfectly well that the subject was entirely in the hands of a Minister who was their own man. Regarding appointments, the Viceroy approved the sentiments and policy expressed by Sir Leslie Wilson recently at Dharwar. To the deputation's prayer for the institution of special scholarships for enabling young men of the fighting classes to study for Sandhurst, the Viceroy replied that all that the Government could do was to give assistance to sons of military officers. There were no such scholarships in England and there could be none in India, so far as the state was concerned. They lay, according to him, in the province of private and communal organisation. We wish His Excellency had made a more favourable response in this matter. That such scholarships do not obtain in England is no valid argument for not instituting them in India. Only the other day in Kathiawar His Excellency exhorted the relations of princes and talukdars to seek careers in the army. Most of them are unable to do so without extraneous assistance. If scholarships may be given for general and technical education, why not for military education also, where the need for them is very great indeed? We hope this matter will not be dropped but pressed again on the authorities before long.

BETRAYAL OF PRINCIPLE

It is not surprising that true non-co-operators should regard the Gandhi-Swarajist pact, now ratified by the All-India Congress Committee, as a betrayal of the principle of non-co-operation. Mahatma Gandhi maintains that he has surrendered none of his principles by this pact; only he has compromised with the Swarajists on certain non-essential matters. This contention, on close examination, will be found utterly untenable. Non-co-operation was inaugurated, not so much as the most effectual remedy against the Khilafat and the Punjab wrongs, but as a means of dissociating the public from a Government which had committed those wrongs. There must have been

some who believed that non-co-operation was an infallible remedy against the evils from which the country was then suffering; that the vigorous execution of Mahatma Gandhi's programme would set both the Khilafat and the Punjab matters right. But many more recruits were won to the non-co-operation method by representing it to them that if they did not hold themselves severely aloof from all activities of Government, they would themselves be partaking in its sins. Everyone who had any dealings with the Government, it was said, shared the latter's guilt. Therefore if one wished to have no part or lot in the atrocities committed by Government, the only way was to boycott the Government at every point where it came into contact with the public. Entry into the Councils was condemned, not on the ground that a fight in legislatures would yield no substantial results, but on the ground that it was a sin thus to co-operate with a Government which was guilty of the Punjab and Khilafat crimes. It made no difference to Mahatma Gandhi if those who entered the Councils opposed every measure of Government which he himself would have them oppose, and supported only such as he would have supported in the Council, but for non-co-operation. Even then it became co-operation with Government, with the awesome consequence that these poor Councillors would become parties to all the terrible crimes committed by Government. A man may vow beforehand to oppose every measure of Government; even so he was voted a co-operator and a participator in Government's sins. He may go in just to help non-co-operation: he may seek to lessen the rigours of Government's repression; he may try to obtain release of non-co-operators unjustly thrown into prison by Government. No matter he was still dubbed a co-operator and a sharer in the governmental sins. People were enjoined that it was their religious duty to non-co-operate with co-operators as well as with Government. For if co-operators shared the sins with Government those who would co-operate with the former would share in the former's share of Government's crimes. And so people were told that the only way to keep themselves free from such an imputation of sin was—to have no truck with a sinning Government, either directly or remotely.

That was Mahatma's teaching five years ago. He claims that he has not departed from it, but the Calcutta pact makes him as much a co-operator and a participator in Government's sins as anyone else. For under the pact the No-Changers give their recognition to Swarajist members in Councils as the Congress's own agents there. What does this imply? The Swarajists themselves, by their very entry into the Councils, have, according to Gandhiji's interpretation, become a party to all the misdeeds of Government. And if the No-Changers recognise them as the agents of the Congress in the Councils, it follows they themselves become a party to such misdeeds. There is no escape from this position. Mahatma Gandhi seems to think that so long as he himself does not go into the legislature like the Swarajists, he is free from the sins which he will allow the Swarajists are commit-

