

# Servant of India

Editor: S. G. VAZE.

Office: KIBE WADA, BUDHWAR PETH, POONA CITY.

VOL. VIII, No. 3.

POONA, THURSDAY, MARCH 26, 1925.

INDIAN SUBSN. Rs. 6.  
FOREIGN 10s.

## CONTENTS.

	PAGE
TOPICS OF THE WEEK	85
ARTICLES :—	
Muddiman Committee Reports	87
Inebriation and Religion: By Dr. H. C. E. Zacharias	88
The Indian Cotton Industry—II. By "Social Servant"	90
A Letter from London	91
REVIEWS :—	
Wealth and Production. Prof. V. N. Goibole	92
The History of the Caliphate. N. Narasimha Murli, M. A. B. L.	93
Killimansjoro and Its People. Walter O. Fitch	94
CORRESPONDENCE	95
BOOKS RECEIVED	95

## TOPICS OF THE WEEK.

The Late Lord Curzon.

ENGLAND has undoubtedly lost one of her most brilliant Imperialist statesmen in Lord Curzon's death.

We in India are naturally reminded on this occasion of his memorable Viceroyalty. The most accurate estimate of him and his work from an Indian point of view was perhaps that made by the late Mr. Gokhale in his Congress presidential address. After comparing him with Aurangzeb, he said :

"In some respects his Lordship will always be recognised as one of the greatest Englishmen that ever came out to this country. His wonderful intellectual gifts, his brilliant powers of expression, his phenomenal energy, his boundless enthusiasm for work—these will ever be a theme of just and unstinted praise. But the gods are jealous, and amidst such lavish endowments, they withheld from him a sympathetic imagination without which no man can understand an alien people. . . . Lord Curzon's highest ideal of statesmanship is efficiency of administration. He does not believe in what Mr. Gladstone used to call the principle of liberty as a factor of human progress. He has no sympathy with popular aspirations and when he finds them among a subject nation he thinks he is rendering their country a service by trying to put them down."

THE Bengal Council has again refused salaries to Ministers. This vote

can only be interpreted by the Government as a decision on the part of the Council not to work dyarchy. Last year it appeared as if the Council's objection was to the particular Ministers appointed but not to all Ministers. This year therefore the sense of the Council had already been taken on the subject and it was ascertained to be in favour of appointing Ministers, though the question of the personnel of the Ministry was left open. For the guidance of members it was already laid down

by Government that the refusal of the salaries in toto would be understood as a vote against the working of dyarchy, while a nominal reduction in their salaries would be understood as a vote of censures against the particular Ministers appointed. In face of this the Bengal Council has voted against the grant of salaries, which therefore means nothing less than an invitation to the Government to revoke the transferred departments. While the decision of the Council is disastrous, we may be permitted to express satisfaction that the issues are now placed in a clear light. If the people do not wish to work the present reforms but prefer a reversion to unqualified autocracy, they are welcome to have it in the most naked form possible. The public of the C. P. have already repented of this abolition of transferred departments and will gladly welcome an opportunity to declare themselves in favour of dyarchy. The people of Bengal will not take long to rue what they have not achieved through their representatives, but a most sorry spectacle is presented when a man in the position of Mr. Fazlul Haq turns a complete somersault in so short a time. Where personalities weigh more with members instead of policies, the vote of the Legislature becomes only a laughing-stock of the world.

THE Swarajists have been worsted Swarajists' Tergiver-tactics.

Swarajists' Tergiver-tactics, because when after passing the Budget they proceeded to oppose the Finance Bill, the Independents refused to join them in the opposition, with the result that the Finance Bill was eventually passed just as it was presented to the Legislative Assembly. If the Swarajists were consistent in their policy of obstruction, the public would possibly feel some sympathy with them, but consistency they throw to the wind almost with ostentation. They do not always side with the Opposition; they even go into the lobby with the officials, if it suits their book at the moment to do so. The opposition of the Swarajists to the resolution to create a supreme court in India is a case in point; and the refusal of most of them to support the reasonable motion of Sir Chimanlal Setalvad asking that an inquiry should be instituted into the Meston Settlement is another. The latter demand they did not support, for they thought that if Bombay were allowed to make good her case for a revision of the settlement, other provinces would not get a remission of their contributions to the Central Government which they could otherwise claim. This inconsistency was constantly harped upon by the leading members of the Independent party. Pandit Motilal Nehru tried on the other hand to twit Independents like Babu Bipin Chandra Pal with having taken quite a right-about-turn in politics, but Mr. Pal has one thing in his favour—he avows the changes in his opinions in the frankest manner possible, while Pandit Nehru claims that he has all along been following the same course, whereas during the last six years no one could have undergone such a com-

plete metamorphosis as he. As late as 1918 he was more of a courtier than a politician; then he suddenly turned non-co-operator; stories are told as to how in one night revelation came to him, as to the efficacy of the non-co-operation cult; when Mahatma Gandhi was thrown into gaol, Panditji began insidiously cutting the ground from under the feet of the non-co-operators, and finally ranged himself definitely against the Mahatma. But the passage that Mr. Jinnah quoted in the Assembly from his presidential speech at Amritsar shows best what windings his political course constantly takes. At Amritsar after denouncing the reforms in the vilest possible manner, he concluded: "There is little reason for us to be enthusiastic about them (the reforms) but we must take them for what they are worth. We shall not lag behind others in extracting all the good there is in them." Those do not know what tergiversations the Swarajists are capable of will find it difficult to believe that it was the leader not of the Liberal but of the Swaraj party who uttered this sentiment so fatal to obstruction.

\* \* \*

#### Salt Tax.

To the Finance Bill one important amendment was moved, viz. for the reduction of the salt duty from Re. 1-4 to Re. 1-0. It was carried in the Legislative Assembly at first, thanks to the support of Independent members like Dr. Datta, Mr. Joshi and Mr. Shanmukham Chetti. If the Swarajists too had given it their support in the interest of the masses the reduction would have been finally effected, but it was manifest to all that the Swarajist vote was determined not so much by their devotion to the welfare of the poor ryots as by their desire to down the Government. The knowledge of this fact turned many members with pronounced sympathies with the masses against the amendment. The result was that, although the amendment was adopted in the Assembly, the Council of State passed the Bill in its original shape, and when the Bill came back to the Assembly, the majority voted against the reduction of the salt duty, the majority being a large one of twenty members. It is no use blaming those who, having given their vote first in favour of reduction gave it afterwards in favour of retaining the duty at Rs. 1-4. It only means that the real motive of the Swarajist party they had not realised at first sufficiently strongly. It is hard to believe that if they were convinced of the *bona fides* of the Swarajists they would not have helped to bring down the duty on such a vital necessity of life as salt by a quarter of a rupee. There is room for consolation, however, in the fact that the relief in provincial contributions, which has become possible on account of the retention of the salt tax at the old figure, is going to be devoted for the most part to subjects from which the masses receive direct benefit, i. e., transferred subjects. For what the champions of the masses desire is (as was very courageously pointed out by Mr. Joshi) not so much relief from taxation, as the application of the proceeds of the taxes falling upon the masses to their immediate interests. That having been secured the reduction of the salt duty is not after all such a vital issue as it would otherwise have become.

