

Servant of India

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CONTENTS.

	PAGE
TOPICS OF THE WEEK	134
ARTICLES :—	
The Protocol and After.	135
Application of "Benign Force" in Kenya.	136
The Administration of Indore. By D. V. Gundappa.	138
An Aspect of the Hindu-Muslim Question.	139
REVIEWS :—	
The Russian Phoenix. Prof. T. G. Percival Spear	140
Natives of Africa. By Prof. Walter O. Fitch, B. A., F. R. A. I.	142
Judicial Reform. D. V. A.	142
Kindergarten, Mrs. S. Nanjamma, B. A., L. T.	143
BOOKS RECEIVED	143

TOPICS OF THE WEEK.

THE fall of Mr. Herriot and the consequent changes in the government of France deserve the closest attention. The outstanding feature of course is the calling in of Mr. Caillaux, the man who during the War was hounded out by the "bitter-enders", who could not forgive him for retaining his sanity in the midst of a universal war hysteria and who finally managed on a trumped up charge to get him a heavy sentence (including banishment) for "treason." That the tide of war psychosis is turning at a long last even in France, the general elections of last May (which brought Mr. Herriot into power) first proved. That Mr. Herriot's government could obtain from parliament a full amnesty for Mr. Caillaux was a further welcome sign of the same phenomenon. From that moment it has been merely a question of time when Mr. Caillaux would come back to power and the abysmal chaos of the French finances has now given him the chance he was waiting for. That the franc should immediately have appreciated on his acceptance of the Finance Minister's portfolio, is characteristic of Mr. Caillaux' reputation; and one is looking forward with keen interest to disclosure of the methods whereby he intends to get the consent of both petty bourgeoisie and *haute finance* to the inevitable necessity of making them pay their taxes; and of the militarists to the equally inevitable necessity of curtailing French preparations for *The Next War*. In regard to the latter it is significant that Mr. Painlevé has taken the portfolio of War himself—a hopeful improvement on his predecessor in office, General Nollet. The inclusion

of Mr. Briand as Foreign Secretary gives one a clue, how perhaps it is intended to buy the neutrality, if not support, of the Nationalist parties: for Mr. Briand, though a "Radical", has never joined in the stupidly doctrinaire crusade against the Church, which really more than anything else has brought about Mr. Herriot's fall. On the contrary, Mr. Briand in 1921 inaugurated a policy of "live and let live" with Rome, which to an outsider seems so eminently sensible: and whatever the merits of secularisation, it surely was the height of folly for Mr. Herriot to provoke afresh a quarrel which was on the way of dying happily of inanition, at the very time when France's other problems were so infinitely more pressing. The composition of Mr. Painlevé's new Cabinet is certainly ingenious and one hopes sincerely—both for the sake of France and of the world—that it will be able to perform the Herculean task that lies before it.

* * *

AT its last meeting the Mysore Legislative Council passed a resolution—the official members remaining neutral—urging the Government to appoint a non-official member to the Executive Council. This request has been made from different platforms for several years past and we sincerely hope that His Highness the Maharaja, who has always been an admirable constitutional sovereign, will give effect to this genuine expression of public opinion. Advanced Indian States are abreast of British India in respect of many administrative matters but, in constitutional matters and in fostering political capacity in the non-officials they are still a good deal behind. It is high time that States like Baroda, Mysore and Travancore adopted the goal of the responsible government and took substantial steps towards reaching it. The present resolution of the Legislative Council can only be described as a preliminary to it. Its immediate result will be to lessen the woeful distance between officials and non-officials. Sir M. Visvesvaraya, it is true, succeeded in removing this distance to an appreciable extent, but too much of it still remains to permit of an unchecked growth of public spirit among the people. In spite of the Legislative Council the official still entertains a lofty contempt for the non-official. It can be removed only by the latter being chosen to high office.

* * *

Forty-five Hindu non-official Members of the Madras Legislative Council including Panchamas, Non-

The Case of a
- Feudatory State.

Brahmans and Brahmins, would not have joined in memorialising H. E. H. the Nizam of Hyderabad, regarding the succession to Gadwal Samsthanam, if they were not absolutely convinced of the justice of the cause they were espousing. Gadwal is a tributary State in the Nizam's Dominions. Aichison in his authoritative "Treaties, Engagements and Sanads" says: "The Raja of Gadwal is a Feudatory of the Naizam and appears to be practically independent in his internal administration so long as he pays an annual tribute of Rs. 1,15,000." Another authority, Mr. Macauliffe, says: "There is only one Feudatory Prince under His Exalted Highness, that is the Raja of Gadwal." Last May Gadwal had the misfortune to lose its ruler, who has left behind a widow and two daughters, aged 10 and 6 respectively. Within ten days of the event the Nizam caused his Court of Wards Department to take over the administration of the State, ordering at the same time that it shall continue under its management for an indefinite period, until a son is born to one of the daughters and he attains the age of twenty one! H. E. H. has overlooked the fact that Gadwal is a State and not an estate, and that therefore the question involved is one of succession to the *gadi* and not mere management of lands. The memorialists have shown that in similar circumstances in the past widowed Ranis have succeeded to the *gadi* and they request that precedents be not departed from in the present case. We are sure that H. E. H. will not allow false ideas of prestige to come in the way of his doing justice to his subjects. But it is a matter in which his judgment should be assisted by the Government of India on the one hand and the people of Gadwal on the other. A special responsibility attaches to the Government of India, firstly because it is a matter concerning two States though one is Feudatory to the other, and secondly because the aggrieved party has no legal or other constitutional remedy. The people of Gadwal have a right to be heard since it is they that have to bear the consequences of any change of administration—the ground on which we have been insisting that the people of Berar should be consulted before handing over its administration to the Nizam. We hope H. E. H. will receive assistance from these two quarters.

* * *

THE people of Chota Nagpur are sorely aggrieved by the Senate of the Patna University refusing affiliation to a proposed Government Intermediate College at Ranchi. The representatives of Chota Nagpur have had enough trouble in the Legislative Council on account of the hostile attitude of Government; but in February last year they succeeded in getting a resolution accepted by the Council despite Government opposition, and in this year's budget provision has accordingly been made for the starting of the long asked for College. But now a new obstacle has arisen in the attitude of the Senate. We have received indignant protests from a public meeting of all sections of the citizens of Chota Nagpur, held at Ranchi, and from the central organisation of the

Aborigines of Chota Nagpur. The protestors request His Excellency the Governor to intervene as Chancellor of the Patna University and to ask the Senate to reconsider its decision. They also voice another grievance that a medical school has been refused them and express the conviction that the interests of their backward area are neglected by the Government and representatives of the more advanced divisions of Bihar. The latter is a serious though natural charge. We are sure that there is no conscious neglect of Chota Nagpur on the part of either the Government or the people of Bihar. But it only too often happens that where advanced and backward areas are associated for administrative purposes the consequence is the proverbial one of the partnership of the giant and the dwarf. It should be unnecessary to remind the people of Bihar about it, as they nourished the identical grievance during their association with the Bengal Government. The people of Chota Nagpur point out that while their contribution to the provincial revenues under excise, stamps, &c., has nearly doubled itself since the constitution of a separate Bihar province, the expenditure on education, &c., in Chota Nagpur has not grown in anything like that proportion. The people of Bihar surely know that democratic institutions cannot succeed unless majorities show a due regard for the feelings and interests of minorities and that it is not to their own advantage that the people of Chota Nagpur should get exasperated into agitating for separation from them.