ting by going in. But he makes himself responsible for what they do by recognising these Council-goers as his own agents. If he can keep himself pure of the Swarajists' sins by reason of his keeping out of the Councils, the Liberals and Independents could surely have kept themselves pure of Government's sins when they entered the Councils by reason of the fact that they did not countenance therein, but ever tried to check, Government's evil designs. But we know by now that they are lying under a heavy load of moral guilt by having gone into the Councils. If they cannot escape complicity in Government's crimes by their withholding support from all of Government's evil measures, it is hard to understand how the No-Changers can escape complicity in the sin which the Swarajists have confessedly incurred by entering the Councils, by themselves remaining outside but at the same time giving the Swarajists countenance to stay inside. Mahatma Gandhi was at one time very free with the word "sin": now he is remarkably mute on that point. His chain of sinfulness also has become phenomenally short. The Government is still Satanic; but the Councilgoers are not now definitely pronounced sinful; certainly not those who send the latter into the Councils. For if the last category of persons partook of sin, the No-Changers, who have given the Swarajists the charter to enter the legislatures, would be sinners themselves. Mahatma Gandhi does not find it convenient now to implicate all these persons in sin; but convenience does not count where moral values are concerned. And those who have to judge of moral values by Mahatma Gandhi's standard can only say: if it is at all a sin to "co-operate" (in Gandhi's terminology) the present-day No-Changers who follow Mahatma Gandhi partake of sin just as much as "co-operators." Those alone are true non-co-operators and remain free from guilt who repudiate the Calcutta pact and detach themselves from a Congress which authorises Swarajists to act in its name and on its behalf in the Councils. This is precisely what the *Calcutta Servant* said in its remarks on the pact: true non-co-operators have now no place in the Congress. The pact is thus a distinct violation of the non-co-operation principle.

EXCISE ADMINISTRATION IN THE PUNJAB

THE most noticeable feature in the excise administration of the Punjab during the year 1923-24 was a further decrease in the revenue from 110'37 lakhs of rupees to 105'69 lakhs of rupees, the consumption of excisable articles being less than in any previous year. Decrease in the consumption of excisable articles, particularly when it is considerable, is never a matter of unmixed jubilation for the Government, for any considerable decrease in consumption is usually attended with decrease in revenue also. While the fluctuations in the consumption are not violent 'maximum of revenue' keeps an epigrammatic harmony with the 'minimum of consumption.' It is only when there is any marked change in the con-

sumption that the ugly hiatus between the two becomes apparent.

We learn from the report that the decrease in the consumption of country liquor was proportionately much greater than in other excisable commodities. During the year 1922-23 the decrease in the consumption of country liquor was from 3'01 lakhs of gallons to 1'88 lakhs of gallons and during the year 1923-24 it further decreased to 1'22 lakhs of gallons. The loss of revenue sustained was chiefly on this head. The present as well as the preceding report of the excise administration suggests that the decrease in the consumption of licit liquor has been attended with great increase in the consumption of illicit liquor. It will be ridiculous to say that the difference between the quantities of licit consumption in the year 1921-22 and 1923-24, a difference of 1'79 lakhs of gallons was made up by illicit distillation. Whatever the increase in the illicit traffic there has undoubtedly been a very considerable net decrease in the consumption of country liquor. To counteract illicit distillation the report suggests two possible methods of attack, namely, a reduction in duty and an increase in the facilities for obtaining licit liquor: in other words an increase of retail licences. It will be interesting in this connection to note the following remarks of the Government set forth in the report for 1922-23. "The alternative (to the increase of the staff of the Excise Department to deal with illicit distillation) which the Government cannot contemplate, is to reduce the price of excisable articles by reducing the fees levied on them and to increase the facilities for obtaining them by increasing the number of licensed shops at which they can be obtained." It will be disastrous if the Government give up this attitude in panic and either reduces the duty or increases the number of licensed shops.

