

Servant of India

Editor: S. G. VAZE.

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TOPICS OF THE WEEK.

The Mulsim Tragedy.

THE Mulsim "satyagraha" has at last resulted in an outbreak of violence. The promoters of this movement had done all they could to prepare the public for such an eventuality, and yet the news of the occurrence shocked people who had hugged themselves to the belief that all talk of violence on the part of the leaders of the movement was mere bluff. As, however, is too frequently the case in such crimes, their perpetrators are far more sincere and earnest-minded than the public is prepared to give them credit for. Violence was seriously meant by the organisers of the satyagraha movement and violence they have resorted to, seeing that non-violence does not help them to reach their object. The crime of course puts an immediate extinguisher on the whole movement and the public will hear no more about it. But before we take leave of this subject once and for all, we may pause for a moment and reflect on its past history. It is not as if violence has taken place now for the first time when volunteers used pistols and swords against unoffending and defenceless coolies. From the very start the movement was based on violence: when volunteers rooted up the railroad and put stones in the way, thus sabotaging the works in progress, they used violence no less than when they shot at labourers and tried their amateurish swords upon the latter's persons. But the evangelists of non-violence did not breathe a word of opposition to them at the time, but on the contrary lent their countenance to it. What strikes us as peculiarly tragic in this occurrence is not the employment of violent methods by a few monomaniacs, but the encouragement held out to them by men of the non-violent school when the

violence was in its first stages and the abhorrence of those methods when the violence took on more sinister forms.

* * *

THE Governor of the Central Provinces has issued a timely warning to the Swarajists in that part against the continuance of their policy of wholesale obstruction. He is quite right in saying that this policy, which was adopted as a variant of non-co-operation, is even more insidious and therefore more dangerous than the original programme of non-co-operation. It has resulted in the Central Provinces in depriving the public of the many developments that would certainly have taken place in education, public health, &c. if owing to the destructive tactics of the Swarajists these transferred departments had not to be resumed by the Governor. The warning is peculiarly timely because it is common knowledge that the Swarajist leaders of the province are now more than willing to accept Ministerships. They are now held back by the Bengal leaders, but it is expected that the collapse of non-co-operation will make it possible for the Swaraj party as a whole to modify their original policy, which they were constrained to adopt because of the allegiance which they still professed to the non-co-operation creed. It is indeed a grievance sorely felt by the Central Provinces Swarajists that the Governor does not dissolve the Council and call for the general election. So long, however, as Swarajists do not give an outward indication of a change in their policy, there is no reason why the Governor should go to the trouble of having fresh elections, particularly because no landslide is expected if the election takes place. It will be worth while to hold elections only if the Swarajists are in a mood to accept responsibility in case they continue to have a majority. If therefore the present *impasse* is to be ended, it is clear that the advances must come from the Swarajists. If, being anxious to accept office they yet make no sign, the public will hold them responsible for continuing the existing deadlock.

* * *

LORD READING'S speech in Calcutta on the Bengal Ordinance was conciliatory in tone and free of the blatant rhetoric in which Lord Lytton unfortunately indulged a few days ago. Nevertheless, it was far from convincing to those that had not already given their support to the Government. He pleaded for confidence thus:

" My whole life and training have tended to imbue me with extreme reluctance to resort to special legislation or arming the executive authority with emergency or summary powers over and above those vested in them by the ordinary law, except in the face of sheer necessity. You may be assured that I did not make use of the special powers vested in me as Governor-General of issuing an Ordinance until every other avenue for dealing with these activities, so dangerous not only to Bengal but to the whole of India, had been thoroughly explored, tried and found ineffectual."

If it were a question of placing confidence only in the Viceroy or the Governor of Bengal, the above would be reassuring no doubt. But the question is one of placing confidence in the subordinate executive, on whom the higher authorities have necessarily to depend for their information, and whose unscrupulous ways have been abundantly exposed by the High Court itself in past political trials. Lord Reading's speech would have served a better purpose if it had been devoted to showing that the Government's instruments deserved public confidence and also to proving the efficacy of the Ordinance. Instead he has asked for a blank cheque over the liberties of people to be given to the executive.

* * *

Viceregal Council Appointments.

THE appointment of Sir M. Habibullah and Sir B. N. Mitra in the places of Sir M. Shafi and Mr. A. C. Chatterjee, respectively, was obviously on the ground that the one was a Muhammadan and the other an official. We see no reason for anyone quarrelling with the establishment of a convention thus assigning the Viceregal Councilorships among definite and prominent interests. In Mr. Chatterjee the Indian members of the I. C. S. were given a chance; Sir B. N. Mitra represents the Indian members of the other services. Without extraordinary ability he could not have risen to this eminent position from that of a mere clerk, and we have no doubt that as an official member he will fully justify his appointment. It would not be quite fair to judge him by the same standard as is applicable to those members of the Executive Council who are appointed to it in virtue of their position in public life. To Sir M. Shafi the Government could have found an abler successor either in Mr. Jinnah or Mr. Hassan Imam or Sir Abdur Rahim. Whether any of them was offered the post and declined it, only the Government can say. If ability or position in public life need not be given the first consideration, then there is no reason for dissatisfaction with the appointment of Sir M. Habibullah. He has fair abilities and considerable experience of public life. He has the advantage of coming from a province where Hindu-Mussalman relations are not particularly strained. In Madras he has been equally popular with the two communities. We expect he will prove more satisfactory than did Sir M. Shafi.

* * *

LORD WILLINGDON expressed at the Royal Colonial Institute views on the constitutional advance in India, which we hope will attract the wide attention and respect in progressive circles to which they are en-

titled by virtue of his peculiarly long administrative experience. Many a British politician thinks it almost absurd to plan any enlargement of reforms at a time when the Swarajists have reduced the reforms in two provinces to a nullity. Lord Willingdon is not deterred by such a consideration to extend the reforms in provinces where such an extension is called for by past experience. He is in favour of an immediate transfer to popular control of all departments now reserved for official administration in more advanced provinces, thus holding out a hope to less advanced provinces, when they put the present reforms to the best possible use, to have complete provincial autonomy conferred upon them in the immediate future. Always hostile to dyarchy, Lord Willingdon does not wish to see dyarchy introduced into the Central Government. Nor are any Indian politicians enamoured of dyarchy at all. What these latter suggest is not a dual government, but responsible government in all departments except a few security departments, on which the British public will try to keep its hold for some time longer. To entrust the portfolio of more departments to Indian executive councillors who will not be responsible to the legislature, which Lord Willingdon suggests, will not, we are afraid, meet the requirements of the situation. But what is even more hopeful in Lord Willingdon's paper than the specific measures of progress which he advocates, is the spirit of buoyant optimism which pervades it, which allows him to fix his eyes steadfastly on progress when all others seem to be thinking of stagnation, if not of reaction. It is only to be hoped that England in her own interests will hearken to this counsel of wisdom.

