

Servant of India

Editor: S. G. VAZE.

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TOPICS OF THE WEEK.

SIR P. Theogaraya Chetty, who died last week at Madras, having lived longer than the psalmist's three score years and ten, was during the last decade the greatest force in the politics of Madras Presidency. He entered public life at an early age and was for long connected with all the public movements of the Presidency. He was the founder of the South Indian Chamber of Commerce, he presided once over the Indian Industrial Conference and was connected with the Corporation of Madras for nearly forty years, being its first elected President. But what brought him into greatest prominence was the Non-Brahman movement, of which he was joint organiser with the late Dr. T. M. Nair and of which after his death he was the sole leader. As head of the Non-Brahman party he was invited by Lord Willingdon to accept office under dyarchy, but owing to his advanced age he was content to nominate others to Ministerships, retaining the leadership of the party. This did not in any way diminish his influence with Government and he was practically a member of the cabinet. His outlook was conservative both in politics and social matters, and this led latterly to the more progressive elements in the Non-Brahman party breaking away from his leadership. It undoubtedly affected his position, but he was still the leader of the largest political party in Madras. The Non-Brahman movement under his leadership was not an unmixed good. But it was not an unmixed evil either. The fierce communal feelings that it roused in the beginning are slowly subsiding and there is no doubt that the future historian, while recording the excesses of which the movement has been guilty, will yet give

credit to it for being largely instrumental in developing the political capacity of the masses.

* * *

SO far as the Swarajists are concerned, Lord Birkenhead has really proved a charmer. From Lord Olivier nothing less than an immediate acknowledgement of Indian independence was acceptable: the mere forbearance of wielding the bludgeon proves to Mr. Das Lord Birkenhead's "changed heart." One little gesture from him has succeeded in putting them into a reasonable frame of mind, where the most insinuating manner and the most persuasive moral earnestness of their co-workers in the field of Indian politics, whether of the Liberal or non-co-operation school, utterly failed. Lord Birkenhead from his place in the House of Lords advised the Swarajist leader to be more unequivocal in his denunciation of violence and to second words with deeds. Immediately Mr. Das takes occasion at the Bengal Provincial Conference to declare that the use of violence is immoral as well inexpedient! And all of a sudden the conviction forces itself on his mind that there is urgent need for giving an undertaking to Government that "we shall not by word, deed or gesture, encourage the revolutionary propaganda and that we shall make every effort to put an end to such a movement"!! Is there a suspicion in the public mind in England that the Swarajists wish to secede from the British Empire? Here is a pronouncement from Mr. Das (and it will make him appear to Lord Birkenhead in a more favourable light than anything else) that independence is a lower ideal than Dominion status in the great Commonwealth of Nations called the British Empire"; indeed he declares that whereas internal freedom under the British flag will give India all the advantages she can conceivably desire, independence may well be in certain circumstances a complete negation of Swaraj. Of course there is nothing novel in all this: every Liberal child lisps these sentiments. The only novelty about them is that what was so long a black heresy to the Swarajists has, at the least little sign from Lord Birkenhead, become a gospel truth, which none dare question. Dr. Besant's constitution may now safely provide for self-government within the British Empire. The Swarajists cannot hereafter object to British suzerainty as they used to do. If even now they stick at it, it will only be because the constitution is drawn up by a mere Mrs. Besant instead of Lord Birkenhead. That the new Indian Secretary has proved so winsome is all to the good,

for what we all desired was the conversion of Mr. Das, no matter through whose agency.

* * *

.... non est idem. AFTER the surrender of so many vital points, one is not inclined to look too narrowly into what still remains of the old Swarajist policy in Mr. Das's new position. Extremely fond as he has grown of Lord Birkenhead, he may still permit himself to divert his attention occasionally to the Indian public from whom he sought support till now and speak of the Swarajists so conducting themselves "that it may become impossible for the Government to carry on the administration of the country except by the exercise of its exceptional powers." Obstruction may still be on Mr. Das's lips, but he has taken pretty good care to assure Lord Birkenhead in advance that it is a mere catchphrase without any particular meaning, for this obstruction is to be resorted to only if no signs appear of a change of heart in the rulers. These signs however have already appeared—to Mr. Das if to no one else. The Liberals are supposed to be the easiest to please in political matters, but where Liberal leaders like Mr. Sastri see the political sky overcast with gloom, the Swarajist leader sees "signs of a real change of heart," "signs of reconciliation, everywhere"! For has not Lord Birkenhead spoken of Mr. Das as otherwise than a political untouchable? Whatever else may or may not accrue to India, Mr. Das may be pardoned for thinking that everything is now for the best in the best of all possible worlds! The change of heart is of course to be felt; it cannot be defined in a concrete manner. But still for the guidance of our faltering steps Mr. Das has vouchsafed to us a test: repeal of restrictive laws and release of people detained thereunder and a foundation of Swaraj. It should of course be sufficient for the people of India that Mr. Das feels that a change of heart is coming over the rulers. They need not apply their minds to the grounds on which the belief is founded or the criteria by which the change may be tested. But if they were really so impertinent as to apply the test, it would not be quite so easy to understand how the first two tests are at all valid, and how the policy of obstruction, which was adopted long before the inauguration of repression and therefore wholesale imprisonment commenced, could be liquidated because of the undoing of repression and the reprieve to prisoners.

* * *

The New Negotiatory Policy. AS to the third test, all that Mr. Das can do towards defining a beginning in Swaraj is that it can be settled after negotiation. One can understand that negotiations are necessary in order to secure an agreement as to the quantum of reform required to pacify the country, but why should any bargaining be necessary in order to know the first step in self-government? And Mr. Das has nothing more in mind than the first step. The Montagu-Chemsford reforms are unworthy to be called even the first step, according to Mr. Das, for they are founded on distrust. Evident-

ly then such reforms only constitute the first step as are based on trust. What are such reforms, pray? The world's history knows of no such constitution. The very fact that every constitution provides for checks and counter-checks shows that distrust is an ingredient of every constitution. If all the constituents in the governing machinery could be trusted to use their power well and justly no restrictions in the form of a constitution would at all become necessary. Mr. Das's idea of the beginning of Swaraj is that it should *automatically* expand in the fulness of time into full-fledged swaraj. The wit of man cannot possibly devise a constitution which will have such an automatic growth. Mr. Das must wait till the Greek kalends in order to have this kind of "foundation" of Swaraj. If he as yet is unaware of this type of constitution, no conferences and negotiations, however numerous, will help him in discovering it. If he is already aware of it, why not disclose it to the gaping world? All that we understand by this utterance is that Mr. Das is anxious to see pourparlers commenced between himself and Lord Birkenhead, and if they can be set on foot in this way and the vexed inheritance of non-co-operation disposed of by this means, we for one will not very much mind the illogical reasoning by which Mr. Das has arrived at this *modus operandi* but rather wish him the best of luck in it.