The Patna University Senate refused affiliation to the Ranchi College on two grounds—that it was opposed to the starting of Intermediate Colleges, and that the private college existing at Hazaribagh would thereby suffer. Regarding the first objection, the people of Chota Nagpur are quite willing that it should be a Degree College and not an Intermediate one. Regarding the second, Rai Bahadur Sarat Chandra Roy, one of the most devoted workers in the cause of the Aborigines, showed conclusively in the Legislative Council last year that while the number of matriculates was increasing in Chota Nagpur the number of students in the Hazaribagh College was even falling, and that therefore the proposed Ranchi College would serve people who are now going without higher education for want of facilities in Ranchi, the most prominent among them being the Aborigines. This argument of the Aborigines, we think, must prove decisive. They have neither the means nor the inclination to seek higher education away from Ranchi. Before their interests all other considerations pale into insignificance. We urge therefore the Patna Senate to reconsider their decision, whether on their own initiative or on that of the Chancellor, in time to give effect to the provision made in this budget.

* * *

AT a meeting of the Planters' Association of Malaya held at the end of last month, some planters tried to raise an outcry about 'sectional legislation' as already

A Chota Nagpur
Grievance.

"Sectional Legisla-
tion."

briefly mentioned in our issue of the 16th inst. Since then the *Malay Mail* has rung with wails about "the Government's socialistic idealism in respect of health on estates." We on our part are quite ready to agree with these correspondents that it is a matter for the whole country to prevent and cure disease. But we cannot stop there. It seems to us of equal concern to a country like Malaya to produce and cure rubber. If the State is responsible for the health it certainly is responsible for the staple industry of the country too. If however the latter is left to the pursuers of private profit, why should these private concerns not be charged for the upkeep of health on their estates? The wages &c. of a labour force are the first charge on every industry: and free medical treatment is always insisted on as due to every estate labourer in Malaya as part of his wages, just as much as free housing and a free water supply. It seems to us therefore that 71% of the estates in Malaya have failed to carry out the duties devolving upon them as employers of labour, and the less fuss they now make about putting things right, surely the better. Unfortunately the matter does not rest there. For apparently the worst of all offenders (with practically a 100% black mark against them) are the small holdings, of less than 100 acres each, all of which practically are in the hands of Asiatics. Hitherto all their sins of omission have been overlooked by the Government, almost, one feels, to save themselves the trouble and expense of supervision. Now labourers on these small holdings are notoriously worse treated in every respect and it is just about time that Government ceased turning its blind eye on them: an Asiatic whose wages remain unpaid and whose health is ruined, deriving singularly little consolation from the fact that he owes these boons to a fellow-countryman. But the matter does not stop even there: for even on the small holdings cultivated by a family, the health conditions are the business of the State, since it is these holdings which usually are the foci of malaria &c. for miles around. Clearly a good deal more yet remains to be done for public health in the rural districts of Malaya!

* * *

Compulsory Enrolment. THERE is a law in Australia, it appears, which requires every person who is qualified to be a voter to enrol himself as a voter. For failing to do so he could be prosecuted. This creates an amusing situation so far as our countrymen there are concerned. Now that they have been admitted to the full rights of citizenship, such of them as fail to enrol themselves will be liable to prosecution and there might be a considerable number of such people, since a large percentage of Indians in the colonies is as yet politically unawakened. Not very long ago we complained about our countrymen having been denied the franchise, now they will be having it with a vengeance, so to say. Nevertheless, it is a salutary law and will quickly give our countrymen the political education they badly needed. It is admirably calculated to show that rights and responsibilities go together. We should very much like to see a similar law enacted for this country.

* * *

THE PROTOCOL—AND AFTER

THE Official *verbatim* Reports of what Mr. Arthur Henderson called "the funeral orations" delivered at Geneva (March 12/13) and Westminster (March 24th) over the "Protocol" only serve to deepen the misgivings one has felt from the moment Mr. Chamberlain first indicated the general drift of his policy since taking over control—nearly six months ago now—of the British Foreign Office.

In conveying to the League Council the decision of the British Government neither to sign nor to ratify the *Protocol*, Mr. Chamberlain made it quite clear that the head and front of the offence which the *Protocol* had given him consisted in its provision of compulsory arbitration and he started from the fact that the British Government ever since 1920 had refused to adopt the "compulsory jurisdiction" clause, which made the jurisdiction of the Court of International Justice binding upon those Member States who signed the said clause. The *Protocol*, recognising that the bulk of international disputes are not of a legal, but of a political nature, had gone even further than this clause, for it made not only reference of justiciable cases to the Court of Justice obligatory, but of all other disputes as well to Conciliation and Arbitration Boards. If then, Mr. Chamberlain argued, Great Britain had never accepted the lesser, it could surely not be surprising, if she now rejected the greater obligation. Mr. Benes, summing up, therefore correctly stated that "he understood from Mr. Chamberlain's declaration that he considered the rigid and universal application of compulsory arbitration to be impossible": a declaration so violently running counter to the very idea, not of the *Protocol* merely, but of the whole League spirit, that Mr. Chamberlain felt it incumbent to tone down a little the intransigence of his *non possumus* policy by adding a last word at the end of the proceedings at Geneva, that of course "the British Government remains firmly attached to the principles of arbitration and disarmament:" second thoughts which deceived nobody, since the point at issue is not the question of arbitration, but of obligatory arbitration.