* * *

SOME time ago we published the news that Mr. Mitta Bullesh, an Indian resident of Melbourne, had instituted a test case in the Provincial Magistrate's Court praying for an order against the Commonwealth Government to include his name in the Commonwealth electoral roll, and that he had been successful. The Commonwealth Government had entered an appeal against this decision in the High Court, but the news has now arrived that the appeal is withdrawn. That means that Indians will be enrolled on the Commonwealth register without further delay. The position hitherto was that no Indian enjoyed the Commonwealth franchise on account of a Section in the Commonwealth Electoral Act which imposed a disability on all aboriginal natives of Australia, Asia, Africa and the Pacific Islands. This Section, however, contravenes the provision of the Constitution itself, which in Section 41 lays down that no person entitled to vote in the elections of the more numerous House of a State may be prevented from taking part in the Commonwealth elections. Owing to the apathy of the Indians, the legality of the Section in the Electoral Act was not hitherto questioned, but the defect has now been remedied. Indians residing in Queensland and Western Australia, however, cannot take part in the Commonwealth elections because they do not possess the State franchise. Promise was made to Mr. Sastri during his visit that this disability would soon be removed by legislation. In addition there are some economic disabilities, such as ineligibility to old age pensions and being debarred from engaging in some industries. Their early removal also was promised. But the promise has a chance of being fulfilled only if the Government of India constantly exert due pressure.

THE KOHAT ENQUIRY REPORT.

WE suppose the magisterial enquiry into the Kohat riots was not intended for the satisfaction of the public. In that case it would have been an open enquiry at which full statements of all parties concerned would have been recorded and considered. What was held was a departmental enquiry for the satisfaction of the Government and in order, we guess, to conform to a tradition that every serious riot should be followed by an enquiry. The Government of India mention at the end of their review of the report: "The task of reconciliation, however, is delicate and beset with peculiar difficulties and the Government of India refrain from saying more at this stage. So important is it that nothing should be said or done which might prejudice the chances of a successful issue."—This executive necessity seems likewise to have dominated the report of the magistrate: the local officials and the turbulent Mussalman population are to be kept satisfied and in good humour. It may be unwise to blame either. Briefly put, the findings of the report, endorsed by the Chief Commissioner and the Government of India, are that the Hindus brought the trouble on themselves by publishing a poem offensive to Muhammadan religious feelings and by opening fire in panic, that the local officials acted promptly and well and saved the situation from deteriorating either into a small frontier war or a holocaust of Hindus, that though in the light of later events it is now easy to say that certain other steps should have been taken than those actually taken, yet it is difficult to blame the local authorities for what they did or what they failed to do. These findings will no doubt give great peace of mind to the local officials, particularly as they have been charged by the Hindu victims with inaction and even partiality. They should also be very welcome to the persons who formed the incendiary mob. As to Hindus—well, they are in a small minority in the Frontier Province; at any rate, they are nowhere very troublesome. Their feelings and opinions may be ignored for the present or considered when expediency compels it.

This is not taking an unduly cynical view of the matter. The Government of India say in their review: "The publication of such a poem which to the Muslims could hardly seem other than blasphemous would be mischievous and provocative anywhere. Its publication in the N. W.-F. Province, where the Hindus are in a small minority among the Muslim people intensely religious in feelings and observances, and in a town already troubled by communal feeling and hardly three miles from the fanatical tribal territory was, if deliberate, an act of wicked folly." According to the Hindu version, this poem was a reply to an offensive attack by Muhammadans on Hinduism or Hindu gods. It was written in a foolish controversial spirit, which no sensible person commends in anyone. But what is noteworthy is that in the report or in its reviews by higher authorities no account is taken of the fact that it was itself a reply and that what makes its publication a heinous offence is not so much its own

nature as the inflammable character of the Muhammadans in the Province. The Government have expressed the opinion that Jivan Das, the writer and publisher of this poem, should have been prosecuted under Sections 153 and 505 of the Indian Penal Code. There is no suggestion that similar action should have been taken against the Mussalman scribes that certainly did injure Hindu susceptibilities. Naturally; because Hindus are not inflammable material and therefore wounding their feelings is not necessarily an offence. A pedant may here and there say that the law is no respecter of persons. It is not generally true, but even if it was, Government is not the same thing as law. Government is a respecter of persons and only of troublesome persons; not only in India but elsewhere also, perhaps.

Though the local authorities are generally exonerated from blame, there is however one exception: the police inspector has been declared guilty of dereliction of duty in that he did not report in time the fact that the incensed Muhammadans had taken on the 8th October (the riots took place on the 9th and the 10th) at a meeting in the mosque the divorce vow which is the most serious vow that is ever taken by the Muhammadans of the Frontier. It meant that in case the authorities did not adequately punish the offending author of the poem, the persons assembled were prepared to take the law into their own hands, whatever the consequences, and for that purpose had conditionally divorced their wives. If this information had been supplied to the Deputy Commissioner in time, it is contended that a better disposition of the available police and military forces could have been made and events might not have taken as bad a turn as they took. That the inspector concerned was a Hindu shows that the suppression was not intentional, and the finding that the omission was a case of dereliction of duty may be accepted. What however is difficult to understand is that the should be considered the only channel for the information to reach the Deputy Commissioner. Surely the knowledge of so serious an oath being taken by so many people should have been public property and the Assistant Commissioner, who was a Muhammadan and was in close touch with the feelings of his co-religionists, must have been aware of it. However serious a view may be taken of the inspector's failure to do his duty, it is obviously too much to shift so much responsibility for the tragedy on to his shoulders—unless a scapegoat was wanted and he was found a most convenient one.

The Government of India have also expressed grave concern at some members of the forces of law and order having taken part in the loot. These were members of the ordinary police and to a greater extent of the Frontier Constabulary. It is some satisfaction that the Government have not repeated the excuse put forward by the magistrate that the temptation was too great for these traditional looters. We do hope that adequate disciplinary action will be taken against them. But the Government of India have not even referred to an important point mentioned in the magistrates' report. On

the evening of the 9th the Government forces were able to quell the riots and restore order. They drove the crowds out of the town, closed its entrances and a detachment of cavalry was told off to patrol outside the mud walls of the town, so that people from the surrounding villages might not find their way again into the town during the night. But when this cavalry force was on duty no fewer than thirteen breaches were made in the walls and the villagers crowded into the town to wreak their vengeance on the Hindu residents the next day, which they did. The magistrate explains that at that time no British officer was in charge of the detachment. How that happened and whether in all this there was not at least a serious dereliction of duty on the part of the military, a more serious one than the police inspector was guilty of, and what to think of the Government of India having entirely ignored it—let the reader judge for himself.