\* \* \*

IT is but natural that the question of providing some military training for young men in schools and colleges, so as to prepare them better for the duty of citizenship, should be receiving more and more attention from our legislative councils and universities. Last week in the C. P. Council Dr. Moonje moved a resolution urging the appointment of a committee of that Council to frame proposals for facilitating the

establishment of shooting clubs, particularly in connection with high schools and colleges. What is exceedingly significant is that it was strongly supported by Mr. Chitnavis, ex-Minister. It is also noteworthy that Sir M. V. Joshi, though he opposed it on behalf of Government, requested the mover not to press the resolution till the next session in July, "by which time the local Government will be in a position to chalk out its definite policy." The resolution was carried without a division. About the same time the Madras University considered two propositions relating to the University Training Corps. One of them asked for steps being taken to form battalions in the mofussil colleges and was passed by a large majority, only the European members opposing it. The other and more important one recommended compulsory military training. It was, however, amended in a manner which deprived it of its soul, i. e., compulsion was dropped. Nevertheless, the resolution lays down that everyone who cares for it should be admitted into the Training Corps. We are not surprised at the Madras University rejecting compulsion by a larger majority than the Bombay University. But it is certain that in every respect Madras students will benefit much more by military training than their Bombay brethren. Mr. Satyapurti may be trusted to bring forward the proposal another time and we hope it will have better luck then.

\* \* \*

THE Secretary of State for the Indian Representation on Nairobi Municipal Colony has now advised his approval of the recommendation made by the late Sir Robert Coryndon as to the composition of the Municipal Council of Nairobi. The recommendation was that the Corporation should consist of 12 members altogether, 5 of them to be Europeans elected by the European community, 4 to be Indians chosen by the Indian community and nominated by the Governor, one to be a Goan elected by the Goan community, and the other two to be the Senior Commissioner of Nairobi and an European chosen by the other 11 members and appointed by the Governor. This was substantially the recommendation of the Municipal Commission of Inquiry also, and it was a unanimous recommendation of the whole Commission concurred in by the Indian part thereof. What is more, Indians as a community have accepted by way of compromise the position assigned to them in the municipal representation and as early as April 7 of last year communicated this decision to the Chairman of the Commission. Which means that it was not at last Christmas that the Indian community of Kenya first desired to reverse the policy of non-co-operation, but only two months and a half after it was adopted! It will be noticed that while the European and Goan communities are to have an elective representation, Indians prefer to have appointive seats, the preference being apparently dictated by their opposition to communal election. It is strange to see how this compromise of election disguised as nomination satisfies all parties concerned! The label of nomination salves the conscience of the Indians, while the Europeans agree to the compromise only because the Indian community is not to have election! The Europeans who number  $\frac{2}{3}$  of the Indians and whose contribution in rates is much less than that of the Indians, will thus have seven representatives, while the Indians will have only four—and these again come in by what the Europeans regard as the back door of nomination. No wonder that the Europeans have agreed to the compromise, though surprise will be widely felt in India, particularly after the gesture they made in January of last year that the Indians have accepted it even temporarily.

## MUDDIMAN COMMITTEE REPORTS.

THE first fundamental difference between those who wrote the majority report and those who wrote the minority report of the Muddiman Committee arose regarding the understanding of the scope of their recommendations. The difference is due to the illogical character of the terms of reference, which made the enquiry wide enough to include all "the difficulties arising from, or defects inherent in, the working of the Government of India Act and the Rules thereunder in regard to the Central Government and the Governments of Governors' provinces," but restricted the remedies that could be proposed to such as were "consistent with the structure, policy and purpose of the Act, (a) by action taken under the Act and the Rules, or (b) by such amendments as appear necessary to rectify any administrative imperfections." The majority have interpreted the restrictive clause so narrowly as to refuse consideration to proposals involving the elimination of dyarchy or the introduction of responsibility in the Central Government, though such proposals may have been based on the experience of dyarchical administration. The majority have come to the conclusion that dyarchy has not failed; but if they had come to the opposite conclusion that it had miserably failed, even then, according to their interpretation of the restrictive clause, they could not have expressed the opinion that dyarchy should be abandoned. The minority, on the other hand, have held that "if the enquiry shows that such remedies will not lead to any substantial advance, the committee are not precluded from indicating their views to that effect." The majority have not troubled themselves about a "substantial advance." They have confined themselves to the oiling of the dyarchical machine. The minority, on the other hand, have borne in mind the history of the demand for further constitutional advance. They have drawn prominent attention to it by devoting a separate chapter to it in the beginning of their report. It was this demand for further advance that led to the appointment of the Muddiman Committee. They have not contented themselves with merely suggesting such minor improvements as are strictly covered by the terms of reference, but have gone further and given their opinion that they do not amount to much, that dyarchy has been given an honest trial but owing to its inherent defects it has failed, that dyarchy itself should be done away with for harmonious administration and that the facts brought to their notice constitute a prima facie case for the appointment of a Royal Commission to go thoroughly into every aspect of the case and propose the necessary legislation in Parliament. Apart from the history lying behind the appointment of this Committee, there would be no point in making a wide enquiry if the remedy was to be so restricted, and no non-official member would have agreed to waste his time on so futile a business as the majority make it out to be. A purely departmental enquiry would have quite sufficed in that case. The Labour Government at any rate clearly meant this Committee to be a preliminary to

a Royal Commission. The interpretation put by the majority is thus quite unwarranted.

The next fundamental difference is in the estimate of the working of dyarchy. The conclusion of the majority is: "While the period during which the present constitution has been in force has been too short to enable a well-founded opinion as to its success to be formed, the evidence before us is far from convincing us that it has failed." The minority, on the other hand, are emphatically of opinion that dyarchy has had a fair and long enough trial, in fact that it was tried under exceptionally favourable conditions in the first three years, that it has failed and is "incapable of yielding better results in the future." They point to the break-down of the system in Bengal and the Central Provinces, owing to the majority of the members of the Councils being opposed to dyarchy, and to the tension prevailing in other legislatures and urge the overhauling of the constitution. The majority are unperturbed by these conditions and seem to think that everything will set itself right in course of time. In other words, what inherent defects the minority say must be cured the majority say should be endured.

The majority and the minority have both referred to the evidence of those who have had first hand knowledge of dyarchy and of these naturally enough peculiar importance attaches to the views of Ministers and ex-Ministers. It is interesting that the trump card of the majority is Mr. Fazlul-Huq, who was Minister only technically, whom the council refused confidence and who, if he had been true to his views, would not have sought election to the council. According to the majority report itself his views are: "that representative institutions have been thrust upon India, although, as known in the West, they are utterly unsuitable to Indian conditions. Oriental ideas of kingship are fundamentally different from those that prevail in the West; political conditions in India debar the possibility of any harmonious working of representative institutions; and the political atmosphere arising from the incessant communal strifes and other causes, makes the growth of self-governing institutions an impossibility." However sincerely Mr. Haq might be holding these views, the majority surely know that they are altogether opposed to the spirit of the reforms and of the Government of India Act. They were bound to hear him, being an ex-Minister, though only technically. But no more importance is to be attached to his views on responsible government than, let us say, to those of His Exalted Highness outside his territories. The majority refer in this connection to the opinion of the Madras Ministers in a curious manner. The Ministers have asked for the abolition of dyarchy and the substitution therefor of provincial autonomy. But the majority say to them, "No. You have been able to do some constructive work under dyarchy and so you shall continue to have it." It is like refusing medicine to a patient because he has stood his illness somewhat well. But the success of the Madras Ministry was really due to dyarchy being eliminated in prac-

tice by Lord Willingdon. That was also the case in the U. P. in the early days of the first Council. It is absurd to attribute that success to dyarchy.