At Westminster Mr. Chamberlain spoke mostly on the offer made by Germany, voluntarily to recognize her present Western frontier and even to renounce all idea of war for the rectification of her Eastern frontier—an offer tantamount to obligatory arbitration: [yet obligatory arbitration Mr. Chamberlain directly never mentioned even, only incidentally complaining that the Protocol was not framed "with a view to the position of a naval power" and ending his speech in the best imperialistic vein on the note that "if the British Empire will that there shall be no war, there will be no war." Fortunately for the plain man, other members blurted out what the Foreign Secretary tried to keep within some decently veiled allusions. Lord Hugh Cecil confessed that he for one "did not believe that at the present stage compulsory arbitration was a means for peace," and Lord Hartington bluntly admitted that "we are afraid of the principle of arbi-

tration and of giving up our right to go to war." Mr Hudson could rightly observe that the Government stood "at the parting of the ways, not merely regarding the acceptance or non-acceptance of the Protocol, but regarding the acceptance of the League or the non-acceptance of the League" If we decide for the League, he continued, "we shall have to think far less about our unfettered right to use the British Navy as we think fit, just as the Germans have had to think far less of their unfettered right to use the Prussian Army, as formerly they thought fit." Mr. Lees Smith (in probably the best speech of the six hours' debate) showed that the only road to peace was "the road of compulsory arbitration," a "graduated scheme for discussion, consideration, conciliation and, finally, compulsory arbitration," as the *Protocol* offered, and he stigmatised Mr. Chamberlain's commitment "definitely, almost irrevocably, against this principle of compulsory arbitration, as an attack not only upon the *Protocol* but upon the very heart of the League...The only final method for the dethronement of war is for nations who are parties to a dispute to be willing to submit it to some authority outside themselves which shall represent the general opinion of the civilized world." Referring to the "compulsory jurisdiction" clause of the Court of International Justice, he said that 32 out of the 55 nations in the League had now accepted it, including France. "If this country," he concluded, "were to accept it, then I believe that practically every other country would follow in our train...But if Great Britain says No, Great Britain alone will have blocked the greatest step that has ever been taken towards the establishment of a regime of legal justice on this earth."

That really is the inwardness of the whole *Protocol* controversy and no student of history but must be struck by the almost uncannily close parallel between the British attitude at Geneva to-day and the German one at the Hague eighteen years ago. Then Germany had the most dreaded army—and Germany refused to throw away so magnificent an instrument for her aggrandisement (pronounce "security") in the abstract interests of justice and peace for everybody else. Today England, in almost identical words, refuses an act of self-limitation in regard to her navy, which is to her the emblem of prestige and world-dominance, exactly as the army was to the Reich of the Hohenzollerns. The obstinate refusal of the latter at the Hague made all hope of peace for Europe illusory and inevitably ended in the war of 1914-19. For Germany, overrating the extent of her power, drew upon herself the distrust and execration of all the nations and in the end has come to where she finds herself today. That obstinacy was foolish, was wicked in 1908: but what can be said of an analogous British obstinacy in 1925, with the war lesson staring everybody in the face? Can anything be more abominable, more stupid?

Yes, stupid: for Great Britain after all is no longer the biggest world power and the British Navy, as all navies, is already obsolete. Great Britain today still looms largest in the world: but everybody

is aware that if force is to rule the world, it is America and not England, that will call for the tune, which others in future will have to dance to. As for navies, they can as little protect proud old Albion as they can Switzerland: a French air fleet will find as little difficulty in invading the former as the latter. Hence, we repeat, the Chamberlain policy of going right back on the principle of the League and of trusting in the British Navy, is as foolish and suicidal, as it is wicked. Mr. MacDonald, when in power last year, realized that if Great Britain was to maintain her world leadership, she must lead morally, not navally nor even aurally, and that now, whilst she still had her leadership uncontested, was the time by a gesture of self-limitation to perpetuate it. Sure enough, such a policy demands a vision and a venture of faith less congenial to English hardware merchants perhaps than to a Gael man of letters: but that is just the outstanding tragedy of the times that it is they who should be in command at Downing Street today and, alas tomorrow, and not he or men of his mental make-up.

There was much about the *Protocol* that was bad: its idea to make war on war was grotesque in its futility. But it was not on account of the 'sanctions' of war that the *Protocol* has been rejected, nor because it based itself on the present utterly indefensible *status quo*, or because it had surrendered to the French demand for "regional pacts." These and many lesser blemishes might well have formed the subject of fruitful proposals for amendment, but they were all lost sight of over the great betrayal of the League by England. And as in all tragedy there must be an interlude of buffoonery, so in this case also comic relief was provided by Mr. Lloyd George, who, surpassing even his own brazen audacity, came forward with an apocalyptic denunciation of the frontiers drawn (by himself!) in the Versailles Treaty and now "throbbing with trouble from the Bosphorus to the Baltic." But as the curtain fell on an uncomprehending British Prime Minister reciting a few well-meaning platitudes on the advantage of concentrating on the German offer about France's Eastern frontier, surely few outsiders that contemplate the performance can have escaped the feeling of beholding a great Nation, a great Empire, being led to its doom, whilst, as in a nightmare, no cry of warning seems to be able to reach the actors in that great drama, as they go blithely and unseeingly forward to the precipice, hidden to none but themselves.

The question of questions now is—and especially for all true friends of England—whether Mr. Chamberlain's policy is really irrevocable or whether there is yet time for the England of Mr. MacDonald to undo what the England of Mr. Chamberlain is perpetrating in its own complacent blindness.

APPLICATION OF "BENIGN FORCE" IN KENYA.

KENYA is experiencing an acute shortage of labour at present, and everywhere one hears in that country

loud complaints from white settlers that the Government is not exercising sufficient pressure upon the native to leave his reserve and hire himself out as a labourer on their farms. Most violent language is used at public meetings to denounce any official who may be so unpatriotic as to encourage an intensive development of the reserves, which has the effect of reducing the supply of hired labour and thus accentuating the difficulties of the European community. The agitation among the settlers has latterly grown very intense, but their criticism of the Government is wholly undeserved. For the Government is doing all it can, short of directly coercing labour, to induce the natives to come out and offer themselves for a wage. The late Governor who, like Sir Charles Eliot and Sir Henry Belfield, was a man after the heart of the white farmers, recently made a tour of the native reserves for the express object of "urging the chiefs to send out the young men to work instead of allowing them to idle and drink in the reserves." It was not his fault if in some places he was flatly told by the chiefs, thanks to the slow but sure awakening that is taking place among the natives, that if only the wages were raised from the present level of 10s. or so a month to a decent figure, there need be no dearth of labour. But the Kenya Government never relies upon mere moral suasion. Sir R. Coryndon found that labour was short for railway construction on the Uasin Gishu plateau, and in order to remedy the shortage, he had already asked for permission to class railway construction, intended primarily to benefit the whites, as urgent public works, so that he could use the coercive powers provided for by law in order to exact compulsory labour from any natives who had not worked outside the reserves for three months in the preceding year. It is not yet definitely known what happened to his application, but whatever may be the final outcome, it is at least clear from the action he has taken so far that the Kenya administration will have no compunction in resorting to compulsion for obtaining the requisite quota of labourers whenever it can do so.