The Government of India regret that the local officials gave special facilities, such as special trains, to the Hindu refugees to move from Kohat Cantonment to Rawalpindi. According to them these facilities were provided at the earnest entreaty of the Hindus, but according to the latter they were obliged to accept them. That is however a matter of minor detail. In support of their view the Government point out that the Cantonment Hindus were not molested. In our opinion the local authorities did well in moving the refugees. They knew quite well from the two days' lootings, burnings and murderous assaults, in which the forces of law and order had also participated, how risky it was to keep the refugees even in the Cantonment. The Hindus there were not molested, in all probability because the refugees had been moved elsewhere. If they had been kept there no one could be so sure of a carnage not taking place there also. Why exactly the Government regret the movement of the refugees is not clear. Perhaps it is because they find it so difficult to induce them to go back. It is certainly some loss of prestige to the Government. But the unwillingness of the Hindus to go back is not due to the distance between Rawalpindi and Kohat. It is due to their lack of confidence both in the Muhammadan population of the town and in the ability of the authorities to protect their lives and property. When that confidence is restored, but not till then, they will naturally return. We have been able to see only one recommendation in the report that is calculated to restore that confidence to some extent. It is that one-third of the ordinary and punitive police that will hereafter be stationed in the town should consist of Hindus and Sikhs. But for this recommendation the enquiry report and the Government orders thereon give but cold comfort to the public, particularly to those who suffered most in the riots.

THE E. A. COMMISSION IN KENYA.

THE East African Commission, headed by the Under-Secretary of State for the Colonies, and composed as to its two other members of a representative of each

of the Liberal and Labour parties, spent nearly three weeks in Kenya Colony and left for England early this month. The conclusions of the Commissioners will of course not be available till their report is published, which is expected to take place some time before the end of the present financial year. But some forecast of their recommendations may be formed from the trend of the speeches which the Commissioners made during their stay in Kenya, and if these speeches are at all an index to the final views arrived at by them, they will hardly encourage the hope entertained by some that a beginning will really be made in applying the principle of native trusteeship in Kenya and that through the uplift of the natives justice will be done to other communities whose interests coincide with the essential interests of the natives.

Indeed a most difficult situation arose for Mr. Ormsby-Gore, when he found on arrival in Kenya that he was no longer the free man he was when he accepted the chairmanship of the Commission, but again saddled with responsibility as Under-Secretary of State for the Colonies. He has had very bitter experience of the white settlers before. Two and a half years ago he as a private member delivered himself of sentiments utterly hostile to the European settlement in Kenya and favourable to the West African system being pursued in the East African Colonies. A few months thereafter saw him raised to the position of Colonial Under-Secretary with the duty cast on him of solving the Kenya Indian question on the basis of equality for all British subjects without distinction of nationality. The white settlers thereupon bombarded the Colonial Office and the Cabinet with telegrams of protest and took this question definitely out of the hands of Mr. Ormsby-Gore. The latter ate the humble pie and stuck to his office, unable in the least to influence Cabinet policy on a matter on which he had expressed himself so strongly. He had said:—

Personally, I am very glad that the Indian immigrant fee has been raised, for this reason that, quite frankly, I do not believe the economic conditions of Kenya Colony are such as would justify one more Indian or one more white man going to that country. . . . Personally, both in the interest of the economic situation that now obtains in that country and of the ultimate object that I have in regard to Kenya Colony, namely, that it should be regarded primarily as an African country, that we should be there for the African just as we are in Nigeria, and that it should not become an Indian Colony or a white English Colony, so much as remain a country primarily governed in the interest of its 3,000,000 native inhabitants, I should not be sorry to see restrictions of all kinds on non-African immigration into that Colony. What is the situation in Kenya to-day? The situation that I see in Kenya to-day is this, that you are gradually getting a stereotyped system of society, consisting of white landlords and landowners occupying the higher posts of the country; you are getting a middle class of clerks, engineers, guards, stationmasters, all Indians; and you are preventing the African native from rising from a proletarian position at all. That is the danger of the present condition of affairs in Kenya Colony, and I personally regret the history of that Colony and would like to have seen the development of Kenya and of East Africa proceeding on precisely the same lines as the development of the Gold Coast and Nigeria, and that we should not have

gone in for this idea of bringing in from India for building railways and all the rest a considerable non-African element. I prefer the Nigerian system, and I do not like the results I see in Kenya.

Col. Wedgwood: Does not the hon. Gentleman know that on the West Coast and in Nigeria they do not allow white landlords?

Mr. Ormsby-Gore: I rather regret that this experiment was ever undertaken in Kenya, because it will be an economic failure. The white settlements are very nearly ruined now, and in five years' time they are likely to be absolutely ruined by this policy.

The quotation is long, but it will show how unambiguous was Mr. Ormsby-Gore's condemnation of the unnatural system of European colonization that obtains in Kenya, where the European is not as in Canada and Australia the cultivator of the soil, but only a landowner bringing only a small fraction of his vast estates under cultivation with the aid of the natives. In the very first speech that Mr. Ormsby-Gore made in Kenya he tried to put the white settlers at their ease by making it plain that however strong his personal predilection may be in favour of making the native not a wage-earner as in Kenya but a primary producer on his own account, he would not insist upon the application of this principle to Kenya conditions. He said, "The fascinating problem of the African will, I assure you, receive in our minds no doctrinal treatment, neither shall we think that any one solution can be universally applied—or adopt the attitude that this is bad or that is bad." So complete did the disavowal on his part of formerly expressed views appear to the mind of the local Europeans that their organ published the report of this speech with the comment that a thorough conversion had taken place in Major Ormsby-Gore. The confidence of the Europeans seems unfortunately to be quite justified, for though the Colonial Under-Secretary spoke now and then of safeguarding native interests, he never had a word of disapprobation for the system whereby vast domains in European occupation have remained idle for want of native labour which no amount of inequitable taxation would bring into the market in sufficient quantities. In fact in regard to native taxation, he declared himself in favour of the relaxation (reduction?) of poll tax for such labourers as would work for certain periods every year for private employers. This is nothing short of indirect compulsion to so devise the system of taxation that those would escape lightly who consented to labour on European farms and those would be taxed highly who would continue to develop the reserves. So far again does Mr. Ormsby-Gore seem to have travelled from his original idea of converting the Kenya labourer into an independent cultivator that he regrets that the majority of the men or rather "boys" who worked on European farms returned to the reserves after three or four months' labour; and he is so much in love with the squatter system that he wishes most of them to become permanent labourers. The Master and Servants Amendment Ordinance, which was disallowed by the Colonial Office mainly because it turned a tenant into a labourer, is sure now under the auspices of Mr.