* * *

Madras Mail's Admission. WHEN the Taxation Committee feel unable to distinguish what is responsible evidence from what is not, we hope they will seek the help of the *Madras Mail* which has every clear notions on the subject. The evidence tendered at Madras by Mr. R. Suryanarayana Rao of the Servants of India Society, for instance, is irresponsible, because in advocating a policy of prohibition he suggested that the loss of excise revenue may be made good to some extent by taxing betting on race-courses, entertainments and luxuries like motor cars. The *Madras Mail* admonishes him thus: "To a member of the Servants of India Society a motor car is a luxury, to the business man it is a necessity." We have no doubt that our contemporary is perfectly right and that Mr. Suryanarayana Rao would have immediately repented but for a small circumstance, viz. that those who are responsible for the fixing of the Indian Tariff—who, it will be easily admitted, are not members of the Servants of India Society—seem also to look upon motor cars as articles of luxury. While the import duty on tramcars, motor-buses, motor-lorries, bicycles, perambulators and other ordinary conveyances is only 15 per cent. *ad valorem*, the duty on motor cars and motor cycles is 30 per cent. Similarly, while the import duty on cotton cloth is only 15 per cent. that on silk piece goods and other manufactures of silk is 30 per cent. Just as a motor car is a necessity for the business man, silk apparel is a necessity for the business man's wife, and the same unreasoning is seen in the heavy duty imposed on both. How 'foolish' are Mr. Suryanarayana Rao, the Government of India and all the rest of them!

Then the proposal for an entertainment tax raises serious problems in the opinion of the *Mail*. "Is a big temple festivity with bands playing and processions and fireworks to be classed as an entertainment? And a marriage party an entertainment subject to taxation?" We deeply sympathise with our perplexed contemporary.

All over a Trivial
Matter.

QUITE a trivial matter has created a big storm in the Congress circles of the Tamil districts. Communal feeling, which hitherto was absent there, has been introduced, a violent agitation is being carried on in the press and on the platform, and some of the most prominent Congressmen have resigned their membership of the provincial organisation. All this is over the question whether the twenty Brahman and Non-Brahman inmates of the Sermadevi Gurukul, which has received financial and moral support from the Provincial Congress Committee, should be compelled to dine together or not. The hitherto head of the institution was against introducing compulsion. "Dr." Varadarajulu Naidu, the President of the Provincial Congress Committee, held a different view and started a violent campaign against him and Brahmans generally, and threatened to practise the same kind of *Satyagraha* as the Akalis practised against the Sikh Gurudwaras—that is, capture the institution by force. To save the institution, its head resigned but that has not put an end to bitterness of feeling, one of the consequences being that prominent Congressmen like Mr. C. Rajagopalachari have resigned their membership of the Provincial Congress Committee as a protest against the violent language and methods of its President. Sane opinion will agree with Mr. Rajagopalachari that while inter-dining is desirable, it should however be left to the good sense of the managers of the institution and that there should be no external interference. But altogether it is too small a matter for so much to be made of by either party to the controversy.

Beam and Metre.

THE indifference and ignorance of Indian electorates is often urged by our opponents as an argument against any rapid constitutional advance. The Majority of the Muddiman Committee have given such prominence to it that the Minority have been obliged to supply a corrective by referring to the state of the British electorates in the first half of the last century. Recently we referred to later instances. Now we see in the "Contemporary Review" for March last an article on the "Decadence in Civic Duty," the writer of which bemoans the indifference of the electors in the latest local board elections. Here are the particulars of a contested election for a Rural Council in South Herefordshire which took place last year:

"Only seven out of the 200 electors voted, and the first of the seven did not call at the polling booth, which opened at 8 a. m., until half-past four in the afternoon. The two candidates, the Rector and a farmer, did not consider it worth while to put in an appearance during the day. The Rev. D. E. Evans retained the seat with four votes, his opponent got one less, he was defeated, with three votes."

This was in a rural area. But things were not particularly satisfactory in many districts of London City for which he gives detailed figures and "the average of the persons voting comes to a fraction under 20 per cent." (Italics not ours.) It reminds one of the parable of the beam and the mote.

SIR SURENDRANATH BANERJEA.

IT is a sumptuous and varied banquet that Sir Surendranath provides in his book of reminiscences. The richest dish of all is the able and convincing defence he makes of his accepting office as Minister in the new regime. It is a seeming contradiction of his former life of many years during which he had built up a great reputation as an implacable critic of Government and earned the honourable sobriquet of 'Surrender-Not.' A higher synthesis binds the two parts together, the law of nation-building by the means best open for the time being. If you have laboured hard to produce a change of spirit in the Government, it would be betrayal of trust, when that change has been brought about, not to utilise it to the full by taking hold of the machinery. Surely judgments may differ on the reality of the change of spirit, and the common man would be wise to be guided by him who has conducted the fight all along and braved all its dangers as well as enjoyed its honours. How true Sir Surendranath's judgment is in practical matters is abundantly proved by the shrewd and wise reflections on men and affairs which are scattered through the volume. Those who in their hearts cherish a partiality for methods of revolution might read with advantage what our author says of the damage done to his anti-Partition work in London by the assassination of Curzon-Wyllie by a misguided Indian youth. It is a temptation to quote the testimony of one who stands in sharp antagonism in Bengal politics to Sir Surendranath. We should ordinarily not cumber an editorial article by long citations; but for another reason, namely, the inculcation of a precept suited to the occasion, we will yield to the temptation. In his address to the Faridpur Conference, apparently meant for all the world, Mr. C. R. Das says:

"In the next place, the application of violence cuts at the root of that consolidation without which, as I have said, the attainment of Swaraj is impossible. Violence is sure to be followed by more violence on the part of the Government and repression may be so violent that its only effect on the Indian people would be to check their enthusiasm for Swaraj. I ask those young men who are addicted to revolutionary methods, do they think that the people will side with them? When life and property is threatened the inevitable result is that the people who suffer or who think that they may suffer recoil from such activities. This method, therefore, is impractical."

The same sentiment, but in a setting quite different, has been expressed by our author.

"Collisions with the Government I am, and have never been, afraid of, provided that the cause is just, that it has behind it a strong body of public opinion, and that it may not lead to a measure of repression beyond our strength to endure and which may retard our growing public spirit. The repressive measures following the anarchical movement in Bengal had a blighting effect upon the growth of our public life, because the hand of repression was too heavy for us to bear. The all-pervading influence of the police, to which our public men were subjected, the long terms

of imprisonment inflicted on some of our young men, and the suppression of the *Samitis*, all had a disastrous effect upon the growth of our nascent public life."