The Government is no less ready to use pressure in the interest of private farmers. In opening the Convention of Associations on March 9, the Acting Governor, Mr. E. B. Denham, openly declared that the Government would not stand aside leaving it to the settlers to provide their own labour, but would devote all its influence and machinery in the provision of native labour. It has been interpreted to mean in England an announcement of his intention to apply coercion, and although the language employed by him refers to inducement rather than compulsion, Kenya it would mean in effect all that men like Col. Wedgwood fear it does mean. He said: "There is the strongest possible moral obligation on the Government of the country to give the fullest assistance it can in securing the European settler in this country the benefit of the development which he has created to the lasting advantage of the Colony. I wish to make it perfectly clear that such is the policy of the administration

and that the Government expects every administrative officer to give all possible encouragement to the labour within their district to work on the lands which have been opened up by the settler of the country." This declaration will be regarded throughout Kenya as a charter for the employment of force in the recruitment of labour. "Giving all possible encouragement" has always been looked upon in that country as a euphemism for putting a constraint upon labour. The white settlers fully realize the implications of this pronouncement and are overjoyed at the fact that the Acting Governor has caved in to themselves. Subsequent proceedings of the Convention of Associations testify to the fact that settlers now feel that the Government is pledged to mobilise all its forces in their own interest. They have no fear about the Missionaries either. In fact they have always regarded the Missionaries as their allies. Their only anxiety is that some of the officials may not carry out strictly what the Acting Governor plainly told them to do. It would appear that there are certain officials in the Colony in whom there "was a seething spirit of socialism." They hold "all-men-equal" and "brotherhood of man" views "which made them unbalanced and erratic in their actions." These pro-native officials "young university men, saturated with democratic and socialistic ideas" had apparently "become a menace to the prestige of the white man." A demand is made that such officials, who, in spite of the clear mandate of the Acting Governor, would rather prefer the native becoming a producer on his account to his being turned into a wage-earner, must be summarily dismissed from the service. After the way is thus made smooth by the weeding out of officials with "bolshvist tendencies," the settlers desire that open compulsion shall be used on the native—of course, in his own interest and to his own advantage. No one need make any bones about it, for the natives are a child race and must be treated like children. "The Government should regard the European farmers" a European member observed at the Convention of Associations, "as a training ground for the native population—as a kindergarten—and *compel the natives to leave the reserves and work.*" The argument was duly elaborated by another settler. "It was not the habit of European parents," he said, "to tell their children that they had a choice whether or not they went to school or could exercise a discretion. That would be a breach of parental trust." So the natives must not be given the option to develop their own land in the reserves or work on the white men's farms, but, in discharge of parental responsibilities, must be compelled to emigrate from the reserves and labour for the whites. Force should thus be openly applied: there was no need here for concealment, because after all it was "benign force" that was applied. The application of force might incidentally bring some benefit to the whites, but were not the whites using coercion in the natives' interest? For this policy was destined finally to redeem the natives from idleness and what can the natives want but that they should be made to become

industrious—on the whites' land?

The Europeans settlers are right in believing that unless compulsion is used upon the natives, there is no chance for the development of the white highlands. Already as many men are in employment as are at all likely to seek employment voluntarily. The total native population is 2,118,405; calculating males between 15 and 40 years of age at $\frac{1}{2}$ of the population, the total number available for labour can only be 423,681. But these include races which are not in the habit of going out to earn wages, and allowance must also be made for the medically unfit. At an outside figure those available for employment can be 282,454. These include, it should be remembered, those who work in the reserves as well. If out of 282,454, the total supply of labour available for work in the reserves as well on the settlers' farms, 133,520 are already registered as employed on Europeans' farms, we may be sure that no more can be expected voluntarily to come forward to offer their services for wages. In fact too many people have left their home and villages and are working as labourers on others' farms. This means that sufficient labour is not locally available for the development of both the reserves and the areas occupied by the whites and the choice is between native production on natives' own account and the exploitation of the white highlands to the neglect of natives' own land. There was a time when Mr. Ormsby-Gore made himself responsible for the statement that the West African system under which natives tilled their own land ought to be introduced into Kenya, where the natives were forced out of the reserves to work on European farms. That opinion he has now renounced. But others have not veered round like him. They still hold that the primary need of the native in Kenya is that he should not be required to leave his reserve and that he should be encouraged to produce on his own account. In fact, as in certain other countries it must be made impossible for natives to leave their villages without adequate reason and unnecessary emigration from native land must be visited with penalties. However that be, it is clear that native production cannot co-exist in Kenya, except to a very limited degree, with the plantation system. If native interests are to be regarded as paramount, the plantation system must go. If however, the settlers' interests are to be given the first consideration, then native production ought to be prohibited and natives must be compelled to work on Europeans' farms. In spite of professions to the contrary, the Kenya Government has apparently chosen the latter.

THE ADMINISTRATION OF INDORE.

THE tragic aftermath of a love-escapade has brought the State of Indore into unenviable prominence during the last three months; and in view of the sinister suggestions conveyed by the details of that tragedy touching the character of the Indore Durbar, the recent administration reports of that State are of more than usual interest. The reports before us are for the years 1922 and 1923. We must take

leave to say at the very outset that their style is neither terse nor informing. Many sentences are devoted to comparatively trivial matters, while matters of real moment are passed over with a word or two. It is to be hoped that in the reports of future years, the public will be vouchsafed full and clear information regarding the material details of the work of administration.

If in respect of its constitution Indore is more backward than certain Indian States, we must also say it is more advanced than certain others in that it has a well-established frame-work of administrative departments differentiated from the Palace. While the structure of the Government is of course autocratic in substance, it is at least bureaucratic in form. The chief executive organ of the State is "the Cabinet" called "the State Council" until 1923. Let us hope that this recent adoption of the nomenclature of the headpiece of the British constitution is soon to be followed by the adoption of its other and more essential parts also. At present, there is no legislature separate from the Cabinet in Indore. The Cabinet is composed of eleven members including the Prime-Minister who is its President. They are all Government officials holding charge of the various branches of the administration; and among them we find not only the officer of the royal household, but also the Chief Justice of the State. There is not a single non-official member in the Cabinet. Thus, more than one accepted canon of constitutional government has suffered violation in Indore. First, the Executive has taken upon itself the function of legislation which should properly belong to an independent body, representative in some manner or other of the citizens. Second, the head of the judiciary participates in legislation as well as in executive administration, both of which are functions alien to his office. Third, the people, whose will ought to be the foundation of all legislation, are not to be found represented anywhere in any form in the organs of government. It is surely too much to ask us to believe that the people of Indore are perfectly satisfied with this anomalous structure of their government and desire no reforms. In the report for 1922, we read that "two men were deported from the state for sedition." The next year's report gives the number of "offences against the State" as 33 of which 14 are explained to have been cases of rioting, the rest being undescribed. May not these hints of "sedition" be considered to be symptomatic of the people's very natural and understandable longing for some radical changes in the system of government? The advisers of His Highness will be serving him loyally if they do not hesitate to press this aspect of the matter upon his attention.