Ormsby-Gore to go through. The system of registration was discussed at great length; the natives took strong objection to it as derogatory to their national self-respect to have to carry on their persons at all times a certificate giving their industrial history, and the whites cried it up as a passport and as means of protection. There is nothing to show that the Commission viewed with disapproval this system which more than anything else made the natives realise the semi-slavery under which they live. Among their many laudatory speeches there was not one—at least not reported—which drew attention to the barbarous labour laws of the Colony. Allowance must of course be made for the inappropriateness of condemning the whites at functions arranged by the latter, but the lavish praise that was bestowed upon them ought to have been tempered in sheer justice with some amount of outspokenness. The fear is that Mr. Ormsby-Gore has pocketed quite a number of the sound principles of African government with which he was imbued before he accepted office.

The Labour representative, Major Church, was not more happily inspired in making speeches. He seems too much impressed with the development of the highlands that has so far proceeded to trouble himself with the reflection as to what portion of the white highlands is still undeveloped and how long it will take to develop it, at the present rate. It would have been wrong, he says, to allow the country to remain in native hands, because it would then have remained uncultivated. The world requires greater production, and every acre of land that now remains idle must be taken from its nominal owner and given to one who will bring it into use, whatever be his nationality. This is Major Church's principle. But he does not seem to realise how far-reaching the consequences of it will be. Is he prepared to deprive the present land-grabbers in Kenya of the land which they possess but which they do nothing to utilise and give it to those who will make immediate use of it? He no doubt said: "I want to see this country producing things and I am hostile to any European controlling vast areas here or elsewhere without producing and without developing." If one reflects how many of the white settlers will be dispossessed of their estates by the carrying into execution of this principle, one feels more than doubtful if he will have the courage to face the consequences of what he says. This is as far as he goes to condemn the reservation of highlands for the whites, although there is no near prospect of the highlands being exploited under the whites. On labour laws this labour member is discreetly silent, which leads one to suspect that he has not understood the true significance of the laws in force in Kenya Colony. Little need be said about the Liberal representative on the E. A. Commission, who held out hopes of self-governments to the whites despite the White Paper. But curiously enough, the Secretary of the Commission, an official of the Colonial Office, stood out more valiantly for the natives than any of the other members. He pointed out the iniquity inherent in the present system of taxation and showed how futile it

was to seek to justify the heavy direct taxation imposed upon the natives on the ground that the natives are now protected from Masai raids. Too much is being made, he said, of Pax Britannica, and the latter cannot certainly be used to cover the many sins of the Administration. He made some apposite remarks on land tenure, but this question is outside the scope of the Commission's reference.

The E. A. Commission does not seem to have gone to its work in the right spirit, but if it has failed in this matter, the failure is due as much to the Indian community having neglected its opportunity as to any other reason. The natives are at present not well equipped to voice their grievances. Only a few chiefs appeared before the Commission, but they are not the people who can represent the views of the masses of natives. The latter's cause ought to have been espoused by the leaders of the Indian community in their own interest, but they omitted to avail themselves of the opportunity. They seem to have put before the Commission a few of the minor grievances, but on the crux of the question, the injustices from which the natives suffer, they were silent as if that was a matter in which they were not concerned. If the final conclusions of the Commission, which will then be considered by the larger East African Committee, prove unfavourable, the leaders of the Indian community will have largely to thank themselves.

THE IMPLICATIONS OF BROTHERHOOD IN THE RACIAL SPHERE.

ADDRESS BY DR. H. C. E. ZACHARIAS TO THE
Bombay International Fellowship,
delivered at Juhu, Dec. 6th.

SINCE you have done me the honour of asking me to deliver the first of the addresses on the theme planned for this Conference, viz. "The Implications of Brotherhood," I am perhaps justified in assuming that, before coming to the particulars of my own subject, I have also the duty of introducing generally the whole series, which, beginning "in the Racial Sphere," is to be taken up later on by Prof. Wadia "in the Political Sphere," continued by Prof. R. M. Joshi "in the Economic Sphere" and brought to a conclusion by Dr. Macnicol "in the Religious Sphere." All of us who have come together here are agreed upon the great truth of "Brotherhood": our object in discussing the subject, therefore, is not to prove it, but to elucidate its implications and details, so that our perhaps still incomplete knowledge of it may be amplified by an accurate analysis of it into its differentiating characteristics and by their consequent synthesis into a more perfect, because clearer, comprehension of it. In the process of doing this it will of course be necessary for each of us to state clearly the conclusions to which his thinking has led him, irrespective of the fact whether or not these conclusions are shared or relished by others. We are gathered here in the pursuit of truth and if so, we must always remember to put Truth before all

things, unconditionally, uncompromisingly, unflinchingly. Does that mean that we must be offensive and wound each other's deepest feelings? In other words, that we must be prepared even to sacrifice the very fellowship, which has brought us together?