A notable chapter in the minority report is chapter V, dealing with the work of the Legislatures. It is an effective reply to the opponents of Indian political aspirations. It draws attention to the fact that "several of the local Governments are unanimous in their acknowledgement of the sense of responsibility which actuated the Legislatures during a period of admittedly severe financial stringency in dealing with measures of finance and taxation." Regarding the alleged "unwillingness of the Legislatures to give full support to the Executive in the maintenance of law and order," it draws attention to the opinions of the Madras and Punjab Governments which testify to the contrary. It justifies a critical attitude on the part of the Councils and points out, with the support of several ex-Ministers, that if law and order were made a transferred subject, a larger measure of support to the Executive would be forthcoming from the Councils and the Ministers would take bolder action than the Executive Councillors now do. Then attention is drawn to the fact that the condition of the depressed classes differs in different provinces—that in Benares and Ajodhya, for instance, they are allowed to enter the holiest temples like all others, and that in Bengal they are generally admitted into college hostels—but that everywhere they have made more progress in every direction under Ministers than at any time before. This leads the authors of the report "to believe firmly that the problem of the depressed classes can be effectively solved only under a system of responsible government." Another subject of importance dealt with in this chapter is the absence of the growth of parties based on political principles. Quoting Sir John Maynard's evidence, they point out that in the Punjab, where perhaps there is more communal feeling than anywhere else, parties are beginning to be formed on "wholesome and natural lines" into urban and rural interests. Then they refer to the secessions from the old Non-Brahman party in Madras and the formation of the United Nationalist party in which have joined old Ministerialists, Independents and Swarajists. Mention is also made in this connection of the "insuperable difficulty," pointed out by ex-Ministers as experienced by them, in consolidating their positions on account of the division of subjects into transferred and reserved. The minority report has not only the unanimous support of Indian opinion behind it but is a lucid, able and convincing document of which we have every reason to be proud.

### INEBRIATION AND RELIGION.

PERHAPS the greatest surprise the general reader of Prof. Lewin's "Phantastica"\* will experience is by having it borne in upon him by even a casual perusal of this fascinating book, how closely the two apparently so disparate subjects—Inebriation and

Religion—seem to be related. Hardly a single inebriant is described, without some reference or other being made to sacramental rites, mythological explanations or religious customs.

Tobacco, we read on p. 308, was in Mexico sacred to a goddess; in Peru the Coca shrub itself was deified and turned into an emblem of royalty, the queen styling herself *Mama Coca* after this wonderful plant (p. 68). In the home of the strange cactus, botanically now known as *Anhalonium Lewinii*, the plant was considered the vegetable incarnation of a God (p. 90); whilst in Samoa &c., the areas cultivated for the Kawa plant were divided into three parts: one being altogether *tabu*, i. e. set aside for the use of evil spirits; a second dedicated to the spirits presiding over sleep; a third only for human use. (p. 226)

As for religious rites, the use of inebriants in connection with the initiatory ceremonies at the age of puberty is by no means infrequent. In South America some Indian tribes use for this purpose an infusion of tobacco leaves, which is drunk by the youths in question; others the juice of a night-shade, *Datura arborea*. Not of course that such religious use is restricted to puberty rites. On the contrary, its most frequent use is in connection with an endeavour to "see visions and to dream dreams." The Shamans of lamaistic Siberia for this purpose swallow portions of the toadstool (*Agaricus muscarius*) or drink the urine of a person who has eaten some, and then under the influence of this poison have hallucinations, seeing absent persons, ghosts, &c., to whom they put the questions asked by the devotees who have come to consult them.

To the scopolamine-containing nightshades and to the effect of that alkaloid on the brain Prof. Lewin ascribes that extraordinary phenomenon of the Middle Ages, the firm belief in and circumstantial evidence for witchcraft. That a mere catchphrase like "superstition" explains nothing, must have been obvious to most students of the period: a toxicologist, recognizing the hallucinations as typical of Solanacean poisoning, can put his finger straight on the spot and explain how, after drinking some brew of a witches' caldron, the victims would think of themselves as in the devil's company, riding on broomsticks and goats, indulging on mountain tops in orgiastic dancing, &c. It is these seemingly so real and always so terrifying hallucinations provoked by atropine and scopolamine which not so many centuries ago in Europe made hundreds and thousands of persons confess, and even to accuse themselves of, the most repulsive acts and desires, which inevitably led them through all the tortures of the judicial system of the day to ultimate death at the stake. Our Indian *datura* (the white thornapple) belongs to this very class of alkaloid producing plants, known in medieval Europe as "sorcerer's" or "devil's herb." The inhalation of the smoke of parts of this plant burnt on a brazier, creates all the phantasmagorias and illusions which form the main body of the demonology of most ages. One of the effects of the poison is to blot out consciousness and will: so that felons have

\*Reviewed in our issue of February 26th.

often used it, to rob their victims. The rape of women put in such a state is likewise a not infrequent occurrence: and if the stupefaction induced was not quite complete in such cases, the subsequent conviction of having been violated by an evil spirit is only too easy. How much these datura poisons are used in Tantric rites, is a subject well worth the study of a specialist.

In India, however, it is mostly Indian Hemp (*Cannabis Indica*) which is religiously used; and its subjective effects not being of the invariably terrifying and undisputedly noxious type that goes with the administration of a nightshade poison, its use has been here of a more general nature for all the purposes of what may be called *yoga*. The visions, trances and cataleptic states into which Cannabists enter, are commonplaces of Indian experience. The *yogin* under the influence of *ganja*, &c., believes he understands the most abstruse and confused problems; he transcends space and time; he converses with spirits and gods; eternity opens to him and he enters *samadhi*. How much Cannabism (the addiction to Indian Hemp) in the Indian mind is connected with matters religious, is stressed (or should I say, a little overstressed?) by Dr. A. Powell, one time police surgeon at Bombay, who affirms (*Trans. Soc. Trop. Med.*, 18.260) that "by the public in India addiction to hemp is looked upon as a degrading vice, much as alcoholic intoxication is regarded in England: yet the people universally condone the habit among the holy vagabonds—*Faqirs*, *Sadhus*, *Bairagis*. When one of the laity, suffering from hemp intoxication or insanity, was admitted to my wards, the excuse offered by his relatives often was: 'He is probably about to get religion,' and when discharged he often did get it, in order to be able to indulge in hemp without limit or social ostracism."

The Arabic name of this inebriant, *hashish*, is responsible for the English name ("Assassins") by which the adherents of the Aga Khan's sect are commonly known in Europe. Hashish also is the inebriant used, according to Dr. Lewin (*l. c.* p. 105), by the Senussi order, which by him is said to rely largely on the ecstasis induced by cannabism for its deeds of daring and of endurance. Dr. Powell (*l. c.*) similarly says that "the fighting stage", which is only reached by 5% of alcohol addicts, is reached by 50% of hemp addicts, many of whom "deliberately desire to reach it—to raise Dutch courage to the stabbing point, to murder, or to run amok. For unlike alcohol, hemp rarely causes muscular inco-ordination and moreover the hemp maniac becomes insensible to pain, he may bruise or cut himself without paying the slightest heed to his injuries": a phenomenon, by the way, typical of profound religious exaltation, whether drug induced or not. Further in Africa, in the Congo, Prof. Lewin (*l. c.*, p. 107) reports another religious cultus, the "Riamba", which very extensively bases itself on the use of Indian Hemp. This cultus is all the more remarkable as it occurs amongst purely Bantu people and is of quite recent introduction, intended to create a new sort of religion altogether and to supersede the

traditional fetishism of older deities.