The total revenue and expenditure of the State were:

	Rev.	Exp.
1921-22	1,09,04,684	91,11,880
1922-23	1,22,83,958	1,08,76,470

It is apparent, on a rough view of these figures, that the State can at present either reduce taxation

if there is a just case made out for its reduction, or pursue a more energetic policy in education and public works. There is no justification for securing such large surpluses year after year. Of the heads of expenditure, the Palace and an item entitled "Extraordinary" accounted for so much as:—

	Palace	Extraordinary	Total
1921-22	15,69,166	7,29,324	22,98,490
1922-23	19,73,214	23,48,747	43,21,961

What the "Extraordinary" items of expenditure are, we are not told. Since all other conceivable heads of departmental disbursements are mentioned in the financial statement, we may not be wrong in presuming that those items must be such as have nothing directly to do with the general administration. If so, it will mean that as much as a fourth of the total revenues of the state was spent away on the Palace and other non-public items in the year 1921-22 and that in the next year as much as two-fifths was spent on those items. Besides, we read that "the purchase of jewellery and clothes under His Highness's commands chiefly explains the increase under the head 'General Administration' to the extent of Rs. 69,944." This published instance of the vitiation of public accounts by the admixture of extraneous elements will naturally raise a suspicion as to the reliability of the other figures in the State Budget. The proportion of State funds taken away for purposes other than those beneficial to the taxpayer thus appears to be too large in Indore; and it behoves the advisers of H. H. the Maharaja to invite his attention to this unflattering fact.

Under the head of education, one is glad to notice signs of improvement. The number of institutions has risen to 214 in 1923 from 208 in 1921 and their total strength to 19,107 from 18,578. Among the institutions there is one College, one High School, nine Sanskrit schools and 24 girls' schools, the rest being boys' schools of primary and secondary grades. The State engaged the services of Dr. G. S. Arundale, a well-known educationist, in 1922 for the purpose of reorganising the system of public instruction; and this we may regard as a sign of the Government's earnestness to improve its educational arrangements.

As regards the administration of justice and the working of the police, we are not furnished with sufficient details to warrant our drawing any inferences as to their merits and defects. We should have liked to gather some definite information as to the pendency of cases in the various subordinate courts, the quality of their work as commented upon by the High Court, the average of detention of under-trial prisoners, the percentage of convictions to arrests by the police and so on. One of the charges generally levelled against Native States is in respect of the efficiency and integrity of their law-courts and their police; and no State can be regarded as progressive which does not take particular care to continuously raise the tone of its limbs of law.

There are 8 mills, 73 ginning factories, 20 cotton presses and several other industrial concerns in the State. The Co-operative movement also seems to be

making progress, the number of societies having risen from 219 to 231 in 1923. This shows that the people of Indore are not wanting in intelligence and enterprise; and if the Government would only adopt an enlightened and liberal policy, there is every reason to hope that Indore may soon become a source of real credit to Indian rule. The Present Prime Minister, Mr. D. M. Narasinga Rao, is an able and experienced official; and if only he will make up his mind to do his honest best and if H. H. the Maharaja will lend him intelligent support, a bright future is assured to that now much-derided State.

D. V. GUNDAPPA.

AN ASPECT OF THE HINDU-MUSSULMAN QUESTION.

THE "New Orient"—which recently we had the pleasure of introducing to our readers as a monthly organ of educated Mussalman opinion—contains in its February number an article, written by the editor, on the 'Problem of National Unity in India,' in which the writer tries to make out that there is an economic cleavage between caste Hindus and Muhammadans, that the former are generally the capitalist classes while the latter are the labouring classes and that it is this economic conflict between them "that explains the failure of the forces of politics to break down the social barriers between Hindus and Muslims." As this view seems to be widely held by Mussalmans in North India and as it bears upon the most important problem of modern India, it merits some close examination. The writer of the article in the "New Orient" excludes the untouchable Hindus from his comparisons, which we do not think is a correct procedure, since a proportion of Mussalmans in India are drawn from them. If in comparing the two communities economically the untouchables are excluded from the Hindus, the class corresponding to them among Mussalmans would also have to be excluded; otherwise the comparison would not be fair. For the present, however, we shall test the conclusion of the writer on his own basis, i. e., excluding the untouchables from the caste Hindus and comparing only the latter with the Mussalmans.

The editor of the "New Orient" bases his conclusion on the trade and industry figures given in the last Census Reports of the Punjab and Bengal, where the Mussalmans are in numerical excess over the Hindus. He says: "In both of them about 70 per cent. of the traders are Hindus and only about 20 per cent. of them Muslims. According to the figures collected in 1921, there were in the Punjab 1,722,710 persons engaged in trade, of which number as many as 1,110,212 were Hindus and only 419,383 Muslims. In Bengal during the same year there were 2,439,859 persons engaged in trade, of whom 1,805,730 (that is, about 75 per cent. were Hindus and only 594,182 (that is about 20 per cent.) were Muslims. In the same year the Punjab had 624 privately-owned industrial establishments. Of these only 96 were owned by Muslims and no less than

445 by Hindus. Similarly in Bengal, Muslims could claim for themselves only 270 of 1973 privately-owned industrial concerns, 1505 of them being owned by Hindus." With regard to Bengal it is a well-known fact that the trade and industry of that province are not in the hands of the Bengalis but of outsiders, particularly Marwaris. The Bengal Hindus are therefore in no better position than the Bengal Mussalmans. Conditions of trade and industry in Bengal are abnormal and no inferences could be drawn from them.

The Punjab figures are more to the point. But before drawing any inferences of an all-India character from them, it is useful to look into the figures of the United Provinces which are contiguous to the Punjab. Occupational figures by religion are not available for all provinces, but fortunately they are available for the Punjab and the United Provinces. Those for the U. P., given below, show a very different state of things than that prevailing in the Punjab.

	Hindu	Muslim
Population	39,293,000	6,725,000
Engaged in Agriculture	33,372,000	2,145,000
do Industry	2,765,000	2,224,000
do Trade	1,147,735	832,339
Public Force	127,702	116,616
Public Administration.	142,586	92,167

It will thus be seen that while 84 per cent. of the Hindus are engaged in agriculture only 33 per cent. of the Mussalmans are engaged in it and the others in more remunerative occupations. While in the general population Hindus and Mussalmans are found in the proportion of 6 to 1, in non-agricultural occupations they are found in nearly equal proportions. Under trade it is noteworthy that among "bankers, money-lenders &c."—in a profession believed to be discountenanced by the Koran—there are more Mussalmans (51,690) than Hindus (49,832); as also among cloth merchants—Mussalmans 69,671 against Hindus 65,980. Among agriculturists those who live on rent, the capitalists proper, are 1 in 60 among Hindus, while they are 1 in 10 among Mussalmans.