By no means—if only we will bear in mind the fact that all our conclusions, however much they may differ amongst themselves, must be assumed to be arrived at in all sincerity. For it is of the very nature of human knowledge that—except on the very small number of points on which human thought is immediate and infallible, as for instance that "the part is smaller than the whole"—it can only arrive at a conclusion by balancing the *pro* and *contra*: a delicate process which never can lead to absolute, but only to moral certitude. Very good and very clever persons attribute different weight to the same evidence: and if an example is needed, I would refer you to the conflicting conclusions arrived at from the very same historical evidence by the greatest historians of this century and last, as to whether the doctrine of Papalism was or was not held by the Christian Church during the first few centuries of its existence. We, who find ourselves here this morning, are, though united in fellowship, sharply divided in our religious allegiances and it seems to me, no good purpose can be served by glozing over this patent fact. I for one certainly do not propose to make any such attempt and pass myself off as anything but the orthodox, definite ("narrow-minded," if you like) Christian that I claim to be. But nobody knows better than myself, who for many years has pursued truth in the fields of atheism, agnosticism, latitudinarianism, occultism and, what the Englishman irreverently calls, "the fancy religions," how much can be said for the respective conclusions of such points of view: and, judging from my own experience, I can certainly never pretend that it is mere stupidity and wickedness, which causes a man to differ from me to-day. Seeing the nature of moral certitude, one simply cannot assume those differing from one to be necessarily fools or knaves: on the contrary, one must readily acknowledge that, although the other man seems to us manifestly in the wrong, he for all that may be a far better and a far cleverer man than oneself—only on this particular point, so one must believe, his conclusions happen to have gone a-gley: not, by the way because truth is impossible, but because error is possible. Thus, firmly basing oneself on the very nature of human knowledge, one will be able at the same time both to be certain of one's own conclusions, and yet admit that another one just as legitimately may be certain of an altogether different conclusion. By such means, and I believe by such means alone, can we reconcile the claims of Truth and Charity, which at first seem so contradictory, and preserve that very fellowship which has prompted us to join in our quest after truth, i. e. the perfect correspondence between thing and idea.

Hoping now to have cleared the very approaches to our subject of possible misunderstandings, I pro-

ceed to a frank exposition of what seem to me to be the inescapable implications of "Brotherhood".

I

And first of all let me ask you not to use that term except scientifically, in the strict meaning of the word. We are here not engaged upon flights of fancy and poetry: it will therefore not profit us to use that term in any metaphorical, figurative, poetic sense. The last thing I want to do is to appeal to your emotions: it is your reason to which I submit the reasoning of my own mind. I have, candidly, no use for mere emotionalism and the maudlin sentimentality which are so apt to monopolize the word "brotherhood": the returns which such an appeal produce, may be quick—they certainly are not permanent. Let us consider what is the truth of the matter, let us not be content to intoxicate ourselves with words.

Now perhaps we had better start by asking, what brotherhood is not. The various parts of a machine certainly cannot, strictly speaking, be called "brothers." They are not only different in quantity and in quality, but in function: they are meant to be different and to remain different. They themselves cannot contribute anything to their unity as a machine. Still less could clumps of atoms fortuitously swept together by extraneous forces be called brothers. Like the cogs of an engine they are determined entirely extrinsically. Brotherhood obviously needs the quality of intrinsic determination: to be a brother, a being must be capable of self-determination. Now the most general form of self-determination is called *life*. For the difference between an animate and an inanimate being consists just in this, that with an animate one one must start with itself to produce more of it (as, to produce more protoplasm you must start with some protoplasm, which alone is capable of turning grains of starch, &c. into more protoplasm) whilst with an inanimate one one need only start with the *data* outside of it (as, to produce rust one can not start with rust, which of itself will turn iron and water into more rust: all one needs is water and iron—the result will inevitably be rust).

So, to be brothers beings must at least be alive. But they must be more. Only a poet might call two bacteria brothers. Bacteria of course "feel", inasmuch as all living matter is capable of reacting upon stimulation: but their capacity for feeling has not yet been differentiated and centralized. Hence they are not capable of awareness. But to be capable of sensation and the awareness of sensation is clearly a postulate of a being that is to be a brother. Now animals of course are specialized living beings, who are so endowed: and yet something more is wanted to make them capable of brotherhood. To forestall criticism, let me hasten to add that I am fully aware of the custom—especially in this country—of calling all animals our "brothers." But we had already agreed, had we not?, that we would forbear from growing lyrical and that we would strictly adhere to the scientific use of the much-abused term brotherhood. So I will content myself with saying that, as long as people do not send any animals to college, I

cannot agree that the term "brother" is scientifically applicable to animals—except in the sense that one knows of a good many donkeys at such places of learning.

No, to be a brother, a being must not only be alive and conscious, but rational. And if we ask further, in what that rationality consists, we must reply, In the power of abstract thought. An animal is just as capable as we are, often more so, to perceive, say, this palm or that square of a flowerbed. But it cannot abstract from the concrete palm, which is here and now, and arrive at the concept 'palm' or 'plant', he cannot abstract from the square of this concrete flowerbed which is here and now, to the idea of 'square'—an idea which would fit not only certain other flowerbeds, but window panes, chess boards, and what not. Sense always needs the concrete, the corporeal; reason can abstract from the concrete and can react upon the incorporeal. Now the corporeal is ever liable to change: if then the nature of reason is such as to be able to overleap the corporeal, the mind capable of reasoning must in itself be also able to transcend the changeable; if it can abstract from the here and now, it cannot itself be tied to the here and now; in other words, the mind, that can reason, must in itself be subsistent, immortal. As the finger could not feel the fire, if it was incapable of being burnt, and as the eye could not sense colour, if it was opaque: so also could the mind not be capable of incorporeality, if it was not itself incorporeal.

And if it is said that all abstractions might be mere illusions of the mind, having no existence in reality, we can only reply that this may of course be so: but that in such case there is no more truth value in thoughts, secreted by the brain, than there is in the perspiration, secreted by the skin, and that in such circumstances it is altogether unprofitable to waste time, which more pleasantly could be spent in eating, drinking and making merry, by so dull and foolish an occupation, as thinking.

(To be continued.)

A LETTER FROM LONDON.

LONDON, NOVEMBER 27th.

THE tragic death of Sir Leo Stack, the Sirdar of the Egyptian Army and Governor of the Soudan came, as a tremendous shock and precipitated a crisis in Egyptian affairs of a very grave and unexpected nature. The outrage itself, as an isolated instance of the work of some hotheads, would certainly have called forth strong protests and great indignation from Britain, and would have necessitated some action showing great regret on the part of Egypt, but there the matter would probably have rested. Unfortunately it was not an isolated case; it was the culmination of a whole series of serious crimes, planned and deliberately carried out by a body of people who openly proclaimed that they were working for the destruction of British influence there. This murdering of the highest British official was not meant as an act against an individual, but