The responsibility incurred by those who employ students in political movements is terrible. Sir Surendranath, however, never had any qualms on the subject. He is, perhaps without exception, the one political worker in India whose empire in the hearts of the young lasted the longest, and while it lasted, was the most undisputed. Why, even the sinister proverb does not deter him from quoting scripture—"Suffer little children to come unto me." Once, however, he was taught a very severe lesson. Some young men awoke him at dead of night and admitted they were out to kill Sir Bampfylde Fuller. Mother-wit and a certain rumour enabled him to get out of the scrape, but he must have felt that he had been playing with fire all along. In admonishing the founder of non-co-operation, Mr. Banerjea points out the unprepared and inflammable nature of the material and the perilously easy descent from the theory of non-violence to every form of rowdyism. It is open to doubt how far he would act on this cautious principle were he to begin his life over again. This is his confession of faith:

"That the boycott sometimes led to excesses no one will dispute; but all constitutional movements suffer from this inherent weakness, which springs from the defects of our common human nature. All causes—the purest and the noblest—will have their moderates and extremists. But the excesses, more or less incidental to all constitutional movements, have never been held as an argument against the adoption of constitutional methods for the redress of public grievances. If such a view were held, some of the noblest chapters of human history would have been left unwritten, and we should have been without the inspiration of self-sacrifice and patriotic devotion, which have so often been associated with the struggle for constitutional freedom. Who will say that because there is unhappily a revolutionary propaganda in Bengal, undoubtedly limited and insignificant in the circle of its influence, all constitutional efforts should be given up? The enemies of Indian advancement would wish for nothing better. The friends of Indian progress would view it as a calamity."

Our hero has played many parts, but the orator easily overshadows the professor, the journalist or the Minister. His style of speaking is no longer the mode, but it had a majesty and a sweep that produced tremendous effects on large audiences. In the council room it is slightly out of place, while it positively handicapped Sir Surendranath at the game of thrust and parry round a committee table. It must have been so. What else could we expect of one who, when in jail, was asked by an admiring missionary the secret of his great influence over the student community and replied in the following grand little speech. "I love the students. I rejoice with them in their joys, I grieve with them in their sorrows, and they reciprocate the sentiment with the generous enthusiasm of youth." Young aspirants to literary fame will learn how difficult and laborious the path is to it. Even such a master had to

burn the midnight oil for his great performances. His memory is prodigious. If by some chance all traces of his book could be obliterated, we have little doubt he could reproduce it in a few weeks with a fair degree of accuracy.

With his intellectual eminence and leadership in India for nearly forty years, Sir Surendranath has come into contact with many famous men and formed many valuable friendships. Early in life he seems to have met Charles Dickens, who championed him in his journal "Good words," when the Civil Service Commissioners removed his name from the list of successful candidates. Then how many Viceroys and Governors and other potentates come on the stage in these wonderful pages! Lord Rosebery and he once figured on the same platform. Provoked at an Imperial Press Conference by an ill considered attack on the Indian press by Lord Cromer, he replied in an address so spirited and eloquent that a listener declared that he swept the floor with the noble lord. He gives us a charming picture of Sir Edward Baker, whose kindly and generous heart made him a lifelong friend and unflinching champion. There is a belief, which this book does not dispel, that but for Sir Edward, our hero would have been deported under the odious Regulation of 1818 during the anti-Partition agitation. He could have ascertained the fact, he says, when he was Minister, but forbore. It is a human weakness that we would rather not know a disillusioning truth and a professional ventilator of grievances is not likely to put himself to the trouble of unearthing a secret by which he might be deprived of the credit of martyrdom. Sir Surendra quickly forgets political enmities. It does one good to read of the way in which Mr. Emerson and he were at first prosecutor and victim in Barisal, then friendly colleagues in the Imperial Legislative Council, and finally, loyal Secretary and trusting Minister. Who again, will not be amused at the freak of chance which compelled Sir Surendra to send frantic cables to the authorities in England against Lord Ronaldshay's appointment as Governor of Bengal and then ordained that he should be readily and willingly chosen by that same Governor as his first Minister? The brief sketches that dot the book here and there of important personalities are full of interest and a kindly humour. Friends receive generous appreciation while foes are gently censured and often forgiven. One wonders why the name of Aurobindo Ghose is not mentioned even once? Indiscreet youths at college may take heart from the story of Sir Asutosh Mookerjee, who figured prominently in a noisy demonstration when Sir Surendra was sentenced to imprisonment by the High Court of Calcutta. Madras patriots might blush for their ancestors, who were unable to get up a public meeting when in 1873 our hero visited the Southern capital for an agitation regarding the maximum age for the Civil Service and simultaneous examinations.

Before we take leave of this volume we would express our pleasure at the fine portrait of the author which shows him in the Act of writing for the

"Bengalee." How readers would have enjoyed another which had caught him in the act of haranguing his thousands and tens of thousands on College Square or thundering forth his denunciation of the Arms Act on the Congress platform! We are glad to note that the book was printed in Madras for the Oxford University Press. The execution is neat and attains the English level of typographical accuracy. But we must have a few grumbles. The father of the Indian National Congress was Allan O. Hume, not Allen O. Hume. It was Sir James and not Sir Louis Peile who sat on the Welby Commission. In the first line of page 399 one reads 'council' where perhaps 'counsel' is meant. But it is a cruel joke on him who spent so great a part of his life at public meetings for the printer, by change of a single letter, to make him speak of "a vindication of our indefensible right to hold meetings." (page 246.)

JODHPUR.

IF as a result of the growth of public spirit in British India and its progress towards responsible government there has been an enormous increase in the interest taken by the people of British India and of Indian States in the administration of the States, there has been no improvement whatever in the means whereby they can inform themselves regarding them. Out of about 700 States, it is only a small number that possess sufficient area, population and resources to enable them to function tolerably as States. But even of them those that are in the habit of publishing their annual administration reports could be counted on one's fingers. We believe all States are required to submit to the Governor General reports giving information under specified heads. These are generally printed but very few copies are taken. It would entail no additional trouble and little additional expense to take an adequate number of copies and make them available to the public. It should be a very easy matter for the Government of India to persuade the States to adopt this step. The States have everything to gain and nothing to lose by it. Publicity is the best safeguard against official neglect and misdeeds. The confidence of the subjects in the administration of their respective States will increase and a sense of citizenship will develop. There will undoubtedly be a certain amount of criticism but it will be healthy and very different from the vague suspicion and dissatisfaction that is naturally entertained in the absence of authentic information. In addition to persuading the States—of certain status and resources—to publish their reports, we should suggest to the Government of India the publication of a consolidated report of the material and moral progress achieved by the unitary States and Agencies as a companion to the volume relating to British India. Such a course has many advantages which make it worth the trouble and expense. Among them may be mentioned, from a purely bureaucratic point of view, the moderation that will result in the critics of British Government by contrasting the general backward-