But undoubtedly the most astonishing and certainly the least repulsive brain effects are caused by the alkaloid "mescaline" of *Anhalonium Lewinii*, the Mexican cactus made famous by Prof. Lewin. The administration of mescaline subjectively transmutes the most common things into cosmic profundities. The world of common day is left behind and a new world of unutterably beautiful aesthetic sensations of colour and sound is entered into. A kaleidoscopic play of arabesques, geometrical patterns, crystals, gems, landscapes, &c., goes on before the inner eye; the normal thinking of consciousness being in no way affected thereby. A German scientific experimenter, who administered a dose of mescaline to himself, most graphically described his wonderful aesthetic sensations and afterwards said, artists and craftsmen ought to have seen this, to get inspirations for their work. But in addition there came to him increasingly, as he lay under the influence of the drug, the conviction that the innermost essence and core of all being and becoming was on the point of being unveiled to him. Cosmic systems unrolled themselves before him; to use an Indian term, he beheld the *lila* of the Universe. Rhythm was the innermost metaphysical expression of all. Just one more veil, the thinnest of all gossamers, to lift and then he would be face to face with the ultimate; just one effort of comprehension more, one tiny little effort. . . . But the effort, all efforts, failed; became utterly impossible; and the soul, pitched to the limit of its capacity, burst into nothingness, and fell back once more into its stupid aching body. The effect of mescaline was over. (*l. c.* pp. 94-99.) Not as if, subjectively, the result was always so disappointing. Fr. Poulain in his celebrated *Graces d' Oraison* (ch. 8.) narrates how Dr. Holmes (not experimenting with mescaline, though) actually reached the stage where the last veil was torn aside and the whole riddle of the Universe had become solved, contained in the one great formula, which then flashed upon him. Become God, he henceforth held the master key to all things securely in the mental grasp of his sublimated *Ego*. . . . Alas, for the discrepancy between the subjective and objective! Dr. Holmes, devoted scientist as he was, was able at the time to force himself to write down with trembling fingers the master formula: but when he awoke next morning, what did he find that he had written? "A smell of turpentine pervades all." . . .

There remains for notice Alcohol. Ancient Greece has made famous the wine-god, Dionysus or Bacchus, and spread his worship throughout the ancient world. But two different streams seem to have mingled in that cult: the original, typically Hellenic, cult of cheerfulness and benignity; and the Phrygian orgastic cult of fecundity and priapism, of which the Bacchanals of Rome, the "theia mania" of the Maenads and Corybants, are such well known manifestations—not to speak of the milder frenzy of poetry (the *dithyrambs*), born of the Dionysian Festivals. Is it permissible to suggest that these two cults are the outcome of the respective practice and non-practice of an admixture of *datura* seeds with the

wine? The practice itself is well-known to us: Lewin (I. c., p. 133) also is aware of it and records the soaking of *datura* seeds in toddy (Madras) and the impregnation of "country liquor" with the smoke given off by roasting *datura* seeds (Bombay), in order to give the beverage sufficient "Kick". How much the drinking of wine has influenced Persian poetry and religious philosophy is too well known, to need more than mere mention. But the connection of alcoholic beverages with religion is not restricted to the Mediterranean and adjoining countries. In the form of libations alcoholic liquor in some form or other is sacrificed to the gods and the spirits of the departed practically throughout the inhabited world. The pouring out of drink offerings at every sacrifice is told by Rattray of the Ashantis in the classic recently published by him on the subject: but the rites described there are really typical of the whole of Africa; and the "wakes" of Ireland find their counterpart in the funeral feasts of all African races; whilst the Algorobo-beer of South America and the Pulque-wine of Mexico provide the inhabitants of that continent with matter for the same socio-religious customs.

Quite contrary to the above, we find in Israel, a people prone to alcoholic excess in secular life, a strict injunction of the Mosaic code (Lev. 10, 9), ruling alcoholic intoxication altogether out of the religion of Jahveh. It is from this precept, forbidding officiating priests to drink any wine, that springs also the idea underlying the "Nazarite" vow, viz. that it is meritorious by way of ascetic penance for persons to abstain totally from wine for longer or shorter periods: an idea generalized in the 3rd cent. after Christ by the Manichees, who, obliterating the distinction between precept and counsel, wished to make the most rigorous asceticism incumbent on all people without distinction, forbidding all their faithful to abstain, under pain of mortal sin, not only from wine, but also from meat, milk, eggs—and marriage! This "Manichean heresy," as it is called, had many adherents throughout those parts of Asia, not falling within the Roman Empire, and there is no doubt that it is to this Manichean teaching that Mahomed was indebted for the idea of placing a taboo on all fermented liquor in Islam. Orthodox Christianity has never succumbed to this facile method of coping with intemperance; on the contrary, the use of—however minute—quantities of wine in the central sacrament of Christianity, the Mass, *eo ipso* proclaims the Christian idea, that there is nothing inherently evil in wine but that only use and abuse can make it so. Puritanism on the other hand has definitely gone back to the Manichean conception, which under this aegis in Anglo-Saxon countries has since the Reformation often and again become dominant, most recently and spectacularly perhaps, when the notorious "Volstead Act" was added to the Statute Law of the United States of America.

We seem to have covered a long way in religious thought, from "primitive" Medicine-man to Pussyfoot Johnson, and surely must agree with Dean

Inge (Encycl. Rel. and Eth. V, 157) that "among human beings in every stage of culture there is a natural tendency to seek some means of exalting the consciousness above the ordinary level of daily experience. The satisfaction sought may be sensuous or intellectual, but generally is associated with religion." The question now naturally arises, what then is the objective value, if any, of these varying practices of inebriation, the subjective effects of which I have tried to describe above, undertaken as they all are ostensibly out of religious motives? But this most pertinent problem is bound up with that of the physiology of inebriation, and it is to this that I would next direct my readers' attention.

H. C. E. ZACHARIAS.

## THE INDIAN COTTON INDUSTRY—II EFFICIENCY.

THAT the cotton mills in India are backward in efficiency cannot be denied. Of course, all mills cannot be called equally inefficient, as all mills cannot be said to be conducted with disregard for economy. On the whole, however, it can be safely said that the mill industry in this country lacks efficiency and is much behind the advanced countries of the world. The four M's of the industry, viz., men, material, machinery and methods, do not receive as much attention as they ought to. In season and out of season we hear about the inefficiency of men, that is, ordinary workmen. Undoubtedly they are so, but they are not so inefficient by themselves as they are represented to be by their employers. Mr. Rajani Kanta Das has proved that the Indian workmen compare favourably with German and Japanese workmen of the same type. Comparison of production per man in one country with that in another can never be reliable unless the other factors—the remaining three M's—are taken into consideration. Howsoever efficient a workman may be, he cannot be expected to turn out the maximum of production with bad machinery, bad material, bad methods and bad conditions of work. Moreover, efficiency is not a natural product. It is a plant for the growth of which constant care and attention are required. It is not a thing which a nation can have for nothing. Can the employers in this country claim that they have done their best to increase the efficiency of their workers? I readily admit that there are certain things which employers alone cannot do and for which the co-operation of the State and the community in general is essential. But even the things which are within the power of the employers have not been done for raising the efficiency of the workmen. It is taken for granted that an ordinary mill-hand does not require any training, and no concerted measures have been taken to provide facilities for such training. Many of the jobbers and head-jobbers are given their posts simply because they happen to wield influence by hook or crook over a certain number of men. Nor are heads of departments necessarily trained men. Instances are known of their having taken lessons from assistants and even head-jobbers. The problem of industrial fatigue has not received any

attention in this country, and the fact that conditions obtaining in most of the cotton mills do not favour the maximum effort for production is borne out by the Report on Humidification and Ventilation by Mr. T. Maloney, then advisor on Humidification to the Government of India and now Secretary to the Bombay Mill Owners' Association. The extremely unsatisfactory housing conditions must also no doubt be reacting unfavourably on the workers' efficiency. The poor helpless worker cannot do anything himself to increase his efficiency. He is just like raw material and needs to be turned out into a finished product by the combined efforts of the employers, the state and the advanced sections of the community.