against the representative a Power that still held some authority in the land and which until two years ago was in complete control. And because of this, the British Note which was presented by Lord Allenby at Cairo takes into account not only the crime itself, but the whole back-ground of it, and while demanding an indemnity as a punishment on the one hand, on the other it lays down, what it considers precautions necessary to safeguard the future. That Zaghlul should have resigned a quarter of an hour before the British time limit expired does not seem to have come as a surprise to the Cabinet here. But such a step must have been a great disappointment for the Egyptian Nationalist movement, which looked to Zaghlul for guidance. His resignation at the last minute, however, gives him the power to say, whatever the future brings, he never abandoned Egypt's claim to the Soudan or her claim to absolute freedom. At the present moment the position looks easier, the British have stayed their hand so as to give the new Egyptian Premier, Ahmad Pasha Ziwar, a chance, and it is presumed that he will consider it wise to bow to the inevitable in the British demands. But after taking into consideration all the just anger of the British at the assassination of one of her high officials, it is nevertheless to be deplored that she saw fit to utter a threat about Egyptian water supply. This so nearly touches the great fear of Egypt, and bears so directly upon her dislike of us there, that it seems to be a pity we should have lent ourselves to threatening her with the thing she most feared and was suspicious of us about. We have protested for years that her fear of an inadequate water supply for herself as well as for the Soudan is without foundation, and that in any event, should any question arise of Egypt's water supply suffering, because of the Soudan we should consider Egypt had the first claim, so that now the use of this fear as a possible lever to compel her to bow to our demands seems an unnecessary act on our part and one that will bring upon us the accusation that we are betraying our trust and are breaking our word, and behaving in an aggressively imperial manner.

The Labour Party must be congratulating itself upon being out of office at this crisis; it would not have liked to have had to threaten to use force if necessary, and yet Mr. MacDonald's Cabinet would have done very much the same as Mr. Baldwin's Cabinet is doing. It might have been slower to act and not sent so sharp and peremptory a note, nor yet have threatened its water supply, but it would have had to demand an apology, an indemnity, and an assurance that such things would not happen in the future, and to be prepared to enforce its demands. The Labour Party's vigorous protest at Britain's harsh action in the matter will not improve feeling here, nor will it help in Egypt. All the world knows Mr. MacDonald turned an entirely deaf ear to Zaghlul's attempts to force concessions from him. Neither is Egypt's formal protest to the League of Nations likely to produce any result, for Egypt had not quite completed her transition

period. She was declared an "Independent Sovereign State" in 1922, but four subjects were reserved pending the conclusion of agreements relating to them. The subjects included the protecting of foreign interests in Egypt and the protection of minorities, they also included the whole question of the Sudan. It was these subjects that Mr. MacDonald had wished to discuss with Zaghlul when he invited him to London; therefore the present trouble in Egypt will be considered too near a domestic one for the League to have the right to interfere.

A great undercurrent of feeling seems to be in evidence in many places that the severity of the so-called punishment of Egypt's act is not meant for Egypt alone, but is to be taken as an example of the attitude the present Government means to adopt towards any people from whom Britain claims allegiance who seek to plot against her.

The Notes that the Foreign Secretary sent to Mr. Rakovsky on Friday last are very blunt and formal ones. The first cancels in a formal manner the Treaties concluded by the Labour Government. It told M. Rakovsky that the British Cabinet found themselves unable to recommend the Treaties in question to the consideration of Parliament or to submit them to the King for His Majesty's ratification. In referring to Zinovieff letter, Mr. Chamberlain says there is no doubt whatever in the mind of His Majesty's Government of the authenticity of the letter, and His Majesty's Government are therefore, not prepared to discuss the matter. The notes all apparently reiterate the statement that Soviet Russia has continuously broken through the spirit of her undertakings with us in carrying on an excessive-propaganda for revolution here, and warns Soviet Russia that dealings with her cannot be carried on at the cost of any surrender of British principles or the betrayal of any British institutions.

Mr. C. Jinarajadasa is again in London on a short lecture tour. On Tuesday he delivered a lecture on Nationalism and Internationalism to a crowded audience in the Indian Hostel. The meeting had been arranged by the Association of Ceylon students in Great Britain and Ireland and was attended not only by Indian and Ceylon Students, but by many European friends. Mr. Jinarajadasa always attracts a big audience as much by his personal charm as by the subject he deals with and his treatment of it.

REVIEWS.

INDIAN LABOUR.

LABOUR IN INDIA. A STUDY OF THE CONDITIONS OF THE INDIAN WOMEN IN MODERN INDUSTRY. BY JANET HARVEY KELMAN. (London: George Allen & Unwin; New York: George H. Doran Co.) 1923. 8½ × 5½. pp. 281.

THIS is one of a series of publications by the Selly Oak Colleges Central Council, in the United States. The main title of the book describes its scope better than the sub-title because the volume under review is not merely an investigation of the limited problem of female labour in modern industry in India, but a

study of the conditions of Indian labour in general under organized industry in the principal manufacturing centres in the country. The author explains that she originally set out to inquire into the effect of modern industry on women in India, but on realizing that "it was not possible to secure sufficient, exact information to give completeness to a sectional study, and also that in most cases the conditions which demanded attention concerned men and women alike," she had to make her study more comprehensive. And this is just as well, because the number of women engaged in manufacturing industry in India is comparatively small and it may also be urged that the problem of female employment in industries is perhaps not of the same order of importance in this country as the equivalent problem in western countries, as there are hardly any unmarried women in India exclusively dependent for their livelihood on their own individual labour. In order to study the labour conditions in India the author paid a prolonged visit to India extending over a period of sixteen months from December 1920 to March 1922, and her work bears unmistakable marks of careful first hand observation and is distinguished by a spirit of genuine sympathy with the working classes of India and keen solicitude for their advance. Her interest in the subject is further intensified by her vivid appreciation of the fact that Indian labour is no longer isolated but that since the Washington Labour Conference of 1919 it has been definitely linked up with International labour and the problems connected with it have acquired a world-wide significance. It may be added that India cannot but benefit enormously by the association of Indian labour with International labour. The experience and the conscience of the most advanced countries will be brought to bear upon labour legislation in this country and will bring about an awakening amongst the workers themselves and amongst the people in general as regards the need of realizing adequately and providing against the difficulties and dangers arising inevitably with industrialism. Every student of the Industrial Revolution in England knows the chaos brought about in her economic life in the first few years following the introduction of machinery and factory conditions. This was, of course, largely because England was the pioneer of industrialism and had not the previous experience of any other country to warn her against its special perils. In this respect at least India is more fortunately situated. Industrial Revolution in this country has not meant the same rapid economic transformation which characterized it in England where the whole country-side was practically emptied out and the people poured in their thousands into the manufacturing centres. In India the population is still predominantly agricultural and there is yet no industrial class properly permanently settled in industrial areas and with recognised rights and obligations. Nevertheless the country is on the edge of a new age and rapid industrialization has been definitely accepted as the goal to the attainment of which our utmost energies are going to be directed. We have already embarked

upon an era of protective tariffs under whose shelter numerous industries of the modern type may be expected to spring up, employing relatively to the present a much larger labour-force congregated in big cities, so that conditions here will rapidly approximate to those prevailing in western countries and will demand similar treatment.