ness of the States with the progress made by the British provinces. But really the Government of India cannot hope to do an equal amount of good to the Princes and their subjects by any other act. Another useful step that the Government of India may take is to publish the proceedings of the Chamber of Princes. The leaders of that assembly have been representing India at the League of Nations and in the Imperial Conference. They have on the whole worthily represented the motherland and upheld at its honour. What they are doing and planning among themselves for the progress of their States ought certainly to see the light of day, if only that none might challenge their representative character. These suggestions occur to us on reading the recently published administration reports of Jodhpur for 1921-22 and 1922-23. Jodhpur is no doubt one of the most important States of Rujputana Agency, but there are better known States there—Bikanir and Alwar, for instance—whose rulers have represented India at the League of Nations but whose administration reports are not so easily available to the public. If they were and if we knew how they were promoting the material and moral welfare of their subjects, we should surely have a better appreciation of them and of their services to India in assemblies of an international character.

Speaking of Jodhpur, we congratulate His Highness, who is only 23 years old and whose investiture took place only two years ago, on having resolved even at the very commencement of his rule to publish the annual administration report of his State. He has also done well to retain the Council of Agency which looked after the affairs of the State during his minority, with the name of the Executive Council. In the last two years, steps have been taken to improve the efficiency of the police with good results; and the administration of civil and criminal justice also appears to be fairly satisfactory. Nation-building activities, however, are meagre and there is much room for development. The State is yet to have agricultural, veterinary and co-operative departments. The education of the masses is woefully neglected and requires the most urgent attention of His Highness. The State has an area of 35,000 sq. miles and a population of nearly 2 millions. Yet there were only 97 public educational institutions of all kinds, of which 80 were maintained by the State and the remaining 17 received grants-in-aid. Of the 80 only 54 were vernacular primary schools. The report is silent as to whether any of them were girls' schools. To realise how backward Jodhpur is in this respect—in fact not only Jodhpur, but all Rajputana States—one has only to compare its figures with those of Ajmer-Merwara or even the North-West Frontier Province. Ajmer-Merwara is a neighbour to Jodhpur, has an area of only about 2,700 sq. miles and a population of less than 500,000. But it has 252 and 40 schools respectively for boys and girls. The districts and administered territories of the North-West Frontier Province compare roughly with Jodhpur in the matter of population. Yet there were there as many as 859 educational institutions for males and

106 for females. Another point to be noted is that it is the needs of the rural masses that are neglected, the city population being favoured at their expense. Thus Jodhpur has a college, a high school, several middle schools, &c, but the rural population is given only 54 vernacular primary schools. This fact is the more strikingly brought out when the expenditure on education is analysed. In 1922-23 the Durbar spent about Rs. 2.14 lakhs on education out of a revenue of Rs. 125 lakhs! This sum, meagre as it is, was however an improvement on previous years. Out of this amount only about Rs. 14,000 was spent on the 54 vernacular primary schools and the remaining Rs. 2 lakhs was spent on direction, English education and special Rajput schools, about Rs. 80,000 being spent on the latter. It is instructive to compare Jodhpur with typically advanced Indian States in the matter of total expenditure on education and expenditure on primary education. The figures represent lakhs of rupees.

State	Revenue	Total exp. on Edn.	Exp. on Pri. Edn.
Travancore	200	35	19*
Cochin	62	10	5.33
Mysore	344	44	13
Baroda	221	30	17
Jodhpur	125	2.14	.14

This disproportionate smallness of expenditure on education was prominently mentioned by H. E. Lord Reading at the time of the investiture. The expenditure can be increased without encroachment on other departments and without recourse to additional taxation. For while the income of the State was Rs. 120 and Rs. 125 lakhs respectively in 1921-22 and 1922-23, the expenditure in each year amounted only to about Rs. 82 lakhs! Thus here, as in Indore as was pointed out in these columns a few days ago, the first principle of public finance is violated, viz., that the income and expenditure of a state should balance themselves and that a state should not be run as if it were a private estate. Another urgent reform that requires to be introduced in Jodhpur—as in many another State—is that the expenditure on the palace should be fixed and shown separately from the expenditure of the State proper. In Jodhpur accounts, the 'Civil List' forms a separate head of expenditure, but it varies from year to year and under other heads such as 'Motor Garage,' 'Electrical Department,' &c., what should come properly under palace expenditure seems to have been included.

On the occasion of investiture the Viceroy suggested, in addition to increased expenditure on education, two urgent reforms which we hope His Highness will introduce without delay. He said: "The State is still without any settled revenue and rent regulations or revenue courts and it is to be hoped that, in the interests of the cultivating classes, this defect in the administration will soon be remedied." He also urged the increasing association of the nobles and people of the State with its administration in recognised forms. He said: "The

business of government is more difficult and complex today than it has ever been. There has been a change in the world since the Great War. Old ideals have been disturbed, old methods have been criticised. This unsettlement of ideas has its influence for good, but a period of transition and change inevitably brings difficulties to the task of the administrator. People are no longer content with the same standards which satisfied their forefathers and your sardars and people will expect to share in the moral and material advancement of the present day." His Highness cannot do better than cherish these weighty words and create representative institutions on the model of British Indian provinces and the advanced Indian States.

ENDOCRINOLOGY.

IF the very existence of glands which secrete within the human body (instead of passing their secretions outside, as do for instance the salivary gland, the liver &c.) had not been fully realized until the end of the last century, it is safe to say that their immense importance in the economy of the human body is only being realized in contemporary thought and research. But the amount of work that has been done by specialists during the last quarter of a century almost makes up for the long previous neglect of these endocrine glands and Prof. E. Sharpey Schafer deserves the thanks of all students of the subject for having brought out a standard text book on "The Endocrine Organs—an introduction to the study of internal secretion," which gives a luminous, if technical, account of our present state of knowledge of the subject.* The present is called a 2nd Edition of a book published in 1916, but is really a new book altogether. Only the first volume has so far been issued, a second part being promised for 'later': the volume mentioned dealing, after a general introductory chapter, with the Thyroid (cc. 2-7), the Parathyroid (cc. 8-9) and the Suprarrenal Glands (cc. 10-22). Numerous graphs and illustrations and an excellent index complete the book.