If illicit distillation is really increasing at a rapid rate as the report says, means must be found out to check it. The whole temperance movement will be torpedoed if the evil is not dealt with speedily and effectively. From the figures given in the report it appears that the number of persons convicted for illicit distillation of country liquor increased from 206 in 1922-23 to 391 in 1923-24, the number of persons arrested having nearly doubled during the same period. It is not possible, however, to form any idea of the extent of the evil from these figures. Before any further steps can be taken to check illicit distillation it is necessary to know not only the number of persons arrested and convicted for such distillation, but also the *quantity distilled* by those persons either for home consumption or for sale. This alone can give an idea whether the illicit distillation is an evil approximately commensurate in extent to the decrease of licit consumption and the nature of the remedy that it demands. The strength of the presumption that illicit distillation is rapidly increasing is partly due to the *suddenness* of the 'astounding' decrease. Supposing the people to be in a temperance mood, induced partly by the high prices of the excisable articles and partly by the

temperance movement both of the political and non-political varieties, it is not difficult to account for the suddenness of the decrease. The illiterate and lower class of population who are by far the largest consumers of country spirit, can hardly be imagined to give up their drink habit *gradually* by submitting themselves to a rigid routine of self improvement. They will either drink or not drink at all. The distinction between a drinker and a drunkard, is not of any importance from an Indian point of view. Illicit distillation does not explain the sudden and synchronic decrease in the consumption of all excisable articles except cocaine and morphia.

The report compares the cost of liquor consumption per head in the United Kingdom and in the Punjab. Any comparison of expenditure without reference to income is misleading. The calculation that the cost of liquor consumed in the Punjab (excluding the Mahammadan population) is only six annas per head per annum, is a spurious average. For any useful comparison a weighted average of the cost of consumption per head of actual drinkers is necessary.

The consumption of opium has steadily decreased from 57.8 thousands of seers in 1917-18 to 33.4 thousands of seers in 1923-24. Owing to the difference in selling prices, inferior and cheaper opium from the adjoining States and provinces smuggles its way to the higher price level in the Punjab. The very high price for the bulk makes it easy and extremely profitable for the smuggler to carry on his illicit traffic. This evil exists in other provinces also. Could not the "protected princes" do something to remove this evil? Is it too insignificant a subject for consideration of that august and occult body, the Chamber of Princes? An approximately uniform price level will go a long way to check inter-provincial smuggling.

The decrease in the consumption of the hemp drug and Charas has been from 14.46 and 14.5 thousands of seers in 1922-23 to 12.56 and 12.6 thousands of seers respectively. The increase in the consumption of cocaine from 25,494 grains to 32,141 in 1923-24 is thus accounted for in the report: "The Commissioner of Multan suspects that the less reputable medical practitioners contrive to prescribe cocaine for some of their patients who are addicted to the drug." As a remedy it is suggested "to exclude from the category of medical practitioners persons who cannot be fully trusted to prescribe the drug." The report further says that "the trade in the smuggled Cocaine appears to be in the hands of certain well-known (?) persons and the only difficulty is to catch the principals."

The decision of the Government to raise the strength of the country spirit to 80° London proof is unfortunate. The Government did this in order to take away one of the incentives to illicit distillation, namely, the desire for stronger liquor. This may have the undesirable effect of increasing the consumption without decreasing illicit distillation in any appreciable degree.

J. B. S.

THE PUNJAB LETTER.

LAHORE, DECEMBER 6th.

THINGS in the Punjab are not moving in any healthy direction. The communal question overshadows everything else, and this was again and again demonstrated in the discussions in the last session of the Legislative Council. Not many questions of importance were discussed during the last session and the Punjab Council stultified itself by voting all the supplementary demands. Most of these were meant to make ineffectual the cuts in travelling allowances and other sundry items which the Council had pressed upon the Government. Additional taxes were voted increasing stamp duties and motor license duty. The debate on the increase in the water-rates demonstrated to the Government the folly of its identifying itself with the Rural or the Muhammadan section of the Council. The introduction of the Money Lenders Bill, a semi-official measure, drafted it is said in the Secretariat by an Assistant Secretary, revived the old controversy over the Land Alienation Act. It is proposed that all money lenders should get their names registered and should be compelled to keep their accounts in a certain specified form. Of course it is a novel measure in India and in the presence of the Usurious Loans Act it is rather difficult to understand its necessity. The mover had to go to England in order to refer to any such measure, but he seemed to forget that while in England money lending is now mainly in the hands of the bankers, in India every man is a money lender on a small scale. The opponents of the measure were therefore right when they scented communal mischief in the measure; another, they said, drafted in order to interfere in the legitimate activities of the Hindus. As I sat listening to the debate on another resolution, I wondered at the hallowness of the proceedings in the Council. A very important resolution about jails was before the house, yet not a single member of much reputation took part in the debate. And then the presence of an interpreter who enlivened the proceedings by his translations of the Home Member's speech or the chair's rulings is an unmitigated nuisance. The whole zest of the debate is taken away by his repetitions, and his presence is another sign that there is much room for improvement in the composition of the Punjab Council. By informal discussions the *impasse* over the Gurdwara question has been got over and negotiations between the Sikh M. L. C.'s and the Government are proceeding. Pandit Malaviya also has been playing his role of the peacemaker in this matter. For some time past he has been engaged, in consultation with the representatives of different sections, in drafting a satisfactory Gurdwara Bill. He has made much progress in his attempt. As I said in the beginning we are too much dominated by communal considerations. It is time that some purely political organisation was brought into existence to revive interest in political questions as such. It is unfortunate that the Servants of the People Society of Lala Lajpat Rai has not yet decided upon