Coming to the present position of Indian labour, Miss Kelman points out the chief unsatisfactory features about it. The great majority of these appear to be in the ultimate resort traceable to the fact that labour in India is fluctuating and migratory. "As things stand at present conditions tend to disperse a proportion of agricultural workers at certain seasons and to attract them again when their labour is needed in the fields." This frequent migration to the country is no doubt of some benefit to the health of the workers especially when one thinks of the crowded and insanitary mill areas. On the other hand, there are many serious evils which flow from this lack of stability which is more marked in Bombay than at any other place on account of the simplicity of the voyage from Bombay to the areas in Konkan from which Bombay principally draws her labour-force. This want of stability is a handicap to the employer and the employed alike. The former finds it very difficult to obtain the necessary supply of continuously engaged labour for the smooth working of his concern. There is no certainty whatever of the workmen returning from their harvest operations. From the point of view of the workmen themselves the evils to be noted are still more serious. It is impossible to organize labour effectively so long as it continues to be so fluctuating in character, and this spells low wages and exploitation of the labourers by the employers. One of the reasons for the backwardness of the Trade Union movement in India is undoubtedly the instability of labour. The fact of its being migrant is also largely responsible for the lowering of moral tone of the labouring population in the urban areas. As the labourer seldom intends to stay permanently in the city, he usually does not bring the family along with him and this inevitably leads to moral degradation.

The author has naturally a good deal to say about the illiteracy of the labourer. Want of education is recognized even in India to be the greatest obstacle in the way of progress in every direction. The evil, however, is more easily recognized than remedied. The difficulties of mass education are connected with inadequate financial resources more than with anything else. However, the importance of education cannot too often be emphasized and the country must satisfy itself that at any given time everything humanly possible is being done to stamp out illiteracy. Industrialism is still sufficiently pliable in this country and the masses must be educated up to the level of controlling and moulding it, so that increased wealth-creation should go side by side with increased welfare and not the degradation of the working classes. The lack of sanitary knowledge and ideals, the helpless dependence of workers on jobbers and Sirdars, the addiction to drink and

gambling owing to lack of appreciation of better modes of expenditure, the deep fatality which characterizes the outlook on life of the average worker are a few of the grave evils to which the author calls attention. All of them are more or less remediable by education and by nothing else.

The need of providing adequate housing accommodation is another obvious consideration which the author urges in the interests of the working-classes and she comes to the conclusion that although something can be done along the lines attempted by the Development schemes in Bombay, decentralization probably holds the key to the problem of overcrowding.

The book gives a fairly exhaustive account of labour legislation in the country and although the author has little fault to find with the actual provisions of the law she rightly complains that the enforcement of it is not as satisfactory as it might be.

The author has undoubtedly made a very valuable contribution to the literature on Indian labour and every one interested in Indian industrial evolution has reason to be profoundly grateful for it.

G. B. JATHAR.

THE FOLK-LORE OF BOMBAY.

THE FOLK-LORE OF BOMBAY. BY R. E. ENTHOVEN, C. I. E. (The Clarendon Press, Oxford.) 1924. 9 × 5½. pp. 353. 14s.

PRIMITIVE beliefs and customs are always a treat to the student of human evolution who sees in them the lineaments of the most cultured philosophical systems and the highly evolved institutions of today. They also afford a valuable material for the application of the Historical Method to cultural studies in all their varieties. As such, a systematic collection of the folk-lore of Bombay comes as a much-needed incentive to workers in the sphere of ethnography.

We expected a much more erudite introduction from Mr. Enthoven who is by common consent one of the best anthropologists on this side of India, having been once appointed Census Superintendent of Bombay. But probably he is not in a mood to theorize, being intent only on presenting his facts.

However, he makes a brief reference in the introduction to Campbell and Sir Herbert Risley which has to be noticed. Campbell's conclusion is that most of the Hindu ritual is based on spirit-worship and spirit scaring. This may be true of the ritual of the low-caste and primitive elements of the population, but as a description of all Hindu ritual is positively misleading. Hindu ritual is dominated by the worship of deities and the majority of the deities are not ancestors or even remotely connected with ancestors: Varuna, Indra, Agni surely were not ancestors. It is clear that Campbell here generalized too hastily and Mr. Enthoven rightly criticizes him for attempting to attribute to one origin all the practices and rituals. One other origin of beliefs is the "tendency to worship and propitiate possible sources of good and evil" and the author has given many examples of this which are appropriate. Here in passing the au-

thor indulges in a cheap gibe at the "oceans of milk and the divine monsters that drove Macaulay to reject Oriental culture as a basis for education in India" (p. 16.) To judge of Oriental culture from the folk-lore of a people is rather a dangerous procedure and quoting Macaulay with approval today is a bit antiquated.

The one dominant reflection suggested by the study of the whole book is that the life of the average man is more full of fear and anxiety than joy and hope and when we add to this the poor physique of the average cultivator the prospect appears not a little gloomy. The one remedy for this mass of superstitions would be a good and rational primary education.

Sir Herbert Risley rightly draws attention to the fact that the vast store of materials found in India is neglected by Western writers on primitive culture. The whole field of Indian Ethnography is still untrodden and other writers would do well to follow in the wake of Mr. Enthoven in exploring this vast area of beliefs in India consisting of layer after layer of culture superimposed, like geological strata, one over the other.

Coming to the description proper, there appears to be an amount of repetition, the same matter being given in various chapters. This can be easily corrected in the next edition by a more careful arrangement. Ganapati is described as a god-ling and the worship of this deity is described in the chapters on god-lings, mothers and demons. This is rather questionable as Ganapati is one of the main deities of modern Hinduism. On page 211 it is suggested that surnames like Wagh, Popat, Padval have a totemistic significance and that these people believe that the tiger, parrot and the Padval plant were their ancestors respectively. This is not certain and it is quite possible that some of these were given as nicknames either by the king or the people on account of some incident. Similarly on page 212 a list of names derived from plants and animals is given with a clear suggestion that they are totems. There seems to be a lot of confusion here. Are we to suppose that Gulab-bai was first named so because the rose was a totem of the family? Was the name Hansaraj first given in a family regarding the goose as a totem? Surely these names have nothing to do with totems so far as we are aware.

The volume is a fairly complete collection of the primitive beliefs and practices of this Presidency. A philosophical analysis of these beliefs however remains a desideratum, and it is to be hoped that Mr. Enthoven will soon give us a treatise on comparative folk-lore.

