

THE Servant of India

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Office : BUDHWAR PETH, POONA CITY.

VOL. IX, No. 5.

POONA—THURSDAY, MARCH 4, 1926.

INDIAN SUBSN. Rs. 6-
FOREIGN " " 10 s-

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TOPICS OF THE WEEK.

THE Back Bay Reclamation scandal

Development Inquiry. continues to exercise the public mind. The demand for a thorough inquiry into the working of the Development Department, made by such public bodies as the Presidency Association of Bombay and the Deccan Sabha of Poona, was pressed on the attention of Government in the course of the last Budget debate by several non-official members including Dr. R. P. Paranjpye. The Government also seemed to be alive to the seriousness of the situation—so much so that the Governor made it clear that no considerations of prestige would be allowed to prejudice a right decision on the part of Government. On this invitation leaders of different groups in the Council met for informal consultation at Government House on Sunday last. We think that in all such measures as they propose to take with a view to reduce the Development loss to the minimum, the Government would do well to keep in close touch with the Legislative Council. We feel that in excluding Mr. Nariman from the meeting, the Government have made a tactical mistake. He has consistently taken keen interest in the working of the Directorate; and though he is at times inclined to go too far, his forebodings, distasteful though they sounded at the time, have been mostly borne out by the special Advisory Committee's findings. What happened at the Conference is not yet officially published; but there is reason to believe that an inquiry has been decided upon. We can only hope that the composition of the proposed committee will be such as to inspire public confidence. The report of Sir Alexander Gibb published during the last few days also points to the need of an inquiry, though, roughly speaking, his conclusions are identical with those of the majority of the Advisory Committee. He too has not checked the figures supplied by the Chief Engineer, but recommends the stoppage of dredging operations in Back Bay after the close of the present dredging season, to be followed by the disposal of

the dredging plant in use there. The second dredger also, he proposes, should be disposed of as soon as block no. 8 is filled up; and he suggests that Government should no longer play the role of contractors. The Hon. the General Member has promised a full statement on the subject when the Development grant comes up, which we shall await with interest.

Bombay Budget Debate

THE Bombay Budget debate this year was more or less a Development debate in the course of which the complaint about the Transferred departments being starved despite additional taxation since the introduction of the Reforms was distinctly heard. Needless to say that strong resentment was expressed at the proposals for fresh taxation which Government intended to bring forward. Under these circumstances few would have thought it probable that these would get through successfully; but it is the unexpected that has happened and the Stamp Act has been passed by a small majority! This was originally passed in 1922 and was to remain in force for four years. The Government wanted fresh lease of life granted to it. In all these discussions Dr. Paranjpye has proved a source of great strength to the popular side. His complaint that no case had been made out for additional taxation was fully justified; and in our opinion he rightly insisted that "those criticisms (about extravagance) must first be answered before the House agreed to fresh taxation." If there was a reasonable certainty that the proceeds of fresh taxation would go to finance the nation-building departments, the passage of the taxation measures would not be attended with so much difficulty. As it is, however, there is genuine apprehension that whatever may be collected from the taxpayer will be sunk in Back Bay. Dr. Paranjpye did well in giving expression to this fear in another connexion. The presidency must be thankful to Mr. A. N. Surve, the deposed non-Brahman leader, for limiting the life of the Stamp Act to one year only, while the Government was evidently desirous of making it a permanent part of their taxation system. Incidentally, like the Army Act in England, if all these taxation measures are limited to one year, it will serve as a constitutional lever to get the Government to economise as much as possible.

The Woes of 3rd class Passengers.

WHILE the voting on railway grants was in progress in the Legislative Assembly, Mr. N. M. Joshi took occasion, by the usual constitutional means of proposing nominal cuts, to press once again the grievances of third class passengers on the attention of Government. It is the merest commonsense that overcrowding is due to want of sufficient accommodation, but it is this commonsense that does not yet dawn upon those responsible for our railway administration. As Mr. Joshi so well put it, while the

third class passenger was so hard pressed for room, the higher class passengers, were being given twenty times the seating accommodation that their numbers justified. The number of first and second class passengers represented only 2 p. c. of the travelling public; but they had 33 p. c. of the number of carriages allotted to them! Thus it was the third class passenger at whose cost the upper classes were making themselves merry. This was further illustrated by Mr. Joshi by the "palatial rooms" built at the Poona railway station for 1st and 2nd class passengers; while the poor third class passenger was left in the cold of neglect. Similarly, the arrangements made by Indian railways for supplying food and refreshments to this much neglected class of passengers are so unsatisfactory that we are glad Mr. Joshi gave expression, in none too strong language, to the public feeling about them. It is a pity that the Assembly did not pass the cuts proposed by him, but with all that he has succeeded in drawing Government's attention to the grievances in question; and the assurance was given that the third class passenger's troubles were receiving the careful consideration of Government. It is to be hoped that this will lead in the near future to relieving the hardship of the most numerous, and also the most profitable class of passengers on Indian railways.

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EVER since the archæological finds of great antiquarian value at Mohenjo Daro in Sind were discovered, the Indian public grown wiser by past experience is naturally curious as to their ultimate location. But so little authoritative information has so far been vouchsafed that a little enlightenment from the Director-General of Archæology himself would be most welcome. He cannot be unaware of the public feeling on the subject as voiced by vernacular newspapers and yet how is it he has taken no steps to reassure the public mind? His statement made to the special correspondent of the *Times of India*, supposing of course that he is correctly reported, will in our opinion not go far to remove such misapprehension as exists in the public mind. Evidently there is an intention somewhere to present some articles which may be found in duplicates to the British Museum. This attempt to enrich the British Museum at India's cost, whoever may be responsible for it, is very objectionable. The disposal of our national treasures is a matter in which the voice of the Assembly must prevail. In any case nothing ought to be decided behind its back. If there are duplicates, learned societies in India itself devoting themselves to historical research have a much prior claim on them than even the British Museum. We are glad that the Bhandarkar Oriental Research Institute has telegraphed its protest to the Government of India against the contemplated export of some of these finds to foreign countries. We hope more such protests will be forthcoming. Will not some members of the Legislative Assembly raise this question and elicit a declaration of the Government's intentions in this behalf? Anyhow it looks somewhat odd that just when the British Parliament is engaged in taking legislative measures to prevent the export of British antiquities, it should be seriously contemplated in this country to part with some of our newly discovered finds!