taking political work of non-Congress character in its hands. When it was started it was hoped to make it an intelligent centre of political study. I understand that the Society may shortly do some thing in the matter of giving an intelligent lead in political matters. In this connection the work of the Servants of India Society centre is praiseworthy. A study circle has been opened and this is proving itself a place, where political and economic questions may be seriously discussed. The discussion of the present political situation in the presence of Mr. Kunzru was rather an interesting affair and three evenings had to be devoted to it. It supplied perhaps for the first time a platform where the Hindus and Muham-madans were placed face to face to hear each other's points of view. A few more such meetings might do something in at least clarifying the issues. Then solution may soon follow.

SRI RAM SHARMA.

REVIEWS.

GONE NATIVE. A TALE OF THE SOUTH SEAS.
BY "ASTERISK", author of the ISLES OF ILLU-
SION. London. 1924. 7½ × 4½. pp. xii & 303
(Constable Ltd. 7s. 6d.)

THIS is what the Germans call a *Tendenzroman* (Angl. a novel with a purpose)—and the purpose presumably is to bring home to the English reader, what dreadful degradation befalls any Britisher who strips himself of his superior caste and "goes native." George Donaldson, the hero of the novel, is a product of Oxford, who drifts out to the Southern Pacific and through the Civil Service in the New Hebrides—that curious bit of Melanesia which lies between French New Caledonia and the British archipelago of Fiji and "enjoys" an Anglo-French condominium. After some years of running a trade post with a partner who does all the work, George terminates the partnership and, with his Melanesian woman and their little boy, elects to vegetate in what he imagines will be a lotos-eating Arcadia. For this purpose he of prepense aforethought "goes native", but within a year discovers that the woman is no companion for him and having no other, he takes to drink and is only just in time saved from death of D. T. by a turn of events, which I will not forestall the reader from discovering for himself.

The tale is extremely well told and obviously the author steers a middle course between fact and fiction: it is avowedly autobiographical and therefore a valuable *document humain*, allowing one a generous peep into the mentality of the White when lording it over Kanakas. Unfortunately for the "purpose" of the novel, the author never seems to realize, what a selfish, self-indulgent Arcadia he was questing. He thinks he "went native": he certainly did so negatively, inasmuch as he abandoned the duties of his own (English) social order; but he never did so positively, for he never assumed the duties of the new (Melanesian) social order. In fact his very purpose was anti-social and aimed merely at getting

rid of all duties. But, of course, only for himself: his woman he expected naturally to go on discharging the most exacting duties towards himself. Although "Asterisk" shrinks from saying so, it is clear that she had to do all the work, including the making of copra, which paid for his whiskey: and the reward that was to suffice her was to be in his company and in his alone. But man is a social animal: he cannot do without society and therefore he has duties towards that society. Had our "hero" who thought himself such a frightfully superior person, as to be superior to all religion and morality,—had he deigned to recognize his very common and humdrum duties to human society, his "going native" might have had a very different result.