It is not only in the United Provinces that the Mussalmans have a disproportionate share of the trade and industry in their hands. It is so even to a larger extent on the west coast of Madras, in Hyderabad State and some other parts of the Deccan and South India. The fact is, occupation has depended less on religion than on other circumstances. Among Hindus the basis is the caste; among Muhammadans it appears to be the caste of the ancestors who adopted Islam. In either case sons have followed the occupations of their fathers. The Gujaratis as a people, irrespective of caste and religion, are keen traders: the Bohras and Khojas are not less enterprising or successful in business of any kind than their Hindu brethren the Bhattias and the Banias. When any class of persons—whether learned men, traders, artisans or

cultivators—changed their religion they did not, for obvious reasons, change their calling but followed the ancestral one. The best proof of this is found in the Punjab itself, where Muhammadan and Sikh converts from Hinduism are still distinguished by ancestral occupations. Most castes in the Punjab, have their old castes and are obviously sticking to their their Hindu and Mussalman and frequently Sikh divisions. Very few castes among the Hindus and none among the Sikhs are "pure" in the sense of all their members being Hindu or Sikh. The following paragraph from the last Census Report of the Punjab (p. 345) is instructive:

"Castes which show great admixture of all three religious communities are the Jat (19.3 per cent. Hindus, 47.3 per cent. Mussalmans, 33.4 per cent. Sikhs), Rajputs (27.7 per cent. Hindus, 67.2 per cent. Mussalmans), Gujjar (25.3 per cent. Hindus, 74.2 per cent. Mussalmans) and Nai (29.9 per cent. Hindus, 60.7 per cent. Mussalmans). As was to be expected, the functional castes, such as Kumhar, Tarkhan, Gujjar, Nai, Lohar and Julaha contain a great proportion of two or more of the main religious communities."

The Jats and the Rajputs are the most numerous castes among the Punjab Mussalmans and form between them nearly one-third of the community. They are agricultural and military castes. The bulk of the other Muhammadans are drawn from the artisan and labouring classes and very few from traders. That explains the peculiar state of things in the Punjab. But it is not true of the whole of India.

The prevalence of common castes in the three main religions of the Punjab should tend to foster unity and friendliness among them rather than cause communal bitterness and enmity. We are made sufficiently aware of our differences. It is time that we thought more of the common heritage and other things that are common to all of us. It is not only in the Punjab but also in Rajputana and to some extent in the U. P., that common castes among Hindus and Mussalmans are to be seen. In Rajputana there are actually Brahmans who are Mussalmans, though their number is exceedingly small. All of which goes to show that there is no more economic cleavage between Hindus and Muslims than between the different castes of Hindus or among the Mussalmans themselves.

REVIEWS.

THE RUSSIAN PHOENIX.

AFTER LENIN. By MICHAEL FARBMAN. (Leonard Parsons, London) 1925. 7½ × 5. pp. 280. 7s. 6d.

REVOLUTIONS like Saturn are said to devour their own children, but Lenin was the revolutionary Jupiter who at last turned and consumed his fathers. Since 1921 the revolutionary tide has just been ebbing, and the current flows strongly towards individualism and capitalism. So strong is it now that there is some justification for the remark that new Bolshevik

As but old Czar more efficient. Communism has gone, world revolution is no longer preached, private trade and the occupation, if not the possession, of property is permitted, foreign trade and intercourse with other countries is sought. The seven years of chaos have ended and the Russia which was dead is alive again.

But the recovery of Russia is more than revival from a fever through the repentant efforts of the physicians who originally poisoned the patient. The revolution was a real revolution, an eruption of the pent up force hurling into the air the worn crust of the old regime; and like all revolutions it had a Phoenix-like quality of renewal, it was both Alpha and Omega—an end and a beginning. "Behold the world Phoenix is fire consummation and fire creation; wide are her fanning wings, loud is her death melody, of battle thunders, and falling towns, skyward lashes the funeral flames enveloping all things: it is the Death-Birth of a world!" From this furnace has emerged a new Russia which is an amalgam of old and new and so contains elements which baffle Czarist emigré and socialist theorist alike. The character of the people remains the same and the emigré think it is the old Russia which will one day awake from its nightmare and welcome him back; they have had an immense experience which has altered their whole outlook on life and the socialist thinks the Marxian Utopia has descended from heaven. Both are wrong because both are incapable of a new idea, they interpreted History before it was made and are now incapable of understanding an unforeseen development.

It is this new Russia which Mr. Farbman in a series of visits has aimed at knowing. The whole scene is dominated by the figure of Lenin, Lenin who carried through the October Revolution against the wishes of his party, whose policy succeeded because none of the other parties had a policy at all, who never lost heart through civil war and internal conspiracy and who finally reversed his own policy in 1921 when he saw that it had failed. In death he is mighty yet; there is no successor to Lenin, say the Bolsheviks, and they could only fill his place by appointing a Triumvirate. Lenin early saw that complete communism was impossible in Russia; he became the leader of the Right wing of the party and in 1921 utilised the Kronstadt revolt to introduce the New Economic Policy.

The New Economic Policy or State Capitalism permits private trade and the accumulation of capital while retaining national ownership of industries. It is in a sense a return to mediaeval theory when all land belonged to the king and was held from him on certain conditions. The repudiation of these conditions by the owners and of their corresponding rights by the King led to the modern idea of property as an absolute or "sacred" possession. Thus the sacred right of property was the product of the very secular Renaissance; and the evils of irresponsibility are now forcing us back to something like mediaeval conditionalism.

But the most interesting portion of the book is

that which deals with the peasants. They have always been the backbone of the country, they have only to exist to conquer and they are the real victors of the Revolution: the dreamy, kindly, idealistic, little brother has shown an unsuspected sagacity, he has been transformed into "a Russian god with cunning eyes." The peasants' development has been hampered first by the Mir or village commune with its antiquated three field system, and secondly by the control of the landlords. The power of the first was broken years before the revolution by Stolypin who made membership voluntary, and of the second by the first Revolution of 1917. The peasants divided up the estates for themselves and indeed provoked mass desertion of soldiers who feared they might be losing their share. But their greatest fight was still to come when Lenin relying on the division between poor and wealthy peasants created by Stolypin, tried to form a rural proletariat and extend class war to the villages. The gaze of the peasant was fixed on the land, so he supported the Bolsheviks in the civil war with the Monarchists and resisted them when they abolished private trade and made forced requisitions to feed the starving towns. More compulsion meant less cultivation until in 1921 not only the towns but half the country was threatened with starvation. Then to the peasant as to the towns the New Economic Policy gave the right of free trade and secure occupation of land combined with State ownership. The peasants were the tenants of the State. Like the oppressed Hodge of Hewlett's poem, after a thousand years of servitude "he lifted his head, looked his master in the face, and his chains fell off him." Slow moving and shrewd, industrious and implacable, he is the hope and enigma of Russia.