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Bombay Excise Administration for 1924-25. THE excise administration report of this presidency for 1924-25 does not make pleasant reading. It shows that in no district was the rationed quantity of

country liquor fully consumed. The total ration for the year for the whole province excluding Sind was 2,024,477 gallons, out of which a little over 75 p. c. or 1,582,125 gallons was consumed. Thus there is considerable scope for further accelerating the rate of reduction in the ration allowed for each district. With the year covered by the report, rationing had been in force for full three years, but had not succeeded in making its existence felt to the drinker. This is due, as pointed out by the Deccan Sabha last year in its representation to Government, to their having selected a year of abnormal consumption as the basis for future rations. If the rationing policy is to be sincerely worked and not to remain a mere farce, it is necessary that the ration should be limited to actual consumption. During the last war, several European countries had to go in for rationing in the matter of such articles of daily use as sugar, butter, etc. But we have yet to learn that their ration was so liberal as to allow anything to be saved and put by for future use. This is a phenomenon peculiar to India, and only in regard to drink. If some calamity, which God forbid, makes it necessary for this country at any time to follow the example of European countries in the matter of rationing, we very much doubt if our bureaucrats would work it equally generously. The Excise Commissioner has tried in the report to explain away the gap between consumption and ration by an appeal to the unwillingness of licensees to sell out their ration. We are sorry this explanation does not satisfy us. It does not stand to reason that one who is out to enrich himself on the vice of his people will fail to make the maximum profit by using the whole ration. Similarly, the bogey of illicit distillation also appears to us to be somewhat overdone. The Gujerat districts offer facilities for illicit distillation and show some increase in the number of cases of illicit importation, possession, sales and distillation; but the whole province including Sind shows a decrease, as compared to 1923-24, in the number of such offences. This is very far from being as alarming as it is sometimes made out to be. At any rate it is clear that it cannot serve as a convenient handle to hold up the rationing policy. Information as to the working of excise Advisory Committees as given in the report once more proves the urgent need of assigning to them a well defined position in the excise organisation. A large number of them never even met during the year and those that did meet and pass some recommendations were treated with scant courtesy by the Government turning down a good many of their recommendations!

* * *

Education in Travancore. THE Dewan of Travancore was in the happy position of being able to show a very good record of progress for last year in his address to the Sri Mulam Popular Assembly. In this general progress the advance made in education deserves special note. Last year saw an addition of 33 new schools and an increase of 16,558 in the number of pupils, the total number of schools and scholars being respectively 3,459 and 4,71,023. The care devoted by the State to education is best shown by the proportion of its revenue spent on public instruction. The total receipts amounted last year to Rs. 2,10,67,565, of which the expenditure on educational objects amounted to Rs. 39,88,829, which works out very nearly at one-fifth of the total revenue. In the British districts of the Bombay Presidency the educational expenditure is nearly one-eighth of the revenue and in Indian States it may range from 2 to 5%, except of course in Baroda which spends 30 lakhs on education out of its total income of 2½

crores, i.e., roughly the same proportion as in British India. Indore, however, spends only 4 out of 125 lakhs on education, i.e. its educational expenditure is 3% of its revenue. This will give an idea of the progressive character of Travancore. There is one remark, however, in the Dewan's speech which occasions alarm, "Educational reforms mean," he says "additional outlay; and you will agree with me that it will not be possible to provide for the expansion of the department at the present rate without trenching on the equally paramount needs of other public welfare departments or devising means to place at least a portion of the expenditure, which is heaviest under vernacular education, on statutory local bodies or otherwise distributing the load." This is a course fraught with disaster. Heavy as Travancore's educational expenditure is, it is the very thing that places it in the front rank not only of Indian States but of British provinces. To curtail the expenditure now would be a reactionary measure which we hope will be averted in time by Travancore's statesmanship, which should make it its concern to improve the State's resources rather than reduce its expenditure.

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Age of Consent. THANKS to the vigorous effort of Sir Hari Singh Gour, the age of consent has been raised in India to 13 as against husbands and 14 as against strangers. Even this amended law is recognised to afford but insufficient protection to the immature girl and Sir Hari Singh has introduced a fresh bill for the purpose of extending the age limit in the latter case to 15. We hope this modest proposal will be given the effect of law. Those who are in favour of this small but necessary reform will be fortified by the recommendation of a Departmental Committee on Sexual Offences against Young Persons in favour of extending the age of consent in England from 16 to 17. The Committee recommended that "it shall be an offence to have unlawful carnal knowledge of a girl under 17" and that "the consent of a young person under 17 shall be no defence to an indecent assault." They say in support of this recommendation: "We have evidence that the number of girls who begin to lead immoral lives at 16 is large. We consider that this is due to the fact that the girl of 16 is often mentally and emotionally unstable; she has not finished growing and developing; and, though she may be excited and her passions awakened, yet she cannot really appreciate the nature and result of the act to which she consents. Medical evidence emphasises the harm that may be done to a girl by premature sexual experiences, and also the serious risk of physical injury which she incurs if motherhood should result.

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It is understood that the Malaria Commission set up by the League of Nations Health Section, which visited South Eastern Europe and Russia last year is visiting America this year and proposes to visit Malaya next year. The Commission is studying the prevalence of malaria in certain selected countries. The Government of India should invite the Commission to visit India also. If the central Government refuse to act, the provinces which suffer from malaria should bestir themselves in the matter, and do whatever is necessary to bring about the visit. It will be fruitful in another respect, inasmuch as the beneficial activities of the League will be better appreciated in this country.

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THE INDIAN BUDGET.

WE are glad to find that the actual figures for 1925-26 do not belie the expectations formed on the basis of the budget estimates; on the contrary there is an increased surplus of 1,06 lacs. The surplus is due to increased credit to Revenue of 52 lacs from Posts and Telegraph stores, the increase of 24 lacs in the value of opium and decrease of 30 lacs in the net expenditure for interest. It is proposed to utilize 50 lacs out of this surplus for the formation of an Archæological Fund, in the interests of research. We fail to see the need for such a fund when the Government is prepared to allot 2½ lacs every year to the department for the purpose. To capitalize our liabilities in future in the case of a regular department of the State sounds rather quaint and we think the surplus ought to be utilized for remission of provincial contributions and reduction of the public debt.

With regard to public debt, we congratulate the Finance Member on his determination to avoid foreign borrowing and to translate external capital into a rupee capital as far as possible. The success of the conversion loan bespeaks a sound financial position and the prospects of a new rupee loan at a lower rate of interest are quite assuring. It is a welcome relief to be told that "unproductive debt has decreased during the year 1925-26 by 23.82 crores" and that our total charge for interest is nearly 3½ crores less than in 1923-24. With all this we would keep on repeating our warning that the high-water mark of public debt has already been reached and reckless borrowing even for productive purposes should be severely scrutinized.

Coming to the estimates for 1926-27, we are promised a reduction of 137 lacs in the net military expenditure. The pace at which we are effecting retrenchment in this item is very slow and we cannot rest satisfied till the military expenditure has been reduced to 1/3 of the total revenue.

The total civil expenditure, which includes that on beneficent services like education and sanitation is to be 41.76 crores and the contrast of this item with the figure for military expenditure, viz., 54.88 crores is significant. The rates for letters and post cards are to continue as they are; but the point which the Finance Member makes out about the incidence of this item of taxation is in our opinion wrong. Although primarily the commercial community pays the tax, they are bound to shift it on to the consumer and as such the general tax-payer pays it even now. The reduction of the rates therefore would simply mean that the tax-payer would have to pay it in another form to make good the loss. We must reconcile ourselves to the conclusion that unless prices are reduced to the level of 1914 the day of the 3 pie post card and 6 pie letter is past beyond recall.

Although the nominal surplus is 3.05 crores, the real surplus, after the Cotton Excise duty is abolished by the passing of the Finance Bill, will be only 1.3 crores. This is proposed to be applied to the further reduction of the provincial contri-

butions. We are surprised to see that Bengal has not profited by the adverse comments in the Assembly with regard to the remission of 63 lacs falling to its share and continues to demand preferential treatment. Bombay continues to pay the full provincial contribution having to rest content with the general promise that the turn of the aggrieved provinces will come next, in view of the fact that this province benefits in a special degree by the repeal of the Cotton Excise duty. We are sure to hear more of this in the immediate future.

We do not share the complacency of those who have expressed satisfaction that there has been no new taxation. The customs duties and the taxes on income are already at such a high point that any further rise is unthinkable. What we expect is a slight reduction of taxation in view of the fact that the abnormal conditions produced by the great war have passed away. Prices too have shown a marked downward trend, although we may not hope to reach the price-level of 1914. We ought not therefore to relax our vigilance with regard to wasteful expenditure and fall into a frame of mind likely to create self-complacency. Retrenchment even now should be the order of the day.

We have been free during the year 1925-26 from those exchange complications and troubles that made a lengthy discourse on exchange a noticeable feature of the last few Budgets. We would reserve our comments upon this topic in consideration of the fact that a Royal Commission is already engaged in probing this important question. But it can be said that we are sailing in smooth waters and a steady rate of exchange all round the year is a gratifying feature, whatever may be the academic opinions on the question of a high exchange.

It is clear from the Budget of 1926-27 which is decidedly a prosperity Budget that we may never hope to reduce expenditure below the figure of 125 crores, even when the pruning process is completed after a few years. As in England, we have to attune our minds to an era of high taxation and new standards of consumption. It is time therefore that we cease throwing wistful glances at the old budgets and the old rates of taxation and it is only in this way that we can avoid the feeling of discontent with the post-war financial régime.

In spite of this, we may well agree with the Finance Member that the foundations of financial stability have been well laid and although new problems may arise and new difficulties may present themselves, the work of preparation has been completed. We only hope that this financial heritage would lead to the promised solution of political and constitutional problems.

THE INDORE EPISODE.

THE curtain has at last been rung down on the Indore episode. The Maharaja Holkar has abdicated and the Government of India has announced its intention not to set up an inquiry into the Maharaja's alleged association with the Malabar Hill

outrage. This lends colour to the view held by many that the choice offered to the Maharaja by the Viceroy was between acceptance of the Commission and abdication. If so, we cannot congratulate His Excellency on the procedure followed. He was entitled to insist on a regular inquiry, as indeed it was his imperative duty to do, provided he was satisfied that there was sufficient prima facie evidence. The only option that could have been allowed to the Maharaja was between an inquiry by a commission in the nomination of whose personnel he would have had a voice or an inquiry in any other manner open to the Viceroy under the constitution. It was surely not for the Government of India authorities to suggest abdication; and it is open to serious doubt if abdication could ever be regarded as an adequate substitute for a full and open investigation. We remember the *Indian Daily Mail* maintaining that even if the Maharaja abdicated, the Government must proceed with the trial. That undoubtedly is the right view; but it is too much to hope that such meticulous regard for justice will be shown where already a misguided nationalistic feeling is found to back ruling princes, however errant the latter may be.

This aspect of the problem really presents the most formidable difficulty in the handling of Indian States. The British Government as the suzerain power owes it to the State's subjects that it shall in cases of gross misrule directly interfere and in all cases exert moral pressure on ruling princes in the direction of popular advance. It has, however, miserably failed in discharging this function. It pleads very much like what His Majesty's Government will most certainly plead when appealed to in the event of the passing of the Union Government's Asiatic Bill—that it is not within its competence to intervene in the internal affairs of Indian States. It would be something if this professed non-interference policy were uniformly applied. But anyone who knows anything of Indian States knows that the British Government always has its finger in the State's pie. The Indian public only asks that the influence which it anyhow exercises at present on the affairs of Indian States should be used in a different direction. There is no question here of abrogating treaty rights. If the Government can always count, by the use of moral suasion alone, on very liberal help from ruling princes in all Imperial schemes like war loans, e.g., we refuse to believe that it cannot find means within the provisions of the treaties to urge popular government on the same princes, who are so sensitive to pressure, and persuade them to introduce reforms.

But in the case of Indore there was no question of maladministration. Though in the early years of his reign the Maharaja showed much promise which remained unfulfilled, the State has indeed been latterly reeking of misgovernment, but the Government took no notice of this misrule. The present action has been dictated wholly and solely by the scandal of the Mumtaz affair. The trying judge in the Bawla murder case made observations which no

Government that at all cared for decency could have ignored. It was not a matter of mere internal administration. The security of British Indian subjects was involved and the Maharaja was suspected to be implicated in the crime. The Indian Government was at last forced to step in and proposed to institute an inquiry. Now in a case of this kind we cannot conceive for the life of us why Nationalism should make it its concern to oppose such an inquiry. Is a crime perpetrated by an Indian prince no crime? Is our Swaraj edifice of the future to be built upon the foundations of princely ill-doing? A generous prince answerable to no one but himself for the expenditure of his treasure can always attach a large number of talented persons who will use all their intellectual resources to cover up his sins. He can always depend upon an army of minor crusaders who will keep up a factitious agitation on his behalf. Such corruption is rife even in what are popularly regarded as good specimens of a public career. In this particular instance, treaty rights were trotted out. The Maharaja of Indore surely did not lack competent legal advice, whatever else he may have lacked. His advisers knew that at any rate the Indore Prince who owed his *gadi* to the British Government's power of intervention could not now deny that Government the right to intervene. The legal position being so insecure, the communal spirit was then invoked. The Holkar is a Hindu prince: so the Hindus must take his side. When the question of the restitution of Berar to the Nizam was under consideration, Mr. L. B. Bhopatkar, the Swarajist leader, gave expression at a public meeting to a feeling of surprise that no Moslem, however radical in British Indian politics, would oppose the proposed transfer, though conscious of the fact that the people of Berar would be placed under a serious disadvantage by the rendition. He will, we daresay, now feel no surprise, since Mr. Bhopatkar, who at the time of the Berar agitation, thought that there was no better destiny for Indian States than to be annexed at one stroke to the British territory now himself took a leading part in a campaign of opposition to the contemplated Indore Commission.

Appeal is also made to the sentiment of nationality. Patriotism is supposed to require that Indian princes shall be upheld in all their actions, good, bad or indifferent. We must own to an utter lack of patriotism of that character. India fortunately possesses independent States of which one may very well feel proud; for instance, Mysore and Travancore and till recently Baroda. We will resent any interference on the part of the British Government with these States. But there are some States in regard to which our patriotism, such as it is, leads us to invoke British pressure of the right type and in the right direction. In any case, where it is a question of complicity in a crime, we think it our duty to strive our best to bring the offender to justice. Patriotism does not teach us to differentiate between prince and peasant, *reis* and *ryot*. Finally, we are bidden to sympathise with a prince who is

required to suffer the evil effects of his misdeeds. Who can withhold such sympathy from the miscreant? No one with a human feeling can help being affected when a ruling prince is being sent to his doom as a deterrent to his brother princes, but one's commiseration must not take the form of desiring to waive the operation of equal laws in favour of the prince, in which case we would say that if the prince deserves sympathy, still more do his subjects deserve it. If the prince has suffered, how much more have his people suffered in the past and still to suffer in the future? It is the misfortune of the latter that should make a stronger appeal to our humanitarian feelings than the distress of the former. The fact however, that even our advanced politicians, hot-gospellers of democracy, feel more concerned with the lot of a handful of princes than with that of their numerous subjects shows how skin-deep after all is our love of democracy! We cannot withhold from the Viceroy his meed of praise for what in the circumstances must indeed be regarded as very courageous action. As a friend observed the other day, it shows that the Government has a conscience after all.

UNIVERSITY IN POONA.

THE proposed establishment of a University in Poona has during the past few days formed the subject of a somewhat keen controversy among the intelligent classes of people in this city. It is hardly possible to deal with all the different aspects of the whole question within the small space of an article like this. I shall, therefore, content myself with indicating briefly my views on a few of the important points involved. In doing so, I shall, in the first place, assume the reader to agree with me in holding that the existing arrangement of a single University to look after the interests of higher education in the whole Presidency is thoroughly inadequate and seriously defective in many important respects, that the creation of new Universities at suitable centres is necessary and desirable, and that these new Universities should be real agencies for the diffusion of enlightenment and culture and not merely bodies doing little more than prescribing courses, examining candidates and granting degrees, as the present Bombay University has for the most part been doing during the past 70 years or so.

The real aim and purpose of a University is, as it appears to me, to enable the more capable of the young men and women in a nation to satisfy the highest intellectual and cultural needs of its people. To achieve this, it must create; and foster the love of learning and the spirit of research; it must train young people for the duties of leadership in the higher branches of national activity; and further, it must, through the example of its alumni, exercise on the whole nation all such influences as promote the growth of efficient, cultured and honourable citizenship. If all this is to be fully and properly achieved, a University must have an organic relation with its surroundings and must make use of

all such natural facilities as conduce to ease and effectiveness in education. While standing for all that is higher and nobler in human aspirations, it must not stand in rigid aloofness from the general life of the people whom it is to serve. It must establish the closest possible relations between its ideals and all that is best in the life, literature and history of the people, so as to bring about an intelligent and all-round effort for the attainment of these ideals by the natural process of co-ordination and absorption. Now, no University of any type whatsoever can succeed in fulfilling its purpose, if it attempts the ambitious, but almost impossible, task of bringing within the fold of its activities all sorts of heterogeneous elements requiring in their very nature differences of treatment from the point of view of educational methods and achievements. Thus the Bombay University has failed, not merely because it has been, for the most part, an examining University, but also because its sphere of work extends over large and populous provinces, each of which has a language, history and culture of its own. An attempt of this nature is bound to be attended with lifeless and artificial methods of education, which are the necessary consequence of a desire to secure uniformity of results and conditions out of a diversity of interests and natural circumstances.

My first and foremost contention, therefore, is that the University in Poona must be pre-eminently a University for the people of Maharashtra. I shall be told that this will create a narrow spirit of provincialism. My reply to that is that I cannot conceive of a time when the people of Maharashtra will give up their language, forget the history disown all the heritage that they have received from their past literature and cease to add anything to it that is peculiarly their own. And, if all these things are not going to happen, Maharashtra is bound to remain a separate entity, just as any other province. I cannot, therefore, think that any attempt on the part of Maharashtra to grow to its full stature by making the fullest possible use of all present and future opportunities should be branded with the name of narrow provincialism. I think that the spirit of provincialism is fostered by the thoughtless grouping together of various peoples under conditions which are unfavourable for the growth of a proper understanding of each other and an intelligent appreciation of differences. It would be easier to secure mutual sympathy and co-operation between two peoples when both have had the benefits of developing along lines most congenial to them.

My next contention is that the new University should aim at giving to the language of the province its natural place as the principal means of communication of thoughts and ideas. To me this seems an essential condition inasmuch as I think that the progress of a nation is bound up with the progress of its literature. As long as we continue to make use of a foreign language for purposes of instruction in all the higher branches of learning to the exclusion of the common language of the people, we

place it beyond the range of possibility to enrich the language by an incessant flow of literature bearing upon the modern progress in arts and sciences, and delay the diffusion and assimilation of new ideas. I do not advocate the immediate introduction of the vernacular as a medium of instruction in the University, nor do I advocate the expulsion of English. It would be impracticable to do the former and suicidal to do the latter. But I want the way to be left perfectly open for the gradual introduction of the vernacular as the medium of instruction in the University, wherever possible. Further, I believe that as the language which opens up to us the whole field of Western literature and Science, English must continue to be studied as a language in the same way, and if possible in a much better way, than now in the new University.

When both the above conditions are satisfied in the new University, the third condition that I would insist upon would be that it should be, from the purely academical point of view, as well organised and as perfectly equipped for the higher study of arts and sciences as possible in our present conditions. I am not in principle opposed to its being a unitary, teaching and residential University, if that can be done without coming into present or future conflict with the two first essential conditions pointed out above. I believe there is nothing in the nature of a University of such a type that precludes it from satisfying the above essentials. It is only the present educational conditions that seem to me to render the institution of a University of this type impracticable for some time. But there are a few people who will have this type of University or none at all. I think the interests of education in Maharashtra will suffer by such an attitude. In the first place, although I think that under suitable conditions, a combined unitary, teaching and residential type of University has great advantages, I do not think that these conditions are in existence to-day in Poona and Maharashtra. Nor do I agree with those who think that anything short of this type of University will not only be not better, but worse, than the present University of Bombay. No one can say that if adequate provision for advanced study and research is made in Poona, if excellent libraries and laboratories are maintained and competent professors provided, this in itself would not be a great gain, and that if, in addition, Poona is made the centre of a University of Maharashtra, all the benefit will vanish, making the whole business worse than the present Bombay University. I maintain that we shall certainly not be worse but much better off than now if these changes are accomplished and that if there is no prospect of their being accomplished by the establishment of the proposed University, I shall refuse to have the University, even if it were to be of the unitary and residential type. Further, in having the University of a unitary type, the idea is to bring not only post-graduate, but even under-graduate, teaching under the direct control of one body so as to

avoid reduplication of effort and secure the greatest good out of all the available means of instruction. I think that this can be, in a large measure, accomplished by organising a system of inter-collegiate teaching and by the periodic exchange of professors between the colleges of Poona and colleges affiliated to the University of Maharashtra. As to the advantages of residential life in the University in close and intimate touch with professors, corporate life under the direct supervision of professors in the affiliated colleges need not be so decidedly inferior in point of discipline, healthy activity, and scholarly effort to that in Poona. I, therefore, think that even supposing a unitary, teaching and residential type of university represents the ideal University for us, there still exists an intermediate stage through which we can pass with great benefit to ourselves, and that it is not in our interest to delay that stage, by insistence upon a particular type of University being granted to us, if we could be assured of progress in the direction of advanced study and research.

There is yet one more consideration which inclines me to the view I have taken. Education must be considered as a whole. I have no faith in an educational scheme which does away or tends to do away with the inter-relations between elementary, secondary and higher education. Now the idea of those who advocate a unitary university is to make it a university for the whole Presidency, with English necessarily continued as the medium of instruction and with its teaching work concentrated in Poona, because Poona happens to have a large number of colleges in one place. Such a university can obviously undertake no responsibilities towards secondary education in a particular province. It can only lay down its own conditions of admission leaving it to the schools to conform to them or not, regardless of the difficulties of the schools and their pupils and their requirements in other respects. It will thus be a body, out of tune with the general needs of the people among whom it stands and for whom it refuses to undertake any special responsibilities. The conditions of secondary education in this presidency are not yet ripe enough for high school and University education going on, each in its own way, irrespective of what the other wants. The University in Poona must, in my opinion, stand in a definite relation to the schools in Maharashtra, and must therefore be a University for Maharashtra.

V. B. NAIK.

TENANCY LEGISLATION IN BENGAL.

II.—GENESIS OF THE PRESENT AMENDMENT OF THE BENGAL TENANCY ACT.

In order to understand the scope, the extent and the object of the present Bengal Tenancy Act Amendment Bill, which has been referred to the Select Committee, it is desirable to have a cursory glance at its genesis. Reference has already been made to the last great Act on the question of the res-

pective rights of the tenants and landholders passed in 1885. The basic defect of the Act, viz. the presupposition of the almost absolute proprietorship of the zamindars on the land, has not been rectified by minor amendments since then. It left some fundamental rights and prime necessities of the lives of the peasants to the tender mercies of so-called "custom." No one can reasonably object to healthy custom as a criterion of legality. But it ignored the difficulty of proving a custom to the advantage of the poor tenants in opposition to the heavy purse of the landholders, with all the splendid resources that money can command. Thus the sins of omission and commission of the miniature legislature of 1885 were left unremedied. Naturally when the first Reformed Council was inaugurated and direct representatives of the agricultural masses gained admission to the legislature, some of the members of the Bengal Legislative Council determined to right the wrongs suffered by the tenants. With a view to concerted action for the furtherance of the cause of the rural masses, a Committee was formed in the Bengal Legislative Council under the name of the Rayet and Labour Committee. As the president of the Committee, I sent in some resolutions covering almost the whole field of the tenancy question with which the welfare of the tenants was indissolubly linked up, namely, their rights to transfer their holdings, to dig tanks, to sink wells, to build permanent structures, to plant and fell trees and to abolish the *utbandi*, a kind of tenants-at-will system, specially prevalent in my constituency (Nadia district) and adjoining districts. Another member of the Rayet and Labour Committee sent in a resolution proposing the formation of a Committee to go over the whole question of the amendment of the Bengal Tenancy Act with a view to safeguard the rights of the tenants. In order to prevent the passing of my resolutions, which would have settled the tenancy question peremptorily in open Council, Government thought it prudent to accept the resolution for the formation of the Bengal Tenancy Act Amendment Committee. On the face of this acceptance and the allotment of seats to some of the members of the Rayet and Labour Committee including myself, I withdrew my resolutions so as to discuss them in the Amendment Committee. To the utter misfortune of the rayets or tenants, we could not carry our scheme of reforms in the land system owing to the predominance of the zamindar and pro-zamindar elements in the Committee. However, one good result of the work of the Committee was the passing of the Bengal Tenancy (*utbandi*) Amendment Act of 1923, which practically abolished the system of *utbandi* prevalent in Nadia and the adjoining districts, by which the right of occupancy (that is, immunity from eviction) was generally denied. As the legislation affected my constituency, I took keen interest in its passing. The discussion of other recommendations of the Committee was reserved for the next (present) Council. But curiously enough, Government shelved the question till now when the life of the Council is fast drawing to its close. The shelving of the question was a retrograde step and I tried my level best to induce the Government to bring the question before the Council through my writings in the press and my speeches. The question of the reform of the land tenure has become a momentous issue not only as a necessary factor in the harmonious relations between the landholder and the tenant, but in view of the appointment of a Royal Commission to suggest means of improvement of agriculture. Though the terms of reference expressly interdict a discussion of the land question, no sensible man can doubt that

the incidents of land tenure have a close connection with the improvement of agriculture. As I lent my support to the idea of the appointment of the Royal Commission on Agriculture, in the course of a letter to *The Times* of London, on which the Editor was pleased to base a strong leading article on the desirability of such appointment. I owe an explanation to my countrymen. I laid all the stress I could command on the land question, irrigation, co-operation and primary mass education as cognate subjects and nothing was further from my mind than the formation of a nebulous and half-hearted Royal Commission as it portends to become.

III TRANSFERABILITY OF LAND.

THE question of the transferability of land has been a vexed one for a long time. The Bengal Tenancy Act of 1885 laid down that transferability of land would be dependent on the local custom and usage. The legal interpretation consequently varied and great hardship was felt by the poor ryots in vindicating their right of transferability of land, which they enjoyed from time immemorial, against the manipulation of their rich zemindars. The Report of the Administration of Bengal for the year 1921-22 remarks on the point in significant words. It says: "The standard of proof required by the Courts to establish local usage or custom was invariably beyond the power of the party on whom the onus rested." The High Court of Calcutta went to the length of laying down as a general principle in the case of Govind Charan Jana *versus* Srimanta Charan Jana (14, C. W. N., 231) that "a right of occupancy cannot be transferred." Conflicting rulings began to emanate from the courts and shrewd legal trickeries made the provision for upholding the custom of transferability of lands by tenants almost nugatory. In 1912 the High Court drew the attention of the Government to the mischief arising out of the want of a clear-cut provision on the subject. Feelers were exchanged between officials and debates were initiated in the pre-Reform Legislative Council on the subject but to no result. The new amendment proposes to grant the right of transfer to the tenants subject to the payment of the premium of one-fourth of the consideration money to the zemindar. It also retains the right of pre-emption for the landholder to absorb the land to himself on payment of the consideration money, together with ten per cent. of the consideration money to the buyer as compensation. This provision is most objectionable. It is an infringement of an immemorial right of the agriculturists to transfer their lands on their own will. As modern researches in the antecedents of land tenure have revealed, the proprietorship of ryots on the lands, it is redundant to add that the right of transferring the land was inherent in them. The transfer of sovereign rights to the East India Company does not seem to have altered this status. There was no confiscation of property as was done in England after the Norman Conquest. The Company merely stepped into the shoes of the previous rulers, who were empowered only to levy the land revenue as distinct from any proprietary right over the lands, according to the law and constitution of India. The proposed provision is upheld as a check to the drifting of lands to money-lenders. A close examination reveals that while it lacks the clearness of the Land Alienation Act of the Punjab, it imposes an unnecessary burden on the ryot. The custom of the transferability of tenure was held to be an established institution by the Rent Commission of 1879-83. The then Lieutenant-Governor of Bengal and the Hon'ble Mr. Reynolds were strongly of the same opinion. Mr. Kerr (now Sir John Kerr,

Governor of Assam) clearly stated in his opening address to the Bengal Tenancy Act Amendment Committee of 1921-23 that "occupancy right is freely transferred without reference to, and without knowledge of, the landlord." This statement of an eminent revenue authority greatly strengthens our contention. If we accept this verdict which represents the true condition of tenures in Bengal, no justification of the heavy charge of one-fourth of the consideration money can be made. The only premium or fee which the zemindar can justly demand is the actual money-value of the trouble for making alteration in the records of his zemindary by substituting the name of the transferee in place of the transferor. Surely the levying of one-fourth of the consideration money is too high an estimate for this petty work. The rayets want to give two per cent. of the consideration money for this work and it is an ample recompense for the necessary alterations in name. The transferring ryot will, under this provision, receive less money for the value of land than he would have got in the absence of this heavy charge as registration fee for the alteration of name. Now as regards the zemindar's pre-emption to buy up the property for himself on payment of the consideration money plus one-tenth of the money as compensation, it is necessary to say that such a pre-emption is an unheard-of innovation and will act as a cause of depreciation of the value of land, while it will give rise to speculation in land. The provision does not take note of the fact that the rayet transferee very often buys lands on borrowing a portion of the consideration money on a rate of interest higher than ten per cent., which the zemindar has to pay for absorbing the land to himself. Judged in its all-round aspect, this provision defeats the purpose in view, while it empowers land-holders with an enormous privilege and saddles the ryot with a heavy burden. It is an unjust compromise of the rights of the rayets.

RIGHT TO FELL TREES.

The Bengal Tenancy Act does not give absolute power to the tenants to cut down trees on their holding. It was left to local custom for legality. As has already been mentioned above in regard to the transferability of tenure, it is a fruitful source of litigation. Such local customs are very difficult to be established in civil courts and involve considerable labour and trouble for their establishment in Court. The present Bengal Tenancy Amendment Bill proposes to give the right of cutting down trees to the rayets subject to the payment of one-fourth of the value of timber to the holder of a superior interest in the land, whether he be a zemindar or a tenure-holder. The justification put forward for this provision seems to prevent the rayet from mercilessly cutting down trees in his holding and then abandoning it, and thus impairing the value of the land. But it presupposes that there is an abundance of fallow land in the country which is contrary to fact. In these days of hard competition for land, there is very little danger that the rayet will kill the golden-goose rather than derive perpetual advantage from it. Such improvidence is not a general characteristic. The provision of Section 23 of the Bengal Tenancy Act, which is not sought to be repealed by this amendment, securely provides for any such acts of improvidence. The condition of the payment of one-fourth of the value of timber will be another fruitful source of litigation. The legislation overlooks the fact that the rayets or their ancestors were in most cases planters of those trees of which they claim the right of cutting down. Our proposal is to give the rayets right to fell down trees on their holdings without any liability to pay any

premium to the landholders on that account. Our proposal means nothing more than the recognition of their ancient right.

SYED ERFAN ALI.

(To be continued.)

REVIEWS.

**BROTHERHOOD OR RACE DOMINANCE?
THE GROWTH OF BROTHERHOOD.** By the
Rev. ARTHUR DAKIN, D.Tb. (Student Christian
Movement, London.) 1925. 7×5. pp. 125.
2s. 6d.

THIS is a rather slight little book on a great subject, but is well done so far as it goes. It provides a series of lightning sketches of the manner in which the idea of brotherhood has developed, and how that idea has worked itself out along various lines of practical expression during the past two thousand years.

The book suffers however, and suffers seriously, in our opinion, from being one-sided. It presents the positive aspect of things, but without the negative; and in so doing gives, we fear, a radically unsatisfactory view of the subject with which it deals.

A deeper analysis of the history of civilisation, at any rate during the past six hundred years, would not improbably show the idea of Brotherhood as fighting a losing battle against gigantic forces of division and antagonism in the spheres of the relationship between races, classes and nations. We have just emerged from a vast world-conflict which bade fair to shatter civilisation to its base. The armaments of Europe are still far larger than they were before that conflict. There are wars and rumours of wars in many quarters of the world. The largest in population of all Western States still deliberately excludes itself from the fellowship of nations with the purpose of overthrowing Western society by violence; and still actively advocates and foments the universal class-war. In our own country we are witnessing the spread of an entirely new military spirit, so that in great public meetings the proposal is seriously made by responsible people that the injustices of the Union Government of South Africa should be met by force and by force alone. Both inside and outside of the Indian National Congress there are to be heard truculent clamourings for universal military service.

In the relations between the white race and other races in southern and eastern Africa, there are being sown bitter seeds of antagonism and hatred. The world is watching a definite and deliberate return to reactionary methods of racial exclusiveness and oppression. The anti-Asiatic legislation in South Africa, the colour-bar in industry there, the labour provisions in Kenya, constitute a throw-back to conception of race-dominance and race-exploitation which half a generation ago would have been inconceivable.

In short, we are living in an age which prides itself upon progress in Brotherhood, but which in many respects is progressing downwards and backwards towards increased hatred and division. Little books like the one before us are, we believe, dangerous. They may serve as an opiate. Those who read them may be satisfied with an easy optimism; they may be persuaded to ignore the frightful dangers which face humanity through the factors of hatred now at work in a world where warfare has been turned by the misapplication of a science into a means of wholesale extermination of non-

combatant populations. It is good to review the work which has been done for Brotherhood, but such a review must be undertaken only in connection with an unsparing delineation of the frightful power of hatred actively at work among us, and of the vast areas which still have to be conquered for Brotherhood.

Yet, so far as it goes, this book is good, and in two respects its conclusions are admirable. In the first place, it insists that the spirit of idealism which finds expression through Brotherhood fails when it uses force, and can only win a measure of success when it is content to rely on argument and persuasion. In the second place, Dr. Dakin maintains that Brotherhood cannot come as an effective power in the world except through religion, through devotion to a God of righteousness and love. Nothing but a religious enthusiasm can combat the terrific power of the forces of hatred and division.

JOHN S. HOYLAND.

INDIAN BANKING.

PRESENT-DAY BANKING IN INDIA. 2nd Edition. By B. RAMACHANDRA RAU. (University of Calcutta.) 1925. 8½×5½. pp. 310.

THIS book gives an accurate and a fairly comprehensive account of the existing banking organisation in this country and offers various useful suggestions for its improvement and extension. Other good books on the subject, e.g., those by Messrs. Fiodlav Shirras, Shah and Jevons combine Currency, Banking and Exchange in one volume. Mr. Rau devotes himself almost wholly to Banking in the book under review and is therefore able to deal with it in a more detailed and satisfactory manner. His account of the indigenous banker of India is particularly illuminating and in his long chapter on banking reform, he anticipates a good few of the suggestions made by Sir Basil Blackett in his very informing and suggestive address to the Delhi University, e.g., the standardisation of the forms of various negotiable instruments, the use of the vernacular in the printing of cheques, the need for special banking legislation apart from the general Company Law, etc.

In his criticism of the structure and function of the various parts of our banking machinery, e.g., the scope of the activities of the Imperial Bank of India, the attitude of the Exchange Banks towards the other parts of the banking organism, etc., the author is very meek and mild; otherwise he would have been able to show much more clearly than he has done how far short the high-sounding 'Imperial' Bank falls of the status of a national Central Bank or a bankers' bank as compared with the Central Banks of other countries like France, Germany or the Commonwealth of Australia, and also what part the monopolistic jealousy of the Exchange Banks has played in dwarfing the stature of the old Presidency Banks or of their modern amalgamated form, the Imperial Bank. With regard to the Exchange Banks the author can see that "so long as they are worked by foreigners (both in the Directorate and staff) they cannot cultivate sympathetic relations with the Indian customers," but with regard to the Imperial Bank he fails to notice how important that question is.

On the subject of Industrial Banks the author hardly comes to real grips with the problem. His references to what is done in other countries in this matter are very threadbare and his suggestions, as to how industrial banks ought to conduct their affairs are almost beside the mark. The root question in the matter is: are we in this country ripe at

this moment for specialised industrial banks launched and run entirely by private initiative? Or must we in some way arrange to get the credit of the State behind our schemes for long-term industrial finance?

Exactly similar remarks apply to the author's treatment of the subject of Mortgage Banks.

Hardly more satisfactory are the five pages on the Post Office Savings Bank. Is not the very word 'bank' grossly misused in the case of that so-called Bank? When the credit facilities for the small cultivator, the small artisan, the small trader are so miserably inadequate as they are admitted by everybody to be, is it right that 25 odd crores of rupees should be collected by the State from two million odd depositors at the rate of Rs. 100 or so per head and that the so-called banks should have no arrangements to lend those crores of rupees to the small producers and traders up and down the country? Is that banking?

In spite of these defects, however, the book undoubtedly is a good addition to the scanty literature on the subject and the fact that it has seen a second edition within two years must be rightly gratifying to the author.

It is a pity that one should feel compelled on reading the book to say a word about its language. The following sentence, chosen at random, will indicate what is meant: "Sometimes it may happen that a man's capital might be locked up in land, houses, stock, etc., and suppose it has to be temporarily mobilised for an occasion. In such a case. . . ." The proof correction also needs to be done much more carefully than it has been.

R. M. JOSHI

THE CHINESE ABROAD.

THE CHINESE ABROAD: THEIR POSITION AND PROTECTION. By HARLEY FARANSWORTH MACNAIR. (With an Introduction by the HON. V. K. WELLINGTON KOO, and a Foreword by FONG F. SEC.) (The Commercial Press, Ltd., Shanghai) 1925. 8½ × 5½. pp. 340. \$ 300.

IN this scholarly treatise Dr. MacNair, Professor of History at St. John's University, Shanghai, narrates the history and development of Chinese emigration to foreign lands and explains how, without support from home, the Chinese have formed rich and powerful economic colonies in different parts of the world, particularly in the Spanish Philippine Islands, British Malaysia, and the Dutch East Indies. This volume is the result of an exhaustive research study of documents, historical records and official year books. Prof. MacNair describes historically the relation of China to her nationals abroad in three main periods:—

(1) Prior to 1860, when the Chinese Emperors criminally neglected to safeguard the interest of their subjects outside China; thousands of Chinese were massacred in cold blood by the Dutch in the Philippines and Batavia, but the Chinese Emperor "was little solicitous for the fate of unworthy subjects who in the pursuit of lucre had quitted their country, and abandoned the tombs of their ancestors."

(2) From 1860 to 1909, which period saw the official recognition of migration.

(3) From 1911 to the present day when consuls and diplomatic agents were established abroad.

Chinese emigrants are divided into three classes:—(1) The merchant and the free labourer,

(2) the contract labourer, and (3) the student. Treaties signed between the Chinese and other nations contained clauses promising protection of persons and property of Chinese nationals. But Prof. MacNair says that in spite of these treaties the Chinese are subjected to racial humiliations everywhere except in Hong-Kong and Malaysia where they are "free to come and go" and receive "protection and close approximation of justice." In South Africa, the Chinese "may not use the same post offices, tramcars or railways or carriages as those used by Europeans. They may not make use of the side walks or steps serving as such in public thoroughfares. . . . Finally, they may not be enrolled in the list of voters or be about the streets after 9 p.m." Discussing the reasons for anti-Asiatic legislation in general in almost all parts of the world, Prof. MacNair makes an apt reference to the old type of slaves "who were never accepted as equals" and says "when they appeared to have grown too powerful and to endanger the civilisation of their masters, they were massacred in the old days, and in the modern period managed by less spectacular but no less effective methods."

Prof. MacNair's book will be a valuable addition to the sparse literature on the problem, of Asiatics Abroad. No student of the race problem, which confronts the world today, and of the problem of Indians abroad should fail to read it. The more one reads this book, the more one feels how closely parallel and indeed identical is the problem of Chinese and Indians abroad. The people of the United States of America are the chief sinners in respect of race prejudice against Asiatics in general and there is no reason why India should not, in time to come, prevent Americans entering our country in any capacity.

S. A. WAIZ.

AN AMERICAN WOMAN'S VIEW.

INDIAN DREAM LANDS. By MARGARET MORDECAI. (G. P. Putnam's Sons, Ltd., London.) 1925. 9 × 6½. pp. 401. 15s.

THE attention which India is now increasingly claiming from the rest of the world has caused a plethora of literature attempting to give all sorts of information about the country, her peoples and religions. Most of these books, however, being written with a purpose, more often than not represent or rather mis-represent things to suit the author's views. Amidst the desert of this mass of literature, the present book comes as a veritable oasis. The author, an American lady, widely read and travelled, having conceived a love for India after reading her history and philosophy, visited this country merely for the pleasure of seeing it and studying it at first hand, and has set down her impressions in this very interesting book. Having no political or religious axe of her own to grind, her impressions are absolutely impartial. Most of the European visitors, who visit India, come without knowing next to nothing about her people and their ancient civilization; and even here they take their opinions ready made for them from their countrymen, many of whom, as Mrs. Mordecai says in this book, "still speak of the Hindu as a 'nigger', still regard and treat him with contempt." It is, however, quite different with the author of this book. She has already read so much about this country and its philosophy, that as soon as she lands at Ceylon, and as she crosses over to India later on, she feels so much at home with her Oriental surroundings that she wonders if she was here before in a former birth! Her innate sympathy and regard for Indian people and their

civilization are visible in every line in the book and Chapter XXIII "Religion in India," a most readable chapter, shows the thoroughness with which the author has grasped the spirit of the subject she is writing about. About the caste system, the author observes that "it is caste more than anything else which has preserved the Hindu religion and social life." Though one may concede the benefits which the caste system brought to Hindu society in the past, one cannot agree with the author that the principal cause of Indian anarchy is "the attempt to push the caste aside and educate the Hindu on European lines!" We really wish the author had gone deeper into the question of Indian unrest—not anarchy—and laid her finger on its true causes which are more political than social or religious. Chapter XXII "The English in India" is another very readable chapter which we would strongly commend to all Englishmen in this country, Mrs. Mordecai classifies Englishmen in India into two classes those who devote their life to the services and the welfare of these lands (but such, of course, are very rare,) and others "who fill positions and draw their salaries," "butterflies who drink the honey from the Indian flowers, and fly away home." Having in an earlier part of the book blamed Englishmen for keeping aloof from the Indians and not trying to understand them, the author now proceeds to analyse the so-called benefits England boasts of having given to India. About railroads, irrigation, hospitals, &c, Mrs. Mordecai observes that "all these things she (England) has done for her own benefit and in her own interest as much, or more than for that of the people of India." With the aid of history and statistics, the author proves that "England's claim to have improved the condition of the people of India" cannot be maintained. She complains that England has misrepresented Indian history and particularly that of the Great Mutiny of 1857; has killed Indian art and industry; and opened "no avenues of ambition to the people of India." She also complains of the "un-emotional" nature of the English rule in this country and that it is "associated with nothing spiritual at all." This testimony, coming as it does from an independent American woman, has its own value. Among the various causes which have in recent years led to the waning of the general respect for the English in India, the author mentions the English habits of beef and pork eating, drinking and gambling, which, she says, not only offend the religious sentiment of Indians, but also set them a bad example. We trust English readers will take note of this.

The chapter on the missionaries also is equally interesting. Being a Roman Catholic herself, the author's partiality for the Catholic missions may be pardoned; but it must be said that as a truly religious and not a bigoted woman, she has, like Akbar, shown a natural and equal sympathy for all the other non-Christian religions. Appreciating the true spirit of Hinduism, Mrs. Mordecai warns the missionaries of the difficulty of their task. She is right in saying that Christianity can never have a hold on any of the religions in India, and that it is only the Pariahs "who have something to gain and nothing to lose by the change" that form the majority of the converts. The author has frankly condemned the mean methods some of the missionaries often resort to for gaining their ends, and the way they deliberately misrepresent things Indian, in England and America, to attract funds for their work in this country.

The rest of the chapters contain vivid and poetic descriptions of the many places of interest the author has visited. In addition to her charm-

ing style, the author has also the skill of identifying herself with the scene or place she is describing. This requires a thorough study of history; and that Mrs. Mordecai is not wanting in this qualification will be evident from the admirable way in which she has summed up the whole Moghul history in four interesting chapters. The author's observations about the Indian woman and her tribute to her many virtues deserve notice at the hands of her Western sisters. Some mistakes could be pointed out here and there; such as that of taking the marriage ceremonials in Central India as illustrative of all the Hindus in the country, when every province or rather community has its own rituals and customs; or when in Chapter XIII the author speaks of *sannyasins* as being allowed to marry and to have a family. Such mistakes, however, are happily very few; and the book as a whole is indeed very interesting and valuable as containing impressions of a disinterested foreigner, critical yet sympathetic. We trust its reading ought to dispel many mistaken and false notions which several Europeans and Americans have about India.

VAGBHAT N. DESHPANDE

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- THE SIX-HOUR DAY AND OTHER INDUSTRIAL QUESTIONS. By THE LATE VISCOUNT LEVERHULME. (George Allen & Unwin, Ltd., London.) 8½ x 6. pp. 344. 7s. 6d.
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