And let me here just say in parenthesis that it is not only Europeans who "go native." Quite a lot of Asiatics and Africans do too. Few deceive themselves as to the psychologically "complicated" wonders they are for doing it: they just "go native" in the docks of Liverpool, the down-town of New York, the boarding houses of London, "to have a good time," rid of the restraints of their own country, unwilling to exchange for them those of the West. They too sink from degradation to degradation, picking up new vices adding them to their own old stock, on "going native" in the West. On the other hand, how many a Western Missionary "goes native"—indeed until quite recent years it was impossible for instance in China outside the Treaty Ports for a would-be missionary to do anything else but "go native," pigtail and all. But they "went native" to assume duties, not to shed them: they did not degrade themselves by learning the Chinese ceremonial of taking tea, but neither would they be smoking opium because "native" degenerates did. On the contrary, they "went native," to fight the opium and other evils; and if they could see their duty better than could the "native," all the greater their duty of living up to their greater insight.

The thing that is good or bad, is not the "going native"—of Asiatic in Europe or of European in Asia: it is the motive behind it, that makes it so. And therefore I would say to all these White super-races, aye, and our own Indian super-castes too, who shudder at the degradation and loss of caste entailed through being all things to all men, that if they really *are* superior, this shall be the test—that from those, to whom much is given, much also will be demanded.

Z.

THE MALAY STATES. BY PHILIP C. COOTE.
With 8 illustrations in colour by Dorothea A. H.
Aldworth. London. 1923. 7½ × 5. pp. viii and 87.
("Peeps at Many Lands" Series). A. C. Black
2s. 6d.

MRS. ALDWORTH'S eight *aquarells* are certainly worth the modest half-crown that is being asked for this book—and a good deal more. Her two Chinese pictures, Street scenes and shop *exterieurs* in Kuala

Lumpur, are perfectly delightful. They betray a sympathetic understanding of the street-types,—the lusty clean-limbed rickisha puller, the blind old basket-seller, the food vendor, the children—and thus reproduce the very atmosphere of the place. The picture "In Penang Harbour" gives a glimpse of some junks, but is apt to be a little misleading to the casual reader, who may easily take it for a picture of "Penang Harbour." Four pictures deal with Malay subjects—a Malacca fishing village, a Jebebu rice-field, a Perak river scene and the Mosque at Kuala Lumpur—but though good, they do not quite come up to the very high level of the Chinese water colours. The remaining picture is again quite excellent, conveying the very "feel" of that gorgeous view from Taiping Hill, with the country spread out far below one, as a map, and the sea beyond, its greens and blues merging into those of the sky; the vivid foliage of the foreground providing an appropriate frame for the matchless scene.

There are also 87 pages of chatter by Mr. Coote; mostly well-informed, as far as that is possible in one who looks upon *all* "Orientals" as mere background (and a most despicable one at that) for THE WHITE MAN, for whose benefit alone the Malay States, its flora, fauna and Orientals, apparently were created.

Z.

KRISHNA: BY BABU BHAGWAN DAS. (Theosophical Publishing House, Adyar, Madras.) pp 112. 7 x 5 1924.

THERE is no teacher in the galaxy of Hindu avatars and religious reformers so supremely great and yet so much misunderstood for His strange ways as Sri Krishna, whose Song Celestial has brought peace and solace to the weary hearts of many a spiritual aspirant both in the East and the West. The main incidents of His life are still shrouded in mystery. No serious effort has so far been made to study His life and unravel some of the paradoxical riddles concerning His birth, childhood, youth and adventures.

Babu Bhagwan Das has laid the admirers and devotees of Sri Krishna under a deep debt of gratitude by compressing in a precious little book many solutions of knotty problems and lucid explanations about hitherto obscure points. An adept in explaining ancient teachings and ideals in terms of modern thought, his wide scholarship is in evidence in almost every page of the book under review.

Regarding the purpose and the necessity of an avatar at stated periods of world's history, he says, "It is for the establishment of Dharma in the largest and truest sense, whenever the balance of human society is jeopardised excessively by selfish, ruthless, evil and cruel human beings, that the great avatars appear, the great men of history in the fullest sense."

The all-sidedness of Krishna is portrayed in these words: "He is the typical perfect individual appropriate to this age of intense, concentrated, all-round activity—great in knowledge, great in emo-

tion, great in action, all together. The available scriptures and the literatures of mankind do not seem to record any life fuller and more intense than His."