V. N. G.

THE BED ROCK OF EDUCATION. BY G. S. ARUNDALE. (Theosophical Publishing House, Adyar, Madras). 1924. 7 × 5. pp. 109.

IT is a small book of five chapters. The title of the book is derived from the first chapter called the Bedrock of Education. The first three chapters are well written and suggestive. With more than

Twenty years, experience of Indian schools and colleges, the author has had sufficient opportunity of studying Indian thought and culture, on which he bases his philosophy of education. The chapter on "Brotherhood and Education" is refreshing and in many ways original. The last two chapters, a Fragment of Education and Jottings from an Educational Note Book, do not seem to have a direct bearing on the subject of the book under review, and should either have been eliminated or published as an appendix and not as a component part. On the whole it is a useful contribution to the educational literature of India and is likely to serve as a guide both to the parents and the teachers who seek new light on educational problems.

M. H. SYED.

CORRESPONDENCE.

OPIUM IN MALAYA.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR,—In your issue of September 25, 1924, Mr. C. F. Andrews referring to the non-use of opium by Muhammadans, seems to conclude that the Malays have been quite immune from the effects of opium. It is unfortunately not true that the Malays are able to keep off from the poison by virtue solely of their religion.

In the Straits and F. M. S. the law prevents sellers of opium from supplying Malays with the drug; but before this law was enforced, the Malays especially among the better classes, were often addicted to the habit.

The only safeguard against the insidious poison, is to keep it away from the people.—Yours, &c.,

Veritas

The University of Amoy,
Amoy, China, 11th Nov.

[This is perfectly correct and we only omitted reference to Mr. C. F. Andrews' quaint theory, because it really lay outside the main line of the controversy. But we must say that we were at the time not a little amused at this lauding of Islam. It is to the Moslems that India herself owes the introduction of opium less than a thousand years ago!—Ed.]

PUBLIC HEALTH IN U. P.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR,—With reference to your article entitled "Public Health in Rural Areas" published in your issue of Thursday, December the 4th, 1924, I am desired to bring to your notice that portions of the article in question are totally misleading and incorrect, as they would undoubtedly lead your readers to suppose that the present Ministers are not sympathetic to the cause of Hygiene in rural areas. I assure you that nothing is further from the truth. The present Government of the United Provinces in the transferred departments fully appreciate the needs of rural areas and thoroughly realizes the necessity for providing Districts with trained public health personnel to advise local bodies and to control and direct anti-epidemic measures and measures for improving rural sanitation. As the Hon'ble Minister of Local Self-Government and Public Health is a Zamindar, he is in close touch with the requirements of rural areas and understands the necessities of the rural population.

3. You are correct in stating that District Health personnel had only been introduced in three districts up to the end of the year 1923 but incorrect in stating that only half the cost of the superior officers is met by the provincial Government. The facts are that in Basti and Gorakhpur two-thirds the total cost of the schemes are met by the provincial Government, which cover the cost of the whole scheme except the pay of

the sanitary inspectors. Also Gorakhpur, which is a large district, is treated as two districts and has a double staff.

In Azamgarh, the district which was added in 1923, the whole cost is borne by Government and further extension of the scheme in 1924 to the districts of Fyzabad and Gonda has taken place. There are thus now six complete organizations in five districts. In addition, the Hon'ble Minister for Local Self-Government and Public Health has sanctioned proposals to add ten more districts to the scheme in the next financial year and if the necessary funds are voted by the Legislative Council these districts will be staffed from April, 1925.

In addition to providing districts with superior personnel the Provincial Government make large grants to all districts in which epidemics occur, for the carrying out of anti-epidemic measures and also supply several tons of permanganate of potash annually for the disinfection of wells.

3. I can assure you that it is the desire of the Hon'ble Ministers to set up these organizations as rapidly as funds will permit, in every district, and it is only on my advice that further extensions are not proposed—the reason being that the trained and qualified personnel available is nearly exhausted and the scheme cannot be extended further until this personnel is available.

For this purpose 8 candidates for the Diploma of Public Health, 8 for the License in Public Health and 40 sanitary inspectors are undergoing training in the Lucknow University and the Provincial Hygiene Institute, and Government have guaranteed posts to nine qualified Diplomates in Public Health. Owing to lack of space and material this is the largest number that can be trained at present but the Hon'ble Minister has sanctioned the building of a new commodious and well equipped Provincial Hygiene Institute, and, if the funds required are voted by the Council, the United Provinces will possess an Institute capable of providing all the highly trained Public Health personnel which these Provinces will require for many years to come.

I hope that you will publish this letter in your next issue and thus correct the wrong impression created by your article under reference.

Lucknow,
December 12.

Yours etc.
C. L. Dunn, D. P. H.
Lt.-Col., I. M. S.,

Director of Public Health, U. P.

[We gladly publish the above letter. Our information was derived solely from the reports of the Director of Public Health for the years ending 31st December 1922 and 1923. There was no 'misleading' on our part and no incorrect use of the information. For any inaccuracies it is the writers of the reports that are responsible. The Resolution of the U. P. Government on the report for 1923 is dated 14th Oct. 1924. It is surprising that the information now given us was not incorporated in that Resolution. All that apart, however, we are exceedingly happy to know that the District Health scheme is being rapidly extended.—Ed.]

BOOKS RECEIVED.

- THE SCIENCE OF PUBLIC FINANCE. By G. FINDLAY Shirras. (Macmillan.) 1924. 10 x 6. pp. 677. 21s.
- FINANCIAL DEVELOPMENT IN MODERN INDIA. By C. N. VAKIL. (D. B. Taraporewala and sons.) 1924. 8½ x 5¼. pp. 640.
- INDIA AND HER PEOPLES. By F. DEAVILLE WALKER. (United Council for Missionary Education.) 1923. 7 x 5. pp. 144.
- CREATIVE FORCES IN JAPAN. By GALEN M. FISHER. (United Council for Missionary Education.) 1923. 7 x 5. pp. 208.
- JAGADGURU. By J. C. WINSLOW. (S. P. G. House, London.) 1924. 5 x 4. pp. 63. 1s.
- BUILDERS OF PEACE. By H. M. SWANWICK. (Swarthmore Press, London.) 1924. 7 x 5. pp. 191. 2s. 6d.
- REPORT ON SOME ASPECTS OF BRITISH TRADE IN INDIA DURING THE YEAR 1923-24. (His Majesty's Stationery Office, London.) 9¼ x 6. pp. 220.

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