Since then the recovery has been rapid and Russia has already reached two thirds of her pre-war production. The peasants are accumulating capital in villages, which will more surely, if more slowly, take the place formerly occupied by foreign capital in the internal economy of Russia. Foreign trade may hasten the process but cannot prevent it, which is the basis of Mr. Farbman's plea for trade relations. Russia will not lose by delay but we shall benefit by promptitude.

Russia used to be regarded as the most backward country of Europe: now it is beginning to think of itself as the most advanced in Asia. Nowhere has the legend of Western superiority been more completely shattered, while the ostracism of Europe has encouraged the pose as the champion of freedom in Asia. Mr. Farbman accepts the first of Mr. Russell's alternatives of internal development or Asiatic conquest, and cites in proof the withdrawal from Persia and the new source of wealth in the villages which makes the old policy of expansion and exploitation unnecessary. But the energy generated by the Revolution is probably quite sufficient to do both at once, as in the France of the Consulate. Russia has now an indigenous system upon which to base her State and her culture and is no longer dependent upon Western models; she has lost her nobles and

her border states but has found her freedom and her soul. The Phoenix has arisen from his ashes.

This is the significance of the Revolution to Russia. To the world and especially to India it has the further significance of the resurgence of a traditionally stupid and helpless peasantry and the combination of individual *occupation* with State *ownership* of property. Property is held in trust to the State by the individual who can only be ejected for grave crimes. It is industrial feudalism, a reassertion of the responsibilities as well as the rights of property. Bolshevism is no longer a scare: it has become a proffered and practical solution of the social problem.

Mr. Farberman says nothing of the Red Terror and Cheka which do not really come within the scope of the book, nor does he discuss the Bolshevik ecclesiastical policy where his lucidity and impartiality would have been of the greatest value. The darker side of the revolution seems to be slowly retreating like a thundercloud after a storm, still illumined by desultory lightning. He has written an impartial, lucid and illuminating book, a model account of a controversial subject, which should be read by all who desire any knowledge of the greatest political movement since the French Revolution. Of the Revolution as a whole, with its deep shadows, and glaring lights, perhaps he feels with Tchekov, "one would need to be a God to decide which are the failures and which are the successes in life."

T. G. PERCIVAL SPEAR

NATIVES OF AFRICA.

THE VANISHING TRIBES OF KENYA. By MAJOR G. St. J. ORDE BROWNE, O.B.E., F.R.G.S., F.R.A.I., F.Z.S. (Seely, Service, & Co., London.) 1925. 9 x 5½. pp. 284. 21s.

LIKE Kilimanjaro,* the slopes of the opposite height of Kenya are occupied by a mixed people, mostly recent arrivals. They seem to differ more from clan to clan than the waChagga, and preserve traditions of an original pygmy race, said by some (and it may be true) to be still living in the recesses of the forest. The clans, claiming separate origin, are the marriage groups (Gotras) and some have hereditary occupations. One clan claims to be older than the rest as inhabitants of the Mountain.

An interesting result of their recent arrival is that land is not, as is usual among Africans, communal property. There are three claimants to land: first, the real owner, who was originally the man who reclaimed the land from the forest; then the tenant; and thirdly, the woman who farmed it, and who has a right to the produce even if she has married in the interval and is living in another village. Agriculture in its early stages is always women's work; the plough turns it into men's. In this case, the land reclaimed is allowed to relapse into jungle after a few years, till it is sufficiently rested to sow again. It will be seen that such a system affords plenty of work for the Village Elders who decide disputes. They are provided with beer, and if unable to come to a decision, demand an ordeal. Each of the litigants licks a nearly red-hot iron, and they parade round the circle with their tongues out. The one least blistered wins the case.

The writer is one of those who keeps his eyes open. Where he is unable to do scientific work himself, he collects material to encourage well-equipped and whole-time men to go into things more thoroughly. The mentality of the African is most ably analysed.

* A review of "Kilimanjaro and Its People" appeared in this paper on March 26.

African Psychology must be regarded from the point of "view of Crowd Psychology. . . . The native lives almost perpetually in a crowd; not only is his own family always about him, but almost any action is done in company with others. . . . It may perhaps be said that something of the sort is also the case with industrial workers in large cities; but these have at any rate the possibility of withdrawing themselves in contemplation of the printed page; the native has no such resource, and leads an entirely exterior life."

The book ends with a plea for Education. The Germans were exemplary colonists in this respect, and there is no doubt that their rigid "Colour Bar" was advantageous to the Native. No one can deny the justice of the demand for sound teaching, especially technical; so that the African may be able to do the clerical and mechanical work, and not be made the prey of either European or Asiatic.

WALTER O. FITCH.

JUDICIAL REFORM.

THE SEPARATION OF EXECUTIVE AND JUDICIAL FUNCTIONS. By R. N. GILCHRIST. (The University of Calcutta.) 1923. 8½ x 5½. pp. 240.

THE problem of the separation of judicial and executive functions is as old as British rule in India; and so much has been said and written about it that there can hardly be any new argument that can be adduced either for or against it. What is the purpose of the book? It is, in the author's own words, "to give a short history of the controversy and ultimately to analyse its importance and bearings." (p. 5.) The history is disproportionately long, occupying nearly ¾ths of the book minus the appendices. We are of course far from suggesting that the historical information culled by the author from Government records, to which he was privileged to have access through the courtesy of Sir Henry Wheeler, when he was a member of the Bengal Government, is uninteresting. Far from it. It is certainly useful to students of historical research. The general reader, however, who cares more for the present than for the past, would find little in the book to interest him. The explanation for this state of things is furnished by the author himself. The book was written in December 1920; but did not see the light of day until about three years later—an interesting commentary, by the way, on the expeditious methods of the Calcutta University in the matter of its publications. The author wanted to bring the information up-to-date but finding the attempt hopeless, had to give it up. Under the circumstances, the only chapter of interest to the general reader is where Prof. Gilchrist discusses the problem; also the appendix giving a summary of the report of the Bengal Committee on the separation of the two functions. The author's views on the problem are more or less an echo of the official view. In summing up the chapter, he says:—

"Modern theory demands the separation of the present executive and judicial functions, though past experience does not show the presence of abuses which necessitate such reform. The question is not an urgent one, and the salus rei publice would not be adversely affected, were the present situation to remain. Public money could more advantageously be spent on other and more pressing reforms, unless it can be proved that the people as a whole would receive more mental and physical benefit from the satisfaction of a logical principle." (p. 188).