Endocrine Organs are defined as glands which secrete specific chemical substances into the blood for the purpose of influencing other organs" (p. 1) and the specific chemical substances, called *autacoids* may either have a stimulating, *hormonic* (from the Greek *hormao*, to stir up) or an inhibitory, *chaloneic* from *khalao*, to make slack) effect. Chaloneic action may be illustrated by the influence of the ovaries (which secrete both internally and externally), the internal secretion of which into the blood prevents the development of male characteristics—hens, whose ovary has been removed, developing promptly all the secondary sex characteristics of a cock (tail feathers, comb, spurs, crowing, &c.) and losing them again, if an ovary from another bird is successfully transplanted. Hormonic action on the other hand may be illustrated by the effect of the internal secretion of the thyroid on the metamorphosis of tadpoles into frogs, the feeding of tadpoles with thyroxin

*All Vernacular Education.

*Longmans, London. 1924. 9½x6½. pp. ix & 175. 15s.

resulting in the precocious production of tiny frogs of less than tadpole size.

The endocrine organs treated by the famous Edinburgh professor of physiology in the part of his book before us are really four in number, one pair being situate in the neck, the other pair forming a small capsule above each kidney. The first organ, the Thyroid Gland, becomes prominent in a disease known as goitre (not infrequent in certain parts of the Himalayas); the second, the Parathyroid Glands, forming four minute bodies lying on the thyroid; the third is the *Cortex* and the fourth the *Medulla* of the Suprarenal Gland, which although outwardly one organ, microscopically exhibits the ontogenetic fact that it is the result of two entirely distinct organs which have fortuitously grown together in man. In the lower fishes these two organs are still quite separate: the *Medulla* forming certain bodies closely connected with the sympathetic nerve system, whilst the *cortex* (developed from the genital ridge) forms an "interrenal" body. (p. 89.) The Thyroid and Parathyroid similarly, though now juxtaposed, are not developed from the same part of the embryo, but belong to different folds formed in the region of the gills. Parathyroids do not occur below Amphibians, whilst the Thyroid is found in all vertebrate animals. (p. 16.)

All these glands then secrete substances, differing from each other but having certain characteristics in common. As already stated, they are called *autacoids* (from the Greek *autos*, self, and *akos*, remedy) and perhaps the most remarkable thing about them is their resemblance to alkaloids—a fact I emphasized recently* in my articles on "Inebriation." For the specific ingredients of these endocrine secretions are not organisms like yeast—enzymes—, as is e. g. *ptyalin* the active principle of the saliva, but comparatively simple chemical compounds, so simple that one of them has already been synthetically obtained; and indeed it is their striking resemblance to *Alkaloids*, both in structure and in action, that has prompted Prof. Schafer to dub these substances *Autacoids*. As an alkaloid may in one dosage or in one person act as a depressant and in another as an excitant, so also one and the same autacoid may in one set of circumstances act as a hormone and in another as a chalone (p. 8.) Again alkaloids can increase the secretion of an autacoid: morphia and strychnine act thus on the thyroid gland (p. 25), cocaine (p. 165) and nicotine on the suprarenal gland (pp. 97 & 157). Apocodeine on the other hand (an opium derivative) acts antagonistically to adrenaline (pp. 129 & 141), as does chloral, chloroform (p. 130), atropine (p. 142), morphia, ether and strychnine (p. 157). In fact, the chemical history of adrenaline (the autacoid of the suprarenal) furnishes as Prof. Schafer says, "a striking illustration of the drug-like character of autacoids" (p. 143). But what is even more pertinent to the point I tried to make in my previous articles, viz. that the human mind can and does enter into these bodily reactions,

"fear, rage, pain, all increase the amount of adrenaline poured into the blood" (p. 159).* The present conclusion is that there is produced at the nerve endings and under the influence of the sympathetic (i. e. involuntary) nerve system an "excitable substance" which reacts both with adrenaline and certain alkaloids, but which somehow is under secondary influence of the central nervous (i. e. voluntary) system as well (p. 140), which, "although usually insufficient to produce any externally appreciable action, may be temporarily increased under conditions of nervous excitation, whether caused by drugs (especially strychnine), by emotions, or by reflex stimulation, and many then produce definite reactions, similar to those experimentally obtainable by intravenous injection of the autacoid." (p. 159)

Another point of great general interest is the relation between endocrine function and diet. At present the most talked about fact in this connection is the recognition that iodine starvation is directly responsible for all the effects characteristic of Hypothyroidism (i. e. the suppression of secretion from the thyroid gland), such as retardation of growth, cretinism,† greater susceptibility to infection &c. The iodine secreted by the thyroid is in the form of *thyroxin*, an organic iodine compound, chemically identified; and it has been established that the thyroid is the only organ in the body which contains iodine and is capable of storing it: in fact that the normal activity of the thyroid is parallel with its iodine content. Now it is obvious that, however small the total amount of iodine involved, the thyroid cannot function if all iodine is absent from the diet—a fact which has been fairly well advertised during the last few years, so that in many countries at present (e. g. Switzerland and New Zealand) fractional quantities of iodine are compulsorily added to the drinking water, salt &c. consumed by the school-going population. For if absence of thyroxin means arrested development, it is clear that it is during the age of development that such privation must have its most disastrous effects: and I would once more remind the reader of the cognate and previously mentioned fact, that thyroid feeding accelerates the metamorphosis of Batrachians to a quite surprising extent. The most curious case probably is that of the Axolotl (a Mexican salamander) which normally remains throughout life a large, gill-bearing tadpole, but which can be turned into a lung-breathing newt by the injection of thyroxin. Hyperthyroidism on the other hand (i. e. excess of thyroid secretion) leads to loss in weight, though more food is taken, and tendency to diarrhoea; whilst Hypothyroidism means a diminished appetite, tendency to stoutness and constipation. But not only has the far reaching influence of minute quantities of iodine been thus established—the indirect effect of vitamins-content in the diet on the thyroid has likewise come to light. Vitamin-

* Nervous control of the thyroid secretion has also been proved experimentally (p. 25).

† The changes which are often seen in the cells of the central nervous system in the insane are similar to those produced by defects of thyroid secretion. (p. 59).

* Issues of February 26th, March 13 & 26, April 3, 9 & 16.

poor diet, e. g., causes the thyroid to decrease, vitamin-rich diet to increase, in size and weight (p. 21); and butter has been proved to aggravate the symptoms of hyperthyroidism (p. 53).