As regards material, the Indian mill-owners are far from being as careful as they ought to be. They are not so particular about the quality of the cotton they use as the Japanese mill-owners are. In addition to wild speculation in cotton, rumours about "hedging" and "cornering" are heard now and then. The backwardness of Indian mill industry so far as machinery is concerned can be proved by the fact that there are some mills which use machinery thirty or forty years old. Naturally the production is not satisfactory in these mills, and not only do the companies concerned make less profits, or incur more loss according to the condition of trade, but the piece-workers in those mills have also to be satisfied with much less wages. If the machines are not of an up-to-date pattern and are too old to yield the maximum output, it is both useless and unjust to blame the workmen. The methods followed are also out of date. Scientific management is nearly unknown. Little attention is paid to a better adjustment of the worker to his job. Several factories in England and America have opened psychological departments, but I wonder if any employer in this country has given any thought to this branch of management. The methods are on the whole orthodox or antiquated, unenlightened and wasteful. Some of the mills have fallen into the hands of mere adventurers, or short-sighted money-grabbing men from whom it is impossible to expect enlightened methods. There are others who are educated and capable of taking long views, but some of them have too many irons in the fire while others are given to speculation either on the cotton exchange and the stock exchange or on the race course. Generally the managers and the officers, who are as a rule industrial bureaucrats, have their own way and rarely look beyond their narrow grooves. Men of imagination and bold initiative are needed to reorganise the industry. At present the conditions of employment are uncertain to a degree. Practically there is no security or stability of employment. Any man can be fired at any moment and the grounds of dismissal may be quite frivolous or flimsy. Except in a few mills the power of firing lies in the hands of departmental officers or their assistants or even the head-jobbers and invariably the order is confirmed by the higher officials. Such absence of security of employment leads to the absence of steady, whole-hearted work

on the part of the employees. Such conditions also give rise to a good deal of jobbery.

( To be continued. )

SOCIAL SERVANT.

### A LETTER FROM LONDON.

LONDON, March 5th, 1925.

THE work of the India Society for the encouragement of interest in Eastern Art, particularly that of India and its influence upon surrounding countries, is receiving wider recognition. Shortly after his advent to office, the Earl of Birkenhead received its Committee and offered a few sensible remarks on the subject for which the Society stands. The annual meeting will be held in a few days' time, and the Hon. Secretary, Mr. Richter, who is full of enthusiasm, tells me that an interesting programme of work is being prepared before the summer recess. For example, there will be a lecture on April 21st by M. Silvain Lévi, the celebrated French scholar, who is almost as well-known in Calcutta and Santiniketan as in Paris, his subject being the important one of "The Art of Nepal." The Earl of Ronaldshay has consented to preside. In May, Sir Wolseley Haig will speak on the antiquities of Hyderabad, and Mrs. Ethel Rosenthal will illustrate the lecturer's remarks with her slides. Both of these functions should attract a large audience.

Mr. L. M. S. Amery, the Secretary of State for the Colonies, besides having a first-class working knowledge of them, is known to have a very keen interest in the Colonies and Dominions, whether one agrees or not with his opinions on the correct methods of their administration or of inter-Imperial relations. But it is still uncertain how far that august person, the Secretary of State for India, is really absorbed in the problems under his charge. We are often told that the Secretary of State, when new to the India Office, holds his peace for some time until he has to some extent mastered the intricacies of Indian administration. Whether that is the reason for Lord Birkenhead's profound silence is not known. What is known is that not long since he entered upon an excursion into the domain of foreign affairs, which is in the especial charge of Mr. Austen Chamberlain; that he later entered upon a further excursion into the domain of housing, which is the especial charge of Mr. Neville Chamberlain; that quite recently he acted as chairman of the special sub-committee of the Cabinet on the subject of the political levy, made by trades unions under the statutory powers vested in them; and that he has this week been greatly concerned in telling citizens how they should vote in the London County Council elections which are being fought to-day. But various people tell me that it is extraordinarily difficult to obtain an interview for the purpose of discussing urgent affairs relating to India. One of the disadvantages of having one of the ablest members of the Cabinet at the India Office is that his very versatility may tempt the Cabinet to employ his services in matters not in the least affecting India, whilst his own com-

suming energy may lead him into political divagations wholly unconnected with the subjects under his special control. If Lord Birkenhead is awaiting the arrival of Lord Reading in order to make up his mind upon the basic principles of Indian administration, it would seem that he is counting upon the prospect of his party's being in power sufficiently long to enable him to find leisure to attend to Indian affairs after the Cabinet has had the advantage of his advice and special assistance in most of the other departments of State. Which may be an excellent thing for this country, though the departmental Ministers concerned may hold a different view, but which will not be satisfactory to India. It is all to the good that Lord Reading is at last able to come home in order to confer with the Cabinet. It should help things on and give some diehards a sense of realities. Does it mean another year of office for the Viceroy?

Mr. Lansbury has been putting some questions about Indians in various parts of Africa, which Mr. Amery has been answering. One of these was with regard to the language requirements under the Tanganyika Trades Licensing Ordinance, which excludes the use of Gujarati, whilst admitting English and French in Mandated territory, though the majority of the traders are Indians, who employ Gujarati in keeping their books of account. Mr. Amery told all the old story over again, but added that the new Governor of Tanganyika has been asked to go into the matter once more, in the light of the representations of the Government of India, and report to the Colonial Office. So the matter is being reopened and reinvestigated. One does not know whether the Governor's report will be received before the Mandate Commission sits again, and the reference of the matter to the League of Nations, authorised by the Assembly be made unnecessary. But Mr. Amery's reply to Mr. Lansbury, who wanted to know whether His Majesty's Government had pressed the Union Government to set up a non-party conference, with Imperial and Indian representatives, was deeply disappointing to those who have been looking to the Colonial Office to respond to the pressure of the Government of India in the sense of Mr. Lansbury's question. Mr. Amery stated that His Majesty's Government had made no such representations to the Union Government, and that, for his part, he did not think that anything useful could come out of the suggestion, since all parties knew pretty well each other's point of view. They may, but that need not prevent a round-table conference, at which an attempt might be made to accommodate these various points of view, as is done, for instance, at the League of Nations, or the Ambassadors' Conference. That the "Cape Times" does not regard the proposed conference as useless is clear from the following quotation from that paper, after welcoming the suggestion which has been made in its columns more than once: "If a conference could be held at which India were anxious to help us out of our difficulties, while we were willing to show consideration of her national pride, means might be found of

at once removing our trouble and satisfying Indian honour." Are we to attribute Mr. Amery's remarks to characteristic Colonial Office indifference to Indian sentiment, or has he got a private hint from the Governor-General of South Africa that the Hertzog Government looks adversely upon the Government of India's proposals for a conference? Meanwhile, I hear that another Bill, this time a private one, has been gazetted for the closer restriction of India trading rights.

## REVIEWS.

### WEALTH AND PRODUCTION.

**THE WEALTH OF INDIA.** BY P. A. WADIA and G. N. JOSHI (Macmillan & Co., Ltd. London.) 1925. 8½ × 5½. pp. 438. 21 s.

THE Volume before us may be said to deal with the 'Production' division of Indian Economics, and as such it is a complete and thoroughly systematic exposition of Indian production. Dealing with population as the most important factor of production, the authors confute in the strongest terms the general belief that India is over-populated. The food is there in abundance but the people have no money to buy it and the remedy may lie "not in reducing numbers but in the extension of food-resources, the development of industries and in stopping the continuous drain of wealth." This is quite true; but till such time as these remedies are applied effectively, the over-population exists and nothing is gained by denying the fact. With regard to age-composition the mortality of persons in the age-group 15-40 is much greater than in England and other western countries. This is a matter of grave concern as it leads to a tremendous waste of economic power and the causes according to the authors are "bad nourishment and undeveloped constitution." As one remedy for this, they suggest birth-control as tending to improve the health of the mother and the children. As against eugenists the authors believe that the poor physique of the Indian is due not to heredity but to environment; and when "better food, better air, care for the elimination of disease and for securing greater liberty, greater justice and more equal opportunity" are secured the poor physique will disappear.

The income per head in British India is estimated to be Rs. 44 at the prices ruling in 1913-14 or Rs. 75 at to-day's prices. This agrees exactly with the estimate of Mr. Khambatta in "Wealth and Taxable Capacity in India." No large savings are possible and industrial expansion can proceed only with the aid of foreign capital. In this connection the authors contrast the slow progress of India with the phenomenal progress of Germany and attribute the difference to the absence in India of a national government directing national resources for indigenous industrial development.