Comparisons are always odious. Still while comparing the individual characteristics of Christ and Krishna, the author tersely puts them in the following words: "Christ taught Bhakti to the Universal Father, and inspired personal devotion to himself; Krishna taught Jnana of the Universal Self and therefore Universal Love, and he inspired intense personal devotion also."

There is one important point on which the learned author has not thrown enough light. He says, "Fortunately for humanity, though the memories of both Krishna and Arjuna were so unreliable, Vyasa has somehow managed to preserve both the first and the second Gitas."

The word "somehow" requires further elucidation.

M. H. SYED.

POCKET OXFORD DICTIONARY. OXFORD UNIVERSITY PRESS. 1924. 6½ x 3½. pp. 1000. Rs. 2-8-0. THIS abridgement of the *Concise Oxford Dictionary* is somewhat too stout for the pocket but is quite good for the desk. The words are printed in 'thick type' and at its price the volume must prove immensely popular, particularly with students.

MISCELLANEA.

THE LATE MR. MONTAGU.

During H. E. Lord Reading's visit to Jamnagar, he unveiled a statue of Mr. Montagu, erected by the Jamsaheb. Both Lord Reading and the Jamsaheb had come in intimate contact with the great Secretary of State for India and their tribute to his memory is of more than ordinary value:—

THE JAMSAHEB'S SPEECH.

In requesting His Excellency to unveil the statue, His Highness the Jamsaheb said:

When I solicited from Your Excellency the high privilege of unveiling the Montagu Memorial, I never imagined that it would be darkened with a great sorrow and would constitute the earliest posthumous honour offered in India to the beloved memory of the great patriot and statesman whose recent untimely death we all so deeply deplore. A striking personality has disappeared for ever from the public life of England—intellectually the most brilliant statesman and the greatest friend India has ever had since perhaps Edmund Burke. England—and the Empire—is the poorer to-day for this loss.

I have lost a dear friend, for whom I cherished the sincerest affection, admiration and esteem and who, to me, personified what is the very best in British character and was a pillar on whom rested my deep faith, and my hopes and aspirations for this country's well-being and her advance.

AN IMPERISHABLE PLACE.

Memories are known to be short and time obliterates footprints on the sands of eternity more rapidly than any process of annihilation in Nature's storehouse: but epoch-making events and persons prominently connected with these events stand out, compelling attention by the solitary grandeur of their survival amidst contemporary crumbling and oblivion; such an honour belongs to philosophers, leaders of religion, warriors and statesmen, who have given a turn to the progress of humanity and have possibly led it to a better fate. E

may be permitted the privilege of prophecy on this occasion, such an imperishable place in the grateful hearts of the people of India and in her history belongs to the Rt. Hon. Edwin Montagu, and he will stand out when the present strife and struggle, with its factions and feuds is fought out and forgotten, as the great Englishman who planted India on the path to liberty and covered the name of England with undying glory as her greatest benefactress, redeeming her trust, and her self-imposed task of regenerating an ancient people, lifting them up and training them to again occupy the position which they lost in an internecine war five thousand years ago.

It was such a mission which called the late Mr. Montagu to India in 1917. That year was one of great anxiety for the Empire; the war had entered on a dark and decisive phase; the waters of the Mediterranean were rife with dangers equally dark and treacherous; the Council of the Empire Cabinet was taxed with problems of life and death, such as never fell to the lot of any Government to face: and yet Mr. Montagu left England and journeyed to India. No Secretary for Indian affairs had in the past,—in days of peace and security,—felt the necessity of studying the Indian problem in the midst of her peoples, and if her unselfish and ready sacrifices during the war—when more than a million of her sons were under arms in three continents far away from her frontiers,—brought the question of her status to the front, any government could with justification have deferred the solution of the intricate Indian question till after the war was finished. That was not the response which Mr. Montagu made to the call sent up by India's loyal services to the Empire. His generous sympathies were touched and his response was characteristic of himself and his principles: It was rapid, liberal and effective. He came to India and thought out in consultation with the Government of India, the Ruling Princes, the Provincial Governments and responsible public opinion a series of Reforms in the direction of responsible government, acknowledged in Parliament as the goal of the British rule in India in the famous announcement of the 10th August 1917. It was never open to argument that Mr. Montagu and Lord Chelmsford made a sincere effort to give the most liberal interpretation to this famous Declaration.