Now what iodine is to the thyroid, calcium is to the parathyroid gland. Degeneration &c. of the latter leads to a diminished calcium content of the blood (p. 76) and consequent tetany (particularly infantile spasms), delay in the calcification of the teeth of infants (p. 80), hyper-excitability of the peripheral nerves &c. It is therefore clear that the parathyroids influence the calcium metabolism of the body: indeed whilst persons suffering from parathyroid deficiency can be helped by large doses of calcium lactate, it has been proved that such help is only effective where some parathyroid tissue is left. The parathyroid gland therefore must obviously secrete an autacoid (called *parathyrin* but not yet identified) in the presence of which alone—catalyst like—the calcium lactate can be made available to the human body. On the other hand it is obvious that however good a secretion of the parathyroid alone will be us less, unless the body receives in its food the indispensable calcium salts, such as green vegetables, milk &c. are particularly rich in—which brings us also back to the vitamins. But apart from this important role in the calcium metabolism, the parathyroid organ also plays another one in regard to the nitrogen metabolism of the human body. Apparently a certain product of this protein metabolism, called *guanidine*, accumulates in the blood, if the latter is free from *parathyrin*: the human organism being unable, when deprived of the parathyroid glands, to complete the protein metabolism of its food and convert the *guanidine* into a non-toxic substance (p. 82): whence in cases of hypoparathyroidism a meat diet is very much worse than a vegetable diet (p. 79.) Yet *guanidine* in minute quantities is useful to the body and causes the necessary "tone" to our muscles: it is its excess which causes a toxic effect and it is this delicate balance of a too little and a too much which apparently the parathyroid gland maintains by secreting more or less of the requisite autacoid—in this case parathyrin.

This leads one to the next general point: viz. that the primary function of all these endocrine glands seems to be one of equilibration, the maintenance of the vital optimum, of the delicate poise which prevents a food to become a poison and which turns a poison into a food. The importance of auto-intoxication as a fruitful source of disease has received due recognition of late: and patent pill venders wax rich on such partial knowledge as percolates into the broad masses of society. Adrenaline, the autacoid secreted by the suprarenal gland, thus seems to counteract the toxin produced by muscular effort and responsible for the feeling of *fatigue* (p. 145-6), deprivation of vitamins likewise stimulates (compensatory) function of the suprarenal (p. 13). One gland, the adrenal cortex, indeed has a quite unexpected relationship with snake venom, its autacoid being apparently capable of neutralizing

this toxin (pp. 102 and 136)—a fact casting new light on the immunity to snake and scorpion bites of some (cf Lk. 10.19).—Again, this function of balancing is brought out by the fact that the autacoids of these endocrine glands habitually affect the secretion of other glands, both endocrine and exocrine. Adrenaline seems to be most widely operative in this respect, regulating the secretion of salivary, lacrimary sweat, mammary, intestinal glands, kidney, liver, pancreas and thyroid (p. 138). Similarly, although this autacoid is not responsible for the normal tone of the walls of blood vessels, yet loss of that tone seems to be counteracted by compensatory increase of adrenaline in the blood (p. 154). Suraprenals and pancreas exhibit interaction too in respect of the proper amount of sugar in the blood (p. 169). Adrenal cortex and thyroid gland also seem to have some connection (p. 170), whilst that between it and the generative glands seems fairly close (pp. 148 & 167): although the primary function of the adrenal cortex is the manufacture of the so-called *lipid* substances which enter into the constitution of all protoplasm (p. 107).

Finally, reference must be made to the extraordinarily minute quantities of these autacoid substances which suffice to produce results altogether out of proportion to the matter involved—another characteristic strongly reminiscent of chemical catalysts. Adrenaline probably is the most intensive of all these autacoids, since a typical reaction to it on the part of an involuntary muscle has been observed when an adrenaline solution of 1 in 800 millions was employed, whilst a 1 in a million solution is the usual strength used for experiments with this adrenaline.

That the whole subject is a most fascinating one and that this youngest science of Endocrinology is opening wide vistas into altogether new realms is universally admitted and no excuse I hope is therefore needed for my having drawn our readers' attention to it. One is eagerly looking forward to the "Second Part" of Dr. Schafer's book: meanwhile one hopes that his first part will find all the readers it deserves, even in an India, where education has done so little to familiarize the average man with modern scientific thought.

H. C. E. ZACHARIAS.

REVIEWS.

THE DISEASE AND SOME PALLIATIVES.

THE ECONOMIC ILLUSION. By ARTHUR BERTRAM. (Leonard Parsons Ltd., London.) 1924. 7 x 6½. pp. 287. 7s. 6d.

INDUSTRIAL CONFLICT: THE WAY OUT. By The Rt. Hon'ble G. N. BARNES. (Pitman, London.) 1924. 7 x 6½. pp. 98. 3s. 6d.

MR. BERTRAM has written a refreshingly candid book. Without relying much on lurid descriptions of the misery of slum life, but with philanthropic fervour, he shows up the inherent contradiction between the present industrial system and the welfare of the community. The scientific inventions since the days of the Industrial Revolution have

placed in the hands of man vastly increased powers of production. These powers are not fully applied or utilised, for fear of lowering the profits of the capitalists, for fear of creating a 'glut' in the market, or in the words of Mr. Bertram 'for fear of plenty.'

When there is a bumper harvest we all know how the faces of the stock-holders and the stocks fall in a direct ratio. The rubber production in Ceylon and Malaya, is still under government restriction, for 'the artificial restriction on output is bound to put the price up' and lead to heavy buying in rubber shares on the Stock Exchange. The Chairman at a dinner of the Tea and Rubber Share Brokers Association finds an almost ghoulis satisfaction in a bad tea harvest. "Nature came to their assistance by providing droughts" he chortles "causing a shortage of production and consequent rise in price." This enables them, he adds, to see before them 'a golden horizon.' Thus while plenty is what the people need, it is scarcity that the traders want! To create an effective demand, a boom, almost anything is justifiable under the holy system of 'private enterprise.' Thus wheat may be burnt as fuel in the Argentine railways to keep up its price; as happened very recently, a cure for cancer advertized in full pages of papers and subsequently proved to consist of 90% water and a little glycerine. If in some cases fifty per cent. of the selling price of an article is due to the cost of advertising and efforts to create 'effective demand,' it is just, for it is 'private enterprise'! If there is great need of food, clothes and houses, and yet acute unemployment among skilled labourers, it is because the employers cannot make profit out of the works providing these needs, and profit making is the core of private enterprise. The cure lies not in profit-sharing or co-partnership, for they are but forms of profits and wages, but in substituting production for use instead of production for profit, and in demolishing everything that stands in the way of such substitution.

Mr. Barnes' book has an imposing title. There is, however, no attempt made in the book to trace the causes underlying the industrial conflict. 'For my part,' says the author, 'I am sure that the average man neither thinks nor cares about the systems. He is instinctively practical. He has vague knowledge of past evils. I believe that present troubles are largely products of past times and conditions.' This indicates that like his 'average man' Mr. Barnes also 'neither thinks nor cares' to investigate the root evils. His advice to Labour is 'to establish and maintain the minimum standards of life.' He, however, does not say why it should not be the maximum standards of life. There is a type of priggish mind which delights in discovering truth by merely adding the two extremes of a question and then dividing the sum by two. 'Truth always lies in the middle,' they say facilely, and to establish their reputation for possessing a judicial mind, they show an extreme anxiety to see the 'other side' even before seeing the 'one side' of a question. What these believers in the arithmetical process of finding truth forget is that a judge's function is not merely to

listen to both sides of a cause, but to give a verdict, which is not the same as an average apportioning of guilt or innocence to both parties of the cause. For the industrial conflicts and the resulting loss in production Mr. Barnes holds both the capitalists and the labourers equally guilty and exhorts them to get together and by such devices as profit-sharing, co-partnership and Whitley Councils put an end to squabbles for profit and wages. To those who do not know what these devices are like and how they are practised in some of the British Dominions the book will prove helpful. It also contains a chapter on the International Labour Office of Geneva.