The intimate correlation between economic and social institutions is fully recognized by a careful study of the caste-system, the joint family, the laws



of property and their effect upon economic life. In spite of the defects of these institutions the authors believe that India's "social heritage made life not only tolerable but contained within it the seeds of larger potentialities." What is required is not an ape-like imitation of the economic and social life of the West but careful weaving of the new threads into the old web of Indian life. The most important item of this social heritage is the subordination of economic activities to the larger interests of humanity. Pages 182-186 are a most eloquent plea for a social reconstruction that is spiritual and we would leave the reader to read it in the original.

A very full treatment is accorded to Agriculture, the industry par excellence in India. In wheat production India is the third greatest country in the world. In Cotton-production India stands second, next to U. S. A. The yield per acre of sugar in India is  $\frac{1}{3}$  that of Cuba and  $\frac{1}{4}$  that of Hawaii, because in the matter of intensive cultivation, India lags far behind other countries. The statistics of production and export show that the whole of the increased production of rice and wheat during 1892-1916 was exported, showing that home-consumption is a bare minimum incapable of being further reduced. In the opinion of the authors the exports are not a true surplus, but the result of an economic policy imposed upon her from without. We quite agree with this presentation and are unable to consider a large export of food-grains as a sign of prosperity.

The low agricultural production is regarded by many as the consequence of an excessive fragmentation of holdings, and a good deal of space is occupied by the discussion of the pros and cons of this question. The true cause is the loss of equilibrium in the economic organisation. Owing to cheap imports the local crafts and arts have declined and all the craftsmen are thrown on the soil. Added to this is the lack of equipment on the part of the farmer. He has very little capital, practically no manure and very inefficient plough-cattle. The existing holdings are uneconomic not in the sense that they are too small but that they are too large. Dr. Mann puts the size of an economic holding at 20 acres. But there are very few farmers who have got enough capital to cultivate such a farm. And if those who cannot are dispossessed they will swell the ranks of the unemployed. The true remedy is, as Ranade pointed out, industrial development which will not only absorb the surplus population on the land but will add to the national wealth in new forms.

Next to the question of holdings comes that of agricultural indebtedness. The authors believe, in the company of Dutt, Digby and Loveday, that the land-tax is heavy and is taken from "what is barely necessary for the upkeep of the peasantry." We strongly dissent from this statement and would even go so far as to say that in good years the land-tax ought to be hardly perceptible as a burden on the soil. In any case indebtedness due to the paying of the land-tax can only occur in famine years. Take the following typical figures from some villages in the Kolaba district within our knowledge. The total yield of paddy for 2 acres was worth Rs. 120; the total cost of cultivation Rs. 52; the surplus remaining with the occupant Rs. 58. Allowing Rs. 8 for depreciation and repairs, a balance of Rs. 60 is left. Against this the landtax burden is Rs. 12 and works out at 20 p c. Now to say that Rayat has to borrow these 21 Rs or to say that he pays it at the cost of depriving himself of the barest necessities is paradoxical. The cause of indebtedness must be sought elsewhere.

Among remedies for this indebtedness, great hopes were entertained from the Co-operative movement. But it has been found that the capital supplied by primary Co-operative Societies was too small

for meeting the total indebtedness which is colossal. "The total share capital of all Co-operative Credit Societies was Rs. 3,50 lacs,—and the total loans issued to cultivators and other Societies amounted to Rs. 15 crores." At this rate it would take centuries to wipe out the whole debt of the agriculturists which at the lowest computation is 375 crores. The authors admit, however, that the movement points to the real remedy, namely, a Central Agricultural Bank with a branch in every Taluk with which the existing Societies would be correlated.

Now about industrial development. The oft-told history of the disappearance of the cotton and silk industries and the consequent ruralisation of the country form naturally the inevitable beginning. It was the war that revealed the wonderful industrial possibilities of India by the artificial protection given during its continuation. Now we are all agreed about the need for some form of protection and even the Government have formally recognized the fiscal autonomy of India. The chapter on factory labour is full of practical suggestions and is permeated by a moral sense, appealing to love and duty as antidotes of commercialism. "If, however, the capitalist is not prepared nor enlightened enough to seize the opportunity, this country will have to face the same dreary round of an industrialism with its slums, its contrasts, its enormous wastage of national potentialities as the Western countries have gone through. Will this spirit of commercialism be allowed to wipe off in them the racial memories of Dharma, which gave a unity of purpose to the different classes and brightened up their work by a sense of Duty?" Wise words these; and if we don't harken to them we may probably repent of having ever adopted modern industrialism.

We thoroughly agree with the authors when they say, "of business enterprise adapted to large-scale production India possesses very little." Hundreds of managers must be trained to gain experience even though errors and failures may occur in the beginning. Some of these might assist in starting cottage industries which in India have a bright future. Even now the proportion of hand-made goods to mill-made goods in the cloth-line is 3:7. In the matter of silk-cloth there is unlimited possibility for cottage industries.

The purpose of the writers is to enunciate clearly a definite economic policy for this country and to realize a compelling sense of spiritual values in order to promote corporate interests, and bring about a commonwealth of nations based on peace and goodwill. We are sure that this purpose has been fully carried out. The impartiality of the authors' judgment in every chapter is unmistakable. It is rarely that we come across a volume which, being full of facts and details, is at the same time, in its appeal to underlying principles, highly philosophical as well as suffused with true emotion.

V. N. GODBOLE

### THE HISTORY OF THE CALIPHATE.

THE CALIPHATE. By T. W. Arnold. (Clarendon Press, Oxford.) 1924. 9 x 6. pp. 223. 10s. 6d.

THIS admirable book will be found invaluable not only by serious students but by every one who is interested in the history of a remarkable institution and its significance.

The history of the Caliphate begins when Abu Bakr succeeded the Prophet as his Khilafa, i. e., Vicegerent, in A. D. 632, and Abu Bakr was followed by Umar, Uthman and Ali, who were all companions of the Prophet. According to strict theory, the Moslem State and Church are essentially one, and this unity was very nearly realized during the rule

of the Orthodox Caliphs, as Abu Bakr and his three successors are commonly described. "Know that this was a state", says their historian. "not after the fashion of the states of this world, but rather resembling prophetic dispensations and the conditions of the world to come. And the truth concerning it is that its fashion was after the fashion of the prophets, and its conduct after the model of the saints, while its victories were as those of mighty kings."

The orthodox Caliphs were succeeded by the Umayyad dynasty who by their conquests transformed the theocracy of their predecessors into a powerful temporal sovereign power. The Umayyad dynasty was in its turn supplanted by the Abbasids, a family also closely related to the Prophet. The Abbasids, held sway from A. D. 750 to 1258 when Baghdad, their capital, was stormed and sacked by the Mongolian chief, Hulugu, and the last Caliph, Mustasim, was put to death.