A GREAT ARCHITECT.

I have nothing to do with the debate now raging about the adequacy of the first instalment of reforms; that is a matter which chiefly concerns British Indian politics. As an onlooker my eye rests more on the great architect who has outlined the future of an ancient nation than on the details of construction which belong to the domain of practical builders and the sort of material at their disposal. We owe to Mr. Montagu and Lord Chelmsford the institution of the Chamber of Princes and we owe it to their recommendations that we now find ourselves in direct relations with Your Excellency's Government. I may be allowed some claim to intimate knowledge on the subject, and I unhesitatingly say on the strength of such knowledge and experience as I possess, that nothing in the past hundred years of our association with British India has done so much to strengthen the Empire and draw the cords that bind us to the British Crown closer and in greater unity, as the consolidation of all the important Indian States into a federation, which underlies the concept, both of the Chamber of Princes and of the direct relationship with the Central Government, and suggests standards and opportunities of co-operation, never before offered, attempted or attained.

It was the first attempt in the case of a big nation—in the case of any nation excepting perhaps the American instance of the Phillipines and Cuba, on the part of a distant ruling power—to win the hearts and retain the loyalty of its peoples by means of affection and not of force. To the late Mr. Montagu will ever belong the credit and honour of having carried out in the face of difficulties that would have daunted a lesser man, what is beyond all dispute, one of the most remarkable transformations in the Government of a

vast country. In grateful appreciation of these achievements which reflect in themselves the generous heart of a patriot and statesman, throbbing with noble impulses, unbound by prejudices of creed or colour or class,—a great mind thinking big thoughts in the service of his king and country, our Empire and of humanity—in recognition of these great services to India and to my Order, and with a view to keep ever fresh in the city of Jamnagar and before the public eye, the memory of such a beloved name and personality, I request Your Excellency to do me the honour of unveiling what we are proud to believe as the first statue of the Rt. Hon. Edwin Samuel Montagu in India.

VICEROY'S TRIBUTE.

A LOVER OF INDIA.

In unveiling the statue, His Excellency said:—Your Highness has invited me to unveil the memorial you had determined to erect to Mr. Montagu. Your object was to commemorate the achievements for India of one who held a high place in the services of the King-Emperor and who had devoted some eight and a half out of eleven and a half years of service in the Government directly to India.

When you formulated your request to me, I assented most willingly. Gratefully you had in mind, Your Highness, to erect a memorial during the lifetime of the man still young who had devoted so much thought to India. You had determined so far as it lay in your power to erect the statue whilst he was still alive, because you were anxious to testify here in the capital city of the State over which you rule, in the Empire of India, by a monument to his achievements. I on the other hand rejoiced exceedingly at the opportunity of being able to take part in the ceremony, especially during a momentary eclipse of Mr. Montagu in the political firmament.

I was glad of the opportunity of being present to-day and unveiling the memorial and of expressing my appreciation of him. I felt that he might in the future be of even greater service to India. Little did Your Highness think that we should be taking part on the appointed day in the ceremony to honour him whose death is still at this moment casting a shadow over us. We did not realise that this young statesman would have passed from us ere the memorial had been completed, and this ceremony of unveiling had taken place. Your Highness, you have spoken eloquently of Mr. Montagu's achievements for India.

A PERSONAL FRIEND.

I have been associated with him in political life from his entry into it. I knew him when he was still an undergraduate at Cambridge. We remained associated to the end. When I was appointed Viceroy, I spent two months more in the closest and most intimate communion before I took up office here in India. I knew his ideals and his enthusiasms. I felt the effect of his passion, his devotion to India, not merely to India, as India, for his mission was that of binding India closer to the Empire, that great commonwealth of nations.