J. B. SEN.

SQUARING THE CIRCLE.

ESQUISSE D'UNE PHILOSOPHIE DE LA DIGNITE HUMAINE, PAR PAUL GILLE. (Felix Alcan, Paris.) 1924. 7 x 4 1/2 pp. 146. fros 8.

DISAPPOINTMENT awaits any reader who, tempted by the title, turns to this little book in the hope of finding there any illumination regarding the value of human personality. But this "sketch" by the Belgian professor is all the same quite worth reading: though not exactly for any reason that the author has had in view. For his position is that he rejects the economic determinism of Marx and the anti-rational pragmatism of Bergson: and yet tries to maintain a philosophy of atheistic Anarchism. Now it really does not require very great philosophical acumen to see that in attempting this the author is attempting the impossible. Either Atheism is true: and in that case everything that is has ever been and only chance connects atoms in necessary but unmeaning relationships—as Marx holds;—or else there is a gradation of value in the universe, an order—in which case this order must have a cause, a First Cause. Spiked on the horns of this dilemma, of which however the author seems blissfully unaware, he has written a book which for inconsistency and self-contradictoriness it would be hard to beat.

Seeing the absurdity of the Marxian dogma, he rightly ridicules its economic "explanation" of religions and philosophies, observing that economic circumstances neither produce nor necessitate, but merely condition, the mentality of people" (p. 13): yet he can say in the same breath that the "formation of the brain guarantees its value" (p. 84) and makes himself believe that the retention of light by phosphorus explains the memory of a self-conscious mind. (p. 45) This latter illustration immediately shows how utterly unreliable our good professor's natural science is, for phosphorus of course is not, as he puts it, an "accumulator of light." Equally wrong is he when he argues that an organism acquires greater longevity by becoming multicellular than by remaining unicellular: when the exact opposite is the case, risks of death obviously multiplying with the greater intricacy of the organisation—so much so that some biologists have hailed the unicellular creature as immortal.

Again, nothing seems to him more "naive" and "superstitious" than the idea of creation (p. 26): but to supersede it, he has to fall back on the idea of an "infinite universe" as "an incontestable axiom"—when there is in fact nothing whatever axiomatic about it, physicists usually presuming rather a, however large, yet finite, universe as axiomatic. Prof. Gille has no use for the "law of the conservation of energy"; for him the universe is open at both ends and out of it there can all the time come sailing into our system the "novel." In other words, he believes in a Pluriverse. Very good: but a few pages later we find a "universal law of accumulation" emerging (p. 42.)—"the atom first, then the bodies, then planetary life, finally consciousness," all based on the principle of *e pluribus unum*. So that after all we do seem to get a Universe, though we start with a Pluriverse; in which case it seems rather unnecessary to drag in a Pluriverse at all, since it is subject to "a universal law" and therefore not a true Pluriverse at all. And what of the naïveté of that precious law! Is accumulation of mass really the criterion of value? Why should a planet rank higher than an atom and does consciousness by any chance weigh more than a planet?

The "philosophy" is pathetic in its childishness. But, as I said at the outset, the book is really quite instructive to read, for it brings it forcibly home to one, that for the atheist there is no alternative to the iron law of necessity and the illusoriness of all "values" such as truth, love, &c.; and that on the contrary for those who are convinced of the objective validity of human reason and human free will, the postulate of God is logically inescapable. Let those who do not like this conclusion, take heed and beware of venturing on the logical process of thought known as philosophizing!

Z

RAILWAYS.

THE ELEMENTS OF RAILWAY ECONOMICS. (Oxford University Press.) By the late SIR WILLIAM M. ACWORTH. (Sixth Edition.) 1924. 7½ × 5. pp. 216. 3s. 6d.

THIS book was originally published in 1905 as the first English text-book on the subject of Railway Economics. Its usefulness is testified to by the fact that it went through two editions during the first year of its publication and three more during the next 18 years. The present is not, however, a mere reprint, but an edition revised, enlarged and brought up-to-date, both as regards facts and illustrations. The former editions, starting from a description of the functions which differentiate a railway from other forms of transport, traced the subject of railway economics through an exposition of the degree of connection between railway expenses (both capital and revenue) on the one hand and the volume and classes of traffic and the money earned on the other, to an explanation and justification of the equity of the current methods of

charging rates and fares; and ended up with an exposure of the hampering influence of interference by Parliament in matters relating to classification and rates. The new edition has three more chapters, viz., "The Railways in the war," "The Railway Rates Tribunal" and "Passenger Traffic." The last two chapters are at the present moment of particular interest to India where the Legislature is likely to be shortly called upon to tackle the question of the constitution and functions of a Railway Rates Tribunal for India.

Simplicity of language, forcefulness of expression, wealth and up-to-dateness of information and able marshalling of facts are some of the outstanding features which invest the book with an irresistible charm. The reader will probably find it impossible to lay down the book until he has come to the last page, and he will be filled with regret that the book contains only 216 pages. One rises from a perusal of the book with a flattering feeling that railway economics is, after all, not such a difficult subject, little realizing that a technical and dry subject has proved easy and juicy not on account of its inherent qualities, but owing entirely to the merits of an author who has succeeded, in a marked degree, in the difficult task of combining clearness and conciseness of expression with an exceptional felicity of style.

ECONOMY.

ANCIENT TRIBES.

SOME KSHATRIA TRIBES OF ANCIENT INDIA. By BIMALA CHARAN LAW, PH.D., M.A., B.L. (The University of Calcutta.) 1924. 8½ × 6. pp. 303. Rs. 10.

AS a source-book for the Buddhist and Jain traditions concerning certain tribes, this book might have some value. As a serious contribution either to ethnology or history, it is negligible. Apart from registering a few more wildly impossible stories, the author has made no attempt to discriminate between sources. The profound learning revealed is thus rendered useless. Had the book begun with a scientific survey of the sources, assessing their comparative value, it might have been a very considerable contribution to our knowledge of early Indian history.