The formal unity of the Muhammadan empire thus came to an end, though the title of Caliph was perpetuated for three more centuries in the descendants of the house of Abbas, who dwelt with some pomp but no real power in the capital of the Mamluk sultans of Egypt. Long before, however, the break-up of this unity the growing weakness of the Abbasids from the 9th century onwards led to the formation of independent dynasties by ambitious governors and these independent princes did not hesitate to claim for themselves the title of Caliph. The logic of events and the influence of Greek political thought combined to give a new significance to the title of Caliph. It no longer implied descent either from the tribe of the Quraysh to which the Prophet belonged, or from the house of Abbas. The Moslem ruler now claimed his authority directly from God and not as a mere successor of the Prophet. In these circumstances, it is hardly surprising that the powerful Ottoman sultans had homage done to them as the "lords of the world seated on the throne of the Caliphate." The title, however, was avoided in their official descriptions, possibly, as Sir Thomas Arnold points out, owing to the reluctance of influential doctors of the Hanifa School in Constantinople to allow the claim of Caliph to those who did not trace descent from the Quraysh tribe. It was in the 18th Century that the title was first used in official documents "for foreign consumption" as implying claim to spiritual overlordship over the whole Muhammadan world; and throughout the 19th century it was undisputed in Europe that the Turkish Sultan, while temporal ruler in his own dominions, was entitled to spiritual allegiance from the Muhammadan subjects of other governments. In November 1922, Turkey was declared a republic by the National Assembly. In 1924, the Caliphate was formally abolished and the last holder was sent into exile. In the opinion, however, of a large number of Muslims, the Ottoman Caliph's title has not been affected by the vote of the Assembly. And matters are further complicated by the fact that there is more than one Caliph at present in existence, e. g. the Sheriff of Morocco and the king of the Hejaz. Above all, the ideal of a political community under the leadership of a single Caliph still casts its glamour over the Muslim peoples. Nevertheless, it must be said that in spite of its glamour, the ideal is retrograde and fraught with mischief. Guizot long ago pointed out that the history of modern liberty begins with the separation between Church and State. Founded on the idea that "material force has no right, no hold, over the mind, over conviction, over truth," this separation between temporal and spiritual authority has been the parent of liberty of conscience. The true ideal for the modern world has been expressed by its greatest statesman in the memorable phrase, a free Church in a free State. "Hu-

man freedom was the principle," says Fyffe, "in which Cavour trusted; and looking upon the Church as the greatest association formed by men, he believed that here too the rule of freedom of the absence of state regulation, would in the end best serve man's highest interests."

N. NARASIMHA MURTI.

**KILIMANJARO AND ITS PEOPLE.** By THE HON. CHARLES DUNDAS, O. B. E. (H. F. & G. Witherby, London.) 1924. 9 x 5½. pp. 349. 18 s.

THE slopes of Kilimanjaro, the highest mountain in Africa, are occupied by groups of people who have come from many different tribes in the surrounding country. For political purposes, they are grouped together as the wa-Chagga, and they shew a similarity of custom and belief which justifies the grouping. Most of their culture seems to have been derived from the Masai, but in some cases it is clear that other peoples have contributed: for instance, when we find two sets of initiation ceremonies, both for men and women.

We are told that the tribe is grouped in "clans" tracing their descent each to a settler of ancient times, or to a split within an existing clan. The word "clan" has two meanings. The original meaning was a small tribe connected by blood, and probably marrying within the group; or, on the other hand, the word is used of the exogamous group, corresponding to the "gotra." If these clans, claiming to be of separate origin within historic times, are "clans" in the latter sense, it is profoundly interesting in connection with the history of social organization, as shewing that in this case at least the clan has developed by fusion of independent groups, and not by fission within one group. But the book does not tell us whether these clans are exogamous, or, if not, how marriage is regulated.

In many ways, this mountain has been a world in miniature. From heads of families they have developed small chiefs; and wars and intrigues have produced larger chiefs and finally kings. As in India, so here the arrival of the European increased the autocracy of the King, as he had an invincibility against insurrection. Another unfortunate effect of contact is that the German and English administrators misunderstood the gifts of many kinds offered at a marriage, and by dealing with judicial cases as though marriage were a question of barter, have encouraged the Chagga to think of it as such. They are fortunate in having as their Senior Commissioner a man with the knowledge and sympathy and insight revealed in these pages.

WALTER O. FITCH.

#### CIVILIZATION'S DEADLOCKS AND THE KEYS.

By ANNIE BESANT, D. L. (The Theosophical Publishing House, Adyar, Madras.) 1924. pp 142.

THIS is a collection of five lectures delivered by Dr. Besant in London in June 1924. In the first or introductory lecture she speaks of the present Western civilization being in ruins, or a New Age and a New Race of men being in the process of formation and of a World Teacher coming to give us a new type of a religion. Sharing these beliefs is, however, not necessary for one to appreciate the eloquence, fine feeling and excellent ideas contained in the subsequent lectures, two of which entitled 'The Educational Key' and 'The Key to a Human Society' are of outstanding merit. Speaking of the feeding of school-children, she says that the medical inspection of some of the schools started by the Theosophical Society in Madras revealed the horrifying fact that 78 p. c. of the children attending them were ill-

nourished; and she also recalls how in London in former days, when she was on the School Board, children used to faint in classes because they had had no breakfast. The present competitively organised society she does not call a Human Society. "It is a society of struggle, of combat, of man against man, of class against class, a social anarchy rather than a social union." What we want instead is "a Society where men shall really be a Brotherhood and where co-operation and not competition, mutual helpfulness and not mutual struggle, shall be regarded as the law, the condition in a civilised Society".

V.

## CORRESPONDENCE.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR.—In a recent issue you published an article in which you asked certain leading questions regarding available cultivable land in the Kenya Lowlands, arising out of the reported decision of the Government of India to send to Kenya an officer to investigate the nature of the area said to have been set aside there for Indian settlement. Similar questions have been put this week in the House of Commons to the Secretary of State for the Colonies by Mr. Harry Snell. I quote hereunder the Hansard report of questions and answers for the information of your readers.

Yours, etc.

YOUR LONDON CORRESPONDENT.

London, March 5.

MR. SNELL asked the Secretary of State for the Colonies the total cultivable area in the Kenya Colony and Protectorate; how much of it is included, respectively, in the highlands, lowlands, and coast lands; how much of the cultivable area in the highlands is in the exclusive possession of Europeans and how much in that of natives; how much of the cultivable area in the lowlands and the coast lands has been alienated to Europeans and how much has been included in the native reserves; and how much cultivable area is included in the land yet available for alienation to non-Europeans?

MR. ORMSBY-GORE: I regret that I have not the information necessary for a detailed reply to the points raised by the Hon. Member, as no census of cultivable land in Kenya has, to my knowledge, been made, while as regards the lands alienated my information as to the division among highlands, lowlands, and coast lands is not definite. I may observe that the area for which these particulars are required amounts to 215,000 square miles. In the circumstances, I am consulting the Acting Governor of Kenya, and on receipt of his reply I will inform the Hon. Member, in order that he may repeat his question if he desires to do so.

MR. SKELL: Is it not possible for the Colonial Office to obtain this information without great trouble or expense?

MR. ORMSBY-GORE: I am afraid it will be impossible to obtain an estimate of the cultivable land without a complete economic survey, but the area of the lands already alienated to European occupation, and lands delimited as native reserves, probably could be obtained.

COLONEL WEDGWOOD: Is not the Hon. Gentleman aware that figures for the land actually cultivated are given in the Annual Report of the Native Affairs Department?

MR. ORMSBY-GORE: Yes; the Reports of the Native Affairs Department and the Agricultural Department published each year, give the acres of land actually under cultivation, but that is very different from the cultivable land.