In other words, the demand for separation strikes the author as a fad! If all the available non-official

literature on the subject, which, we hope, he has studied at least as carefully as official documents, has failed to convince him that the reform is urgently needed in the public interest, what else can? But perhaps his close association with European officials has unfitted him to appreciate the Indian viewpoint. As illustrations, we may cite his remarks on the famous Hobhouse memorial (p. 74), his views about the Indian Civil Services, which, according to him, "as a whole are by no means preserve for Europeans" (p. 27) and his estimate of what he calls "mofussal India," which, he thinks, "is still as it was hundreds of years ago." (p. 168). To us, the author appears to take an alarmist view when he anticipates not only "delay and confusion in revenue administration," but obstruction of "the whole business of Government" as a result of revenue authorities being placed in the hands of courts (p. 172). We should like to know whether in countries in which land assessments are subject to a judicial check, as e. g., in Australia, such dire results have ensued. Our information is that it is not so. In our opinion, such a safeguard, though it might perhaps result in a little delay, will certainly ensure greater equity in the collection of land revenue, upon which the author seems to be as keen as anybody else.

D. V. A.

KINDERGARTEN.

MONTESSORI AND HER INSPIRERS. By R. J. FYNNE. (The Educational Company of Ireland, Dublin.) 1924. 7½ × 5. pp. 347. 6s.

THIS book gives a short history of the Montessori method and shows how far she was original in the exposition of her method and what she inherited from the great educationists of the 18th and 19th centuries. Most of the didactic material which she uses in her method was formerly employed by Itard and his brilliant pupil Seguin, the apostle of deaf-mute education. The genius of Montessori made her strike out an original path. Though she started with the idea of the amelioration and education of the mentally defective, she soon turned her attention to the average and mentally normal child. She perceived in a flash the great future possibilities and the grand success that may be achieved by the normal child if properly trained during that most important and impressionable period of life between three and seven years, when the mind and manners of the child most require guidance.

In harmony with her predecessors, Madame Montessori takes a biological view of education. It is based on the three conceptions of organism, environment and function. Potentiality for development and adaptability to environment are inherent in the organism: the child, being an organism, develops spontaneously according to fixed biological laws. Then where is the necessity for education? The vital function of education is to encourage the manifestation of spontaneity in its incipient stage and to facilitate its fulfilment by such activities as will make for harmonious innate development. The essentials for it are freedom of action and an environment so prepared as to suit the different needs of different children. The child must be free to will, to act and to do as the inner soul prompts it toward the complete unfolding of life. There must be something to act upon—the prepared environment—physical, mental, moral and aesthetic. The educator must be inspired by reverence for life and for the development of life. He has to observe and record the peculiar and diverse manifestations of each individual soul. His function

ceases if he sees that the soul of the child is in communion with the external material world—the prepared environment. Placed in it the child develops qualities which are considered lofty and foreign to the nature of the young—such as patience, perseverance, gentleness, affection, politeness, &c. It is necessary to avoid the arrest of spontaneous movement and the imposition of arbitrary tasks—hence Montessori's idea of doing away with fixed timetables. The consequence of suppressing spontaneous action at the time when the child is just beginning to be active may be suffocation of life itself: so freedom and liberty are the watchwords in her method.

The book will be a welcome companion to parents and teachers.

S. NANJAMMA.

FERGUSON'S CEYLON DIRECTORY, 1924. (Ceylon Observer Press, Colombo.) pp. 1406; 482; 64; xxxi. Rs. 15.

THE Directory begins with the following description: "Ceylon, the Land of Palms (specially coconut); Tea, India Rubber, Cocoa (Chocolate plant), Spices (Cinnamon, Cardamon, Camphor, Pepper, etc.); Coffee. Cinchona; Land of Pearls, Rubies, Sapphires, Alexandrite, Cat's Eyes, Moon Stones, Plumbago etc; of ancient Ruined Cities second only to Egypt; of Tropical vegetation and scenery (Highland and Lowland) the finest in the world; of a great variety of Fauna from the elephant to the Cobra da capello; of legends and tradition reliable history and literature extending over two thousand years and unequalled elsewhere in interest." It contains full and up-to-date directory of Tea, Rubber, Coconut, Mercantile, Trading, and planting companies; Institutions; Addresses, Labour Commission, Immigrant Labour, etc. To any one interested in any way in Ceylon, particularly the mercantile community, the Directory will be of very great use. We understand that the Directory for 1925 is in the press and will be published about the middle of May.

BOOKS RECEIVED.

- CHRISTIAN MISSIONS & ORIENTAL CIVILIZATIONS—A STUDY IN CULTURE CONTACT.** By MAURICE T. PRICE. (Edward Evans & Sons, Ltd., Shanghai.) 1924. 8½ × 6. pp. 578.
- LEGISLATIVE HISTORY OF AMERICA'S ECONOMIC POLICY TOWARDS THE PHILIPPINES.** By J. S. REYES. (Columbia University.) 1923. 9 × 6. pp. 205. \$2. 25
- THE WORLD TASK OF THE CHRISTIAN CHURCH.** (Student Christian Movement, London.) 1925. 7½ × 4½. pp. 239. 2s. 6d.
- CHRISTIAN EDUCATION IN AFRICA AND THE EAST.** With an Introduction by Sir MICHAEL SADLER. (Student Christian Movement, London) 1924. 7½ × 4½. pp. 116. 2s. 6d.
- THE CHAITANYA MOVEMENT.** The "Religious Life of India" series. By MELVILLE T. KENNEDY. (Association Press, Calcutta.) 1925. 7½ × 4½. pp. 270. Rs. 2 (paper).
- THE HISTORY & INSTITUTIONS OF THE PALLAVAS.** By C. S. SRINIVASACHARI. (Association Press, Calcutta.) 1924. 9½ × 6. pp. 24.
- THE PROBLEM OF RACE.** Second Edition. By F. A. COOKIN. (Student Christian Movement, London.) 1924. 7½ × 4½. pp. 76. 1s.
- KATHA UPANISAD.** By R. L. PELLY. (Association Press Calcutta.) 1924. 7½ × 4½. pp. 73. Rs. 1.
- RECENT ADVANCES IN MEDICAL EDUCATION IN ENGLAND.** By SIR GEORGE NEWMAN. (H. M. Stationery Office, London.) 1923. 9½ × 6. pp. 195. 1s. 3d.
- REPORT OF THE PROCEEDINGS OF THE SECOND OPIUM CONFERENCE, GENEVA.**

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| 7. Sex Knowledge. With a special chapter on Birth Control. By Norah March, B. Sc. ... | 0 10 |
| 8. On the Threshold of Sex. A book for readers aged 14 to 21. By F. J. Could. With an introduction by Dr. C. W. Saleeby, F. R. S. Edin. ... | 3 1 |
| 9. The Secret of Living, or the Girl's Guide to mental science. By Hylda M. Robins. With a foreward by Sir Ernest W. Wild, K. C. ... | 2 14 |
| 10. Womanhood By Mona Baird. With a preface by Mrs. Mary Scharlieb, C. B. E., M. D., M. S. ... | 2 1 |
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