Some matters of interest arise in the quotations lavishly but wildly given. We are tempted to enquire more about the possibilities of intermarriage between tribes and the general relation of the tribes of Buddhist times to the later caste, sub-caste and *gotra*. The tradition of brother-sister marriage in the case of two of these tribes suggests a connection with the "archaic culture" which seems to have spread over Further India, Assam, Oceania and Central America. But no attempt has been made to follow up these lines of investigation, the book has consequently no value except as a stimulus to further study.

WALTER O. FITCH.

RENT.

ENGLISH THEORIES OF RENT. By V. GHOSH, M.A., PH.D. (Kar Majumdar and Co., Calcutta.) 1924. 7 × 4½. pp. 281. Rs. 4.

THE author makes an excursion into the realm of economic theory and carefully analyses the notions of the English economists so far as their conception of rent is concerned. He protests against the extension of the term rent so as to mean all differential income of all kinds. He also inweighs against the popular view that considers rent as "a price of natural differential advantages." "Rent will still appear though it will not be a measure of the difference in the productivity of the two kinds of land" (p. 249.) The only practical conclusion that he derives after studying the conditions of agricultural rent is this: "In certain old and backward countries in which landlordism has existed for a considerable length of time the tenants are without hope and what is even worse, without fear; for rent, they see, must be famine rent for them, in spite of all that they may do to improve their condition." Verily, he must have had the condition of Bengal tenants in mind while writing this part of the book. He proposes ownership as the remedy to this unfortunate state of things.

Not much emphasis is laid on urban site-rents. The importance of agricultural rent has gone into the background. It is the urban house-owners that have a strangle-hold on the economic and political life of the people at present and the many-sided amenities of town life are tending to attract people from the villages to the towns. Although socialistic views are not entertained as regards the town sites in rapidly growing cities, the inadequacy of income of local authorities is gradually forcing them towards this aspect and taxes are being levied on site values in towns and cities, e. g. in Germany. A tax is levied on increment values and is paid by the seller. There is no reason why our city corporations should fail to tap this justifiable source of income. Increased local rates have to be levied instead of depending on subventions from the provincial revenues. As the problem of local finance is becoming acute already, the author could have discussed this aspect in a brief compass.

One noticeable feature of the book is the failure to carry logical reasoning to its final end. Theoretical summaries are no doubt of use at present but they ought to be applied to present day problems in the realm of practical economics. It is applied economics that is required in India and not dry-as-dust statements of economic history or theories.

B. R. RAU.

RABINDRANATH TAGORE: POET, PRIEST, PHILOSOPHER. By K. S. RAMASWAMI SASTRI, B.A., B.L. (Vani Vilas Press, Srirangam.) 1924. 7×4½. pp. 249. Rs. 1-8-0.

THIS book begins with a general survey of Tagore's works, and contains chapters on the Indian Renaissance, Tagore's place in it, Tagore as a maker of new India, his place in Indian poetry, and finally studies Tagore as a dramatist and as a philosopher. This is an attempt to sum up the poet's achievements from the English translations of his works published so far. The author is among the most devoted students and admirers of Tagore in South India—but even for such a one it must appear a little too early to 'sum up'. Much of the poet's work is yet to be translated into English (the only language in which most South Indians can get at him), and he has not retired from the field of active literary work. And in summing up

Tagore's genius as a poet, ignorance of the language in which he works his magic effects of expression is a decided handicap. Bound by such limitations the author has yet given us a valuable, and in some ways an inspiring guide book to thread our way through the paths into which Tagore's many-sided genius leads us. Numerous beautiful quotations are interspersed throughout the book, all providing illustration to the theme, which the author has constantly kept in view, that Tagore's work has to be read in the light of India's ancient tradition and culture in art, philosophy and religion.

K. S.

THE A B C OF INDIAN FINANCE. By K. M. PURKAYASTHA, M. A. (Published by the Author, 233, Old Chinabazar Street, Calcutta.) 1924. 7×5. pp. 245. Rs. 3.

THIS book caters to the need of "the popular cultural interest." The author contrasts State and individual consumption and stresses the fourfold capacity of the State as a consumer, producer, factor in the distribution and as a factor in the exchange of wealth. According to him deflation is as dangerous a policy as inflation is. The special features of Indian finance, the development and devolution of financial administration and the history of our currency are briefly but clearly explained. The book could be recommended not only to college students but to publicists and others interested in current politics to whom a knowledge of the elements of Indian finance is an indispensable mental equipment.

A. S. V.

BOOKS RECEIVED.

- THE MENACE OF COLOUR (Second Edition.) By J. W. GREGORY. (Seeley, Service & Co., London.) 1925. 8½×5½. pp. 264. 12s. 6d.
- LORD MINTO: A MEMOIR. By JOHN BUCHAN. (T. Nelson & Sons, London.) 1925. 9×5½. pp. 352. 21s.
- HISTORY OF MAURITIUS, 1507-1914. By S. B. DE BURGH-EDWARDS. (East & West, London.) 1921. 7½×4½. pp. 110. 6s.
- THE PROFIT MOTIVE. IS IT INDISPENSABLE TO INDUSTRY? (Second Edition.) By HARRY F. WARD. (League for Industrial Democracy, New York City.) 1924. 7½×5. pp. 44. 10 cents.
- IDEAL SOCIAL ET ORIENTATION SOCIALE. By STEPHANE BAUER. (Czechoslovak Social Institute, Prague.) 1923. 9½×5½. pp. 30.
- LE MINISTERE DE LA PREVOYANCE SOCIAL ET LA POLITIQUE D'ECONOMIE SOCIALE DANS LA REPUBLIQUE TCHECOSLOVAQUE. By Dr. JOSEPH GRUBER. (Czechoslovak Social Institute, Prague.) 1921. 9½×5½. pp. 16.
- EXTRAIT DES MOTIFS DU PROJET DE LA LOI SUR LES ASSURANCES MALADIES INVALIDITE ET VIEILLESSE DES SALARIES. (Czechoslovak Social Institute, Prague.) 1924. 9½×5½. pp. 64.
- THE SOCIAL BOARD OF THE CZECHOSLOVAK REPUBLIC—ITS FOUNDATION & THE REPORT OF ITS ACTIVITIES, 1920-1922. (Czechoslovak Social Institute, Prague.) 1922. 9½×5½. pp. 8.
- SO THIS IS AMERICA. By BUDHA JAWAN. (Modern Publishing Company, Bombay.) 1925. 7½×5.
- INTERIM REPORT OF ECONOMIC & FINANCE COMMITTEE ON NATIVE LABOUR, Kenya. 1925. 12×8. pp. 17.
- REPORT OF THE EDUCATIONAL WORK BY THE ARYA SAMAJ IN INDIA. (Principal, D. A. V. High School, Hoshiarpur.) 1925. 12×8. pp. 41.

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