## BOOKS RECEIVED.

- THE BIRHORS: A LITTLE-KNOWN JUNGLE TRIBE OF CHOTA NAGPUR. By SABAT CHANDRA ROY. ("Man in India" Office, Ranchi.) 1925. 7×4½. pp. 608. Rs. 10.
- THE ADULT SCHOOL MOVEMENT. By G. CURRIE MARTIN. (National Adult School Union, London.) 1924. 7½×7¾. pp. 435. 3s. 6d.
- FINANCIAL REFORM. By HENRY HIGGS. (Macmillan, London.) 1924. 9×6. pp. 91. 6s.
- THE EASTERN QUESTION: AN HISTORICAL STUDY IN EUROPEAN DIPLOMACY. By J. A. R. MARRIOTT. (Constable, Oxford.) 1924. (Third Edition.) 7¾×5. pp. 564. 8s. 6d.
- INTERNATIONALE SOZIAL-POLITIK. By H. FEHLINGER. (Verlagsanstalt des Deutschen Holzarbeiter, Verbandes, Berlin.) 1924. 9½×6¼. pp. 210.
- THE VANISHING TRIBES OF KENYA. By MAJOR G. ST. J. ORDE-BROWNE. (Seeley, Service & Co., London.) 1925. 9×5¾. pp. 284. 21s.
- THE ELEMENTS OF RAILWAY ECONOMICS. By SIR WILLIAM M. ACWORTH. (Constable, Oxford.) 1924. (New Edition.) pp. 216. 3s. 6d.
- BRITISH RAILWAYS, 1825-1924: WHY NATIONALISATION IS INEVITABLE. By A. EMIL DAVIES. (Railway Nationalisation Society, London.) 1924. 8½×5½. pp. 39. 6d.
- PRIMARY EDUCATION ACTS IN INDIA: A STUDY. By J. M. SEN. (Education Committee of Y.M.C.A. 25, Chowringhee Road, Calcutta.) 1925. 7½×4½. pp. 88. 8 as.
- PUBLIC GENERAL ACTS, 1924. (H. M. Stationery Office, London.) 1924. 9¾×6½. pp. 484. 6s.
- REPORTS ON THE ADMINISTRATION OF THE MARWAR STATE for 1921-22 & 1922-23. (Jodhpur.) 1924. 13×8. pp. 63+35 65+39.
- STATISTICAL YEAR BOOK OF QUEBEC, 1923. (Government Printer.) 1923. 10×7. pp. 419.
- Annual Reports of the DEPARTMENTS OF INDIAN AFFAIRS, NATIONAL DEFENCE (MILITIA SERVICE), LABOUR, CIVIL SERVICE COMMISSION, and CIVIL ESTIMATES OF CANADA for 1923-24. (Government Printer, Ottawa.) 1924. 9¼×6. pp. 69, 117, 136, 80, and 40 respectively.
- BEHAR PLANTERS ASSOCIATION. Annual Report of the Directors for 1923-24. 1924. 8×6¼. pp. 11.
- INDIAN MINING ASSOCIATION. Report of the Committee from 1st January 1923 to December 1923. Calcutta. 1924. 9¼×6. pp. 337.
- Proceedings of the First Meeting of the NATIONAL CHRISTIAN COUNCIL, Waltair, 1924. 8¼×5½. pp. 93.
- Annual Report of the DEPARTMENT OF AGRICULTURE, Kenya, for 1923. 1924. 9¼×6. pp. 121.
- AGRICULTURAL CENSUS of the Colony and Protectorate of Kenya for 1924. 9¼×6. pp. 23.

GRAND CLEARANCE SALE  
FREE! American Timepiece!! FREE!

THE "FASHIONABLE" WRISTLET WATCH.  
Pure Rolled Gold Case, Artistic pattern Beautifully finished Swiss made, the dial shines and glitters very attractively. Looks like an high class watch costing Rs. 100 or more, the size of the watch is elegant and tiny. The best watch can be used by both the sexes. Absolutely perfect time-keeper under all climates. Guaranteed for three years.

Free offer:—Purchaser of the above watch will get one American reliable Nickel Table Time-piece as free for this month only.



No 126 Price Rs. 8 (Eight) only.

The Sales Manager,

THE ENGLISH MAIL WATCH Co.,  
MOUNT ROAD, MADRAS.

## BOOKS ON

**Indian Constitution and  
ON  
Questions of the Day.**

1. **The Constitution, Administration and Laws of the Empire.** By A. Berriedale Keith. Deals with the problems of the constitutions, their growth and modifications to suit the development and expansion of the Empire. The British Empire Series. ... 13 0
2. **Statement Exhibiting the Moral and Material Progress and Condition of India during the year 1922-1923.** ... 2 1
3. **The Foundations of Indian Agriculture.** By H. Martin Leake. Agriculture is here depicted in its relation to the facts of life and to the community, or social fabric as a whole. ... 6 2
4. **The Revival of Europe. Can the League of Nations Help?** By Horace G. Alexander, M. A. Relates the underlying principles of a healthy political life to the practical action required if Europe is to be saved from relapsing into barbarism. ... 2 14
5. **The Secret Memoirs of Count Hayashi.** G. C. V. O. Edited by A. M. Pooley. ... 4 0
6. **International Social Progress.** By G. A. Johnston, M. A., D. Ph. Gives a full account of the origin, the constitution, and the activities of the Labour Organisation of the League of Nations. ... 8 9
7. **The Cry for Justice.** An Anthology of the literature of Social Protest. Edited by Upton Sinclair. With an introduction by Jack London. An inspiring message from the master spirits of all ages to every thinking man and woman. Illustrated with reproductions of Social Protest in Art. ... 3 8
8. **The Common Weal.** Written by the Rt. Hon. Herbert Fisher, M. P., F. B. A. F. R. S. L. L. D. A. Systematic contribution to political philosophy. ... 6 8

The Theosophical Publishing House,

Adyar

Madras.

THE INDIAN BOOK SHOP

NEW INDIA OFFICE.

George Town,

Madras.

## THE KENYA PROBLEM.

*A Selection from the Speeches and Writings of  
The Rt. Hon. V. S. Srinivasa Sastri, P. C.*

A vigorous and lucid exposition of the Indian point of view. Contains also the full text of the Cabinet decision.

Pages 147. Price Rs. 12.

Apply to:

The Aryabhushan Press,

Budhwar Peth, POONA CITY.

## A BOOK

ON  
**INDIAN CURRENCY**  
IN MARATHI

BY

PROF. V. N. GODBOLE

AND

MR. V. H. GEORPADE.

—:O:—

Price Rs. 1-8-0

Vishwanath Ganesh & Co.,

Budhwar Peth,

POONA CITY.

## THE LUCKNOW UNIVERSITY JOURNAL.

A high class University Journal for the promotion of original research.

Four issues will be published during each academic year viz., in September, December, February and May.

*Editor*—W. Burrige, M. A., M. B., B. Ch., L. M. S., B. A., and N. K. Siddhanta, M. A.,—supported by a strong Consultative Board representative of all the Departments in the University.

### Special Features.

The Journal will contain original contributions from members of the Lucknow University and will also publish Vernacular contributions in Hindi or Urdu of a suitable character. It will contain portraits and illustrations from time to time. It will also publish Reviews and Notices of all important Books and Reports coming out in the educational world. Another important feature of the Journal will be the publication of the latest news about University affairs and other interesting informations about educational matters.

### Annual Subscription

	Town.	Mofussil.	Foreign.
For Students of the University,	Rs. 2 0	2 8	} 10s.
For all others ...	Rs. 4 0	4 8	

Matters for publication should be sent to the EDITOR. All business communications relating to subscriptions and advertisements should be sent to the Business Manager.

The Journal is an excellent medium for advertisement. For advertisement rates and other particulars apply to—

**M. B. REHMAN,**

LUCKNOW UNIVERSITY, {  
LUCKNOW,

Business Manager,  
Lucknow University Journal.

LUCKNOW : UPPER INDIA PUBLISHING HOUSE, Ltd., 41 Aminabad Park.

LONDON : P. S. KING & SONS, Orchard House, 2 & 4 Great Smith Street, Westminster, Lond., S. W.

## Hon'ble Prof. V. G. Kale's Works.

	Rs.
1. Indian Economic— (4th edition). Featherweight paper. Demi. 8 vo. pp. 700. Cloth Bound. Revised & enlarge.	8-0-0
2. Gokhale and Economic Reforms— Crown 16 mo. pp. 250. Cloth Bound.	2-0-0
3. Indian Industrial and Economic Problems— (2nd edition). Crown 16 mo. pp. 340.	1-8-0
4. India's War Finance and Post-War Problems— Crown 16 mo. pp. 164. Cloth Bound.	2-0-0
5. Currency Reform in India— Crown 16 mo. pp. 120.	1-0-0

These books can be had of :—

The Aryabhushan Press, Poona City