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Editor: S. G. VAZE.

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## TOPICS OF THE WEEK.

THE formation of the Indian National Party has apparently made the Swarajists very uneasy. "Come into My ParLOUR." They have already opened negotiations with the Responsive Co-operators and are doing their level best to coax Mr. Jayakar out of the new party. The Coalition is, after all, a triumph of Liberalism, they say; how could the Responsive Co-operators so adjust their own principles as to fall in with Liberalism? These and such-like arguments will, we are sure, not deceive Mr. Jayakar and his co-adjutors. For the truth is that not one of the several constituent groups in the new party was called upon to change its creed or political principles. The discussion showed at once that all these groups were entirely at one in the essentials of policy, and that no compromise of substance was at all required to bring them into one organization. The search was merely for a common formula in which to express those principles, and such was the desire for unity that no difficulty was found in the Liberal party, e.g., accepting the formula of "responsive co-operation" or the Responsive Co-operators the Liberal formula of "co-operation cum opposition" and both these in accepting "discriminating obstruction", for all these formulae mean the identical policy of supporting measures calculated to do good to the country and opposing those calculated to do harm. No group had ever ruled out civil resistance of the limited type that was adopted by the new party in Bombay, for it is the fundamental right of every individual, irrespective of his opinions in politics, to defy laws which offend against his conscience and take the consequences. If this doctrine was not specifically mentioned by

the Liberal party, it was merely because it is common to all parties, or rather because it stands above and beyond all parties. In giving their allegiance now to a doctrine, which in their opinion was too elementary to be included in the platform of their party, the Liberals are not conscious of having compromised their principles in any way. Similarly we feel sure that none of the other groups feels that it has surrendered any of its principles. When the Swarajists, therefore, ridicule the new party as a conglomeration of men of diverse views, all one can do is to point out that it certainly is nothing like the conglomeration of pro-Council-entry and anti-Council-entry politicians of whom the Congress is made up, nor is it anything like what the Swarajist party would be if anti-obstruction responsivists joined pro-obstruction Swarajists, to form the hotch-potch of a party.

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WE really fail to understand how Responsive Co-operators can even be invited to join hands with Obstructionists. They were in one party before because all professed to favour indiscriminate obstruction. They had to separate when some of them expressed an active dissent from the ruling policy. They cannot now reunite unless Obstructionists abjure obstruction or Responsivists again embrace the policy they have renounced. There cannot certainly be a compromise between these two policies, one of which is the direct negative of the other. We cannot believe that Responsive Co-operators, who have just shaken themselves free from the tyranny of principles in which they never had an atom of faith, will do such violence to their conscience as to join the Swarajist fold once again, merely in the hope, and faint hope at that, of improving their chance at election. Nor is there any need for an act of political apostacy on their part. They are safe enough in the provinces where their party exists. If, on the other hand, they can honourably accept any terms offered by the Swarajists, there is no reason why the union should not extend to other parties, for it has now been conclusively proved that the policy of the Responsive Co-operators is also essentially the policy of other constitutional groups. In this case there would practically be unity between all the existing parties in the country and all strife would cease. Obstruction too, like non-co-operation, would be a thing of the past, and parties would reshape themselves on the basis of the constructive work which they would put in hand. This is a consummation to be devoutly wished, but it is vain to hope for it so soon. It is almost certain that the Swarajists would go on toying with obstruction and mass civil disobedience till after the elections at all events and we therefore hope and trust that the Swarajists would prove true to the faith that is in them and resist all attempts to seduce them from it. There is, of course, the possibility that negotiations will be conducted between these two parties not with a view to de-

wise a common policy, but with the sole object of effecting an electoral arrangement by marking off areas within which each party should run its own candidates. This kind of bargaining is fatal to the development of political parties and the education of the electorate for which we are all striving and is only less objectionable than the conscious profession of political principles in which one does not believe. We hope again that the Responsive Co-operators will rise superior even to such trafficking, and will stand out, in the interest of their dearly cherished convictions, for a clean cut, for this alone is possible between men holding diametrically opposite opinions.