India is united at this moment in the testimony paid to the memory of Edwin Montagu. All political parties, all sections of the press have united here in India in their expressions of admiration, high admiration, may I say of gratitude, to Mr. Montagu for his labours for India. Human beings sometimes fail to realise the value of their possessions until they have to count up their loss. Mr. Montagu laboured for India—it was not only for British India, it was for India, that is British India and the Indian States. Your Highness has referred to his work in connection with the Chamber of Princes, where Your Highness helped in the construction. Your Highness was one whose opinions assisted Mr. Montagu and with him you saw arise the edifice we now know as Narendra Mandal, or the Chamber of Princes, the Chamber upon which Your Highness by your contribution, if you will permit me to say, shed lustre. Your Highness, my object to-day is to add my tribute to the eloquent utterance delivered by you this morning and to take part in the unveiling of the monument.

A PROUD PRIVILEGE.

I believe I am the first Viceroy who has had the privilege of paying a visit to Your Highness in your own State, and also the first to unveil a statue to the great statesman whose praises you have sung. I am only one of the great multitude who recognise the value of the achievement of Mr. Montagu. You have spoken with your accustomed warmth and generosity of mind. I would only further add that Mr. Montagu devoted tireless industry, unbounded energy and passionate enthusiasms to the cause for which he laboured—on India within the Empire, based on liberty and on justice, and for the advancement of her destiny until she reached her ultimate aim in the great constellation we call the British Empire. He was a true Imperial servant. He had studied the problems of India, the relations of the Princes and Chiefs with the King-Emperor and the Government, the intricacies and complexities of administration and Government by the Viceroy and the Government of India with the Secretary of State and the India Council, the relations between the provinces and the Governors. He gave his mind to the study with sympathetic understanding of the problems of the people of India. The fervour of his advocacy, the devoted zeal of Mr. Montagu are well-known.

INDIA'S PROGRESS.

The news of his death came to me and to Your Highness as a great shock. It was not only that I felt the loss of a great public servant who loved and worked for India. When I heard the news I had a sense of deep personal loss for he was an old and highly valued friend. He believed that India's road to the ultimate goal of responsible self-Government was through an advance of co-operation on the one side, goodwill on the other and with sunshine and harmony all the way.

Now, Your Highness, I will take the opportunity which you have afforded me and proceed to unveil this monument with the knowledge that I am really assisting in the good work you have undertaken. Stone effigies represent the picture of the man, but they cannot give the mind. They cannot reflect the spirit. For that we must rely upon the human memory and upon the chronicles of past to be read by the generations of the future. I have no doubt, Your Highness, that in time as people walk past this statue which you have erected, they will say to themselves this monument of the great lover of India was erected by His Highness in order to perpetuate his memory. It stands here now not in order that we should not forget him, because that cannot happen, but so that we may pause and contemplate the representation of the man as he was, that we may carry away with us some of the enthusiasm, of passion, of the devotion which Mr. Montagu showed in a cause in which his whole heart was imbued.

ANDHRA JETHEEYA KALASHALA.**AN APPEAL.**

Messrs. D. Janki Ram Roy, Civil Engineer and Chief Scout Master and C. Shrinivasa Rao, Principal, Andhra Jetheeya Kalashala, Manipatnam, write as follows:—

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Those who wish to obtain detailed literature about the working of the Institution will be supplied with the same if they apply to us C/O Post Box No. 677, Bombay. Subscriptions also may be sent to this address where proper receipts will be given by one of our party.

BOOKS RECEIVED.

- THE INDUSTRIAL EVOLUTION OF INDIA** in recent times. By D. R. GADGIL, B. A., M. Litt. Oxford University Press. 7 x 5. pp. 242. Rs 4-8-0. 1924.
- CREATIVE SOCIALISM.** By E. TOWNSHEND. J. M. Dent and Sons. 7 x 5. pp. 148. 2/6. 1924.
- THE GRAMMAR OF POWER.** By G. W. THOMSON. The Labour Publishing Co. 7 x 5. pp. 152. 5/- . 1924.
- THE SEPARATION OF EXECUTIVE AND JUDICIAL FUNCTIONS.** A study in the evolution of the Indian Magistracy. By R. N. GILCHRIST. Calcutta University. 8 x 5. pp. 240. Rs. 4. 1923.
- Report: Conference on **INDUSTRIAL EDUCATION IN INDIA.** National Christian Council of India, Burma and Ceylon. 8 x 5. pp. 56. 1924.

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