THE champions of the natural right of every people, no matter in what stage of political evolution, to self-determination must be hard put to it, we said in a recent issue, to oppose the resolution for bringing the N.-W. Frontier Province into line with other provinces in the matter of constitutional reforms. Lala Lajpat Rai is, however, able to show, by a little exercise of political legerdemain, that the Province is entitled to full self-government, and yet not entitled to the Montford reforms, extremely slight and almost sham as they are in his opinion. Self-government the Pathans can have if they like, Lalaji argues, but it must be such as they are used to. If a proposal were made for conferring Swaraj on them "in accordance with Afghan traditions," it would have met with Lalaji's wholehearted approval; but unfortunately we are concerned now with a proposal to concede Swaraj of the modern type to them, and Lalaji conceives that in such a case he and all other votaries of modern democracy somehow acquire the right to withhold that kind of Swaraj, of however limited a character, from a people on the ground that it goes against the grain with them or that they are not fit for it. Lalaji says with great emphasis that "in my opinion" the reform of the judicial administration must precede the conferment of political rights on the Pathans and that "in my judgment" a wide diffusion of education must precede the establishment of a Legislative Council. We fail to see where Lalaji comes in at all in this business, and how, on the premises from which he starts, any one but the people of the N.-W. Frontier Province can have a say as to what political institutions they shall have and in what order? Does the fact of Lalaji counting himself among the "moderns" give him the right to prescribe the course of political development on modern lines to all unmodern peoples? Suppose the Pathans first preferred self-government "in accordance with Afghan traditions" (which Lalaji is prepared to concede to them) just to get out of Lalaji's hands and then the very next day replaced it by a modern constitution, without having fulfilled the conditions of fitness which Lalaji desiderates as a necessary preliminary? What would Lalaji say if they circumvented his political philosophy in that tortuous manner? Apart from this, is Lalaji quite sure that if the Pathans took him at his word and asked not for Montagu reforms, but for Afghan independence, he would favour their claim? And does he realize the implications of the new doctrine which he is preaching? What if the foreign rulers of India were to say to us, as they do say, "If you had aimed at mediæval autocracy it might have been a different matter; but modern democracy is the objective of your political ambition. Directly you talk of it, we obtain a moral as well as a legal right to judge your fitness and lay down conditions, the fulfilment of which to our satisfaction will alone entitle you to ask for a constitutional advance.

First prove your fitness for partial responsible government such as we have given you; we shall then consider how far we can go in giving you further instalments of Swaraj." Does not this argument, which goes like iron into Lala Lajpat Rai's soul when used by the British Government against Indians, have an uncomfortably close resemblance to the argument addressed by Lalaji to the Pathans? Where self-interest or communal interest is involved...

A CORRESPONDENT of the *Indian Daily Mail* calls attention to an advertisement in "Only Britishers the *Electrical Review* (London) of Need Apply." the 12th March last, under the heading "Indian State Railways" calling for applications for an appointment of a Deputy Transportation Superintendent (Traction) for the G. I. P. Railway, which stated that "Candidates must be 'European' British subjects." What exactly is the purpose of this qualification? Is it simply meant to keep out non-Britishers, like the American, the German, the Japanese, etc.? If that is so, we still want to know why these should be kept out. If we cannot have protection for Indian talents, let us at least have free trade in employing foreign ones and engage the best and the cheapest hands available anywhere in the wide world. The Mysore Government and the Tata Iron Works have found it in their interest to employ Americans. Why should not the Government of India give the same latitude? If, however, the qualification is meant to keep out Indians, the Government of India should be thoroughly ashamed of its profession of Indianisation of the Indian services. The G. I. P. Railway is no longer under private company management, but is under State management. With regard to State Railway Engineers, even the unsatisfactory and disappointing Report of the Lee Commission recommended that recruitment in England should as soon as practicable be brought down to 25 per cent. and it did not require that the English-recruited men shall be only Europeans. In the face of this none too liberal recommendation and the oft-repeated professions of the Government about Indianisation, it would be a cruel enough injury if the appointing body showed preference to European applicants as against Indian applicants. But to debar by public advertisement Indian candidates even from applying for the post is only adding insult to cruel injury. We trust the members of the Central Legislature and the Indian Members of the Government of India will do their utmost to save India from this insult and injury.

THE Surgeon-General with the Government of Madras, a European, having been promoted to be Director-General of I.M.S., everybody in Madras naturally expected that for the first time an Indian in the person of Col. Chaudhari, who was the next seniormost man, would be appointed to succeed him. But the Government has not allowed this to happen. They have imported a European I.M.S. from U. P. and overlooked Col. Chaudhari's claims! Needless to say this is strongly resented in Indian circles which do not even hesitate to attribute it to racial considerations. Whether racial considerations have influenced the Government's action in the present case and if so to what extent, it is very difficult to say. But there is no doubt that such cases have not even at the present day become matters of history. No official explanation of this seemingly strange action on their part has yet been vouchsafed; but it seems the

Government of India have since 1923 taken to themselves the power of making appointments to the headships of provincial medical departments. This is apparently done in virtue of a rule which they themselves had the power to make and which needed no legislative sanction to make it valid. That they could make and enforce such an unjust rule without the Indian public knowing anything about it shows the comprehensive nature of the rule-making powers that they possess and the urgency of placing some sort of legislative check upon them. There is also the danger that such powers, unless effectively restrained, may be used, as they are in the present case, greatly to curtail the sphere of influence of Indian Ministers. The Medical Department is a transferred department and to vest the power of appointing its head in an outside authority is a serious encroachment on the powers and privileges of Ministers which must not be tolerated. We understood the Madras Ministers had successfully protested against the usurpation of this important power by the central Government when it was contemplated; but we find we are evidently mistaken. To allow the Central Government to interfere in this manner with what ought to be the Minister's legitimate functions is a mockery of the much vaunted autonomy allowed to them under diarchy and as such must be resisted at all costs.

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THE subjects of Bhor State recently met in their fourth annual Conference with Mr. Bhor Subjects' Grievances. A. V. Patwardhan of the Servants of India Society and a tireless worker in the cause of Indian states subjects in the chair and passed a large number of resolutions, all of which are no doubt important in their own way. The most important in our opinion is of course that demanding an early declaration on the part of the ruler of the State in favour of responsible government being the goal of his policy. Shrimant Babasaheb Pant Sachiv, when he ascended to the gadi, pleaded inexperience and asked for time to enable him to make up his mind. Three years have since elapsed; but nothing is yet heard of the wonderful reforms which he was expected to introduce in the administrative machinery of the State, once he was able to take up the reins of his exalted office. It would be unfair not to admit that in one or two matters of comparatively minor importance, he has adopted an attitude of sympathy towards his subjects. But the larger question of defining the goal of his policy has not been so far satisfactorily tackled and the Conference has done well in drawing his attention to the necessity of doing so as soon as possible. We are also glad that the many improper harassments of which his poor subjects have to be involuntary victims at the hands of the State officials and others have formed the subject of a resolution. Stripped of camouflage, what is referred to is the evil of corruption which has been rampant throughout the State. This may be a legacy which he had to inherit; but one cannot say that things have improved since he assumed control of the affairs of his State. Some recent official changes in the State would have afforded ground for expecting an improvement in this respect if only one could be sure that the inspiration was his own. There is also a feeling that he spends a disproportionate part of the State finances upon himself. Where was the need, e.g., of the large retinue he took with him to Bombay for such a formal affair as the leave-taking of a departing Viceroy and the welcoming of an incoming one? Maintenance of dignity within proper limits one can understand; but this is only carrying it to ridiculous lengths.

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## HINDU-MUSLIM RIOTS.

### A Remedy Suggested.

WE deeply deplore the recent Hindu-Muslim riots that have disgraced Calcutta and India. We deplore the heavy casualties—as many as forty reported deaths and three hundred wounded—and we deplore even more the mental violence that will far, far outlive the physical violence that has now ceased and darken the relations of the two communities. In all humility and sincerity we offer our sympathies to the bereaved and the injured, and hope and trust that the non-official efforts to compensate and repair the damage as adequately as possible will meet with complete success. That is the least that should be done.

But can nothing more be done to prevent such occurrences? We venture to think that a good deal can be done. Whatever be the details of the tragedy that the law courts or a special commission will piece together, and whatever their verdict in apportioning the responsibility between communalism and hooliganism, it is fairly certain that communal antagonisms played a part, that the communities were in an inflammable condition requiring just a spark to set them ablaze, and that the Arya Samaj procession by the mosque provided that spark. The abatement of communal sensitiveness and its ultimate eradication is certainly the radical remedy; but it is very slow. The development of good-will and toleration, can only result from prolonged education, liberal both in extent and content. In the meanwhile, we hope the ghastly scenes enacted in Calcutta will not be lost on those who have been playing with and promoting communal antagonisms, and will induce them to drop their dangerous propaganda. If they cannot ease the situation, let them at least refrain from making matters worse; that is itself a great service indeed.

If we cannot damp and deaden the gunpowder, we should at least prevent a spark getting too near it; if we cannot immediately bring down the communal inflammation, we should at least prevent incidents that will set it ablaze. It is very, very probable that if the Arya Samaj procession had stopped its music at some good distance from the mosque, the trouble would not have arisen. This should and could have been arranged by good-will between the two communities, but that good-will was wanting. The only alternative was for the State, the police, to have stopped the music. But it is a difficult and uncertain task for the police to interfere. The procession was evidently lawful and the police had no power to stop it. On the other hand, there have been complaints, eloquently voiced by Mr. Srinivasa Sastri in his recent Kamala lectures, that the police too often resort to denying the peaceful citizen the exercise of his undoubted right for fear of other citizens taking offence at it and creating trouble over it. If in the present instance the police had anticipated the trouble, it would still have been their duty to protect the legal right of the Arya Samajists to take a procession

with music before the mosque and not to deny them the right in order to avoid the Muslims in the mosque taking objection to it.

The only other way of controlling the sparks from flying too near dangerous material is by legislative action: the law of the land must prohibit music before mosques and such other causes of communal explosions. The basis for such legislation is readily available in the resolutions of the Unity Conference held in Delhi in September 1924, on the historic occasion of the memorable fast of Mahatma Gandhi. For obvious reasons the Conference did not urge legislative sanction for its resolutions to the extent to which such sanction was possible; in fact it positively forbade such action, and only appealed to the good sense of the communities to give effect to the resolutions. But that sanction has failed, and we now advocate that another sanction should be sought. Dr. R. P. Paranjpye advocated a similar course in his Presidential address at the Lucknow session of the National Liberal Federation, and has now a bill under contemplation to register conversions from one religion to another. It is possible to control by law the three principal causes of violent friction between Hindus and Muslims—cow-killing, music before mosques, and conversions. We agree with Dr. Paranjpye when he advocates that "at stated hours of the day and for definite intervals loud music should be stopped within a hundred yards of a mosque when the faithful are having their prayers" and public procession and public slaughter of sacrificial cows should also be prohibited, and conversions should be registered. We trust that the Government of India and, failing it, some private member, will introduce a comprehensive measure in the Central Legislature in this behalf.

We do not anticipate any opposition to Government acting on these proposals. The resolutions of the Unity Conference were the creation of the very best minds in the land, from all communities and races and political parties under the most solemn and inspiring circumstances. They have since been approved and acclaimed from all quarters including high Government officials. There is a precedent for such action. The authorities readily accepted the Lucknow pact and embodied it in the Government of India Act. The Unity Conference resolutions are but complementary to the Lucknow pact; while the latter referred to matters that affect the educated classes, the former concern themselves with those that affect the uneducated masses. Government need not shrink from taking the initiative, as they will only be giving legislative effect to the unanimous wish of the people and the agreements they had already arrived at. We, therefore, strongly urge that no time should be lost in passing a measure of this kind.

### THE MALABAR TENANCY BILL.

#### MR. EVANS' PROPOSALS.

WE heartily welcome, as far as they go, the amendments to the Malabar Tenancy Bill drafted by the

Special Officer, Mr. F. B. Evans, C. I. E., I. C. S. Mr. Evans is reported to adhere to his personal view that there was no case for legislation at all and that his present draft amendments were solely intended to give effect to the principles adumbrated by the Government of Madras. These principles are contained in the following passage in the Dissenting Minute of the Hon. Sir C. P. Ramaswami Aiyar, the Law Member of the Madras Government:—"The amelioration of the position of the cultivating tenant, the prevention of arbitrary evictions, the elimination of any oppressive incidents that may attach to the system of melcharths, the limitation of the enhancement of rent, and the grant of permanency of tenure to the occupiers of homesteads or kudiyruppus when threatened with eviction, are, therefore, questions which Government recognise must be promptly examined with a view to legislation." These principles are entitled to universal acceptance. Even the kanamdars can only complain that they do not go far enough to include some rights for themselves as such.

With the object of giving effect to these principles, Mr. Evans proposes the deletion of Chapter II of the Select Committee's draft Bill, pertaining to the conferment of occupancy rights. We shall return to this topic subsequently. He reduces the clauses in Chapter III concerning Michavaram and Rent to the following single clause:—"It shall not be lawful for a janmi or intermediate tenant to recover from a tenant rent in excess of two-thirds of the net produce of the holding, provided that if the tenant from whom rent is to be recovered holds on kanam demise, the amount of interest due on the kanam at 6 per cent. shall be deducted from the amount recoverable, and provided also that if the tenant from whom rent is to be recovered pays the Government revenue, the amount so paid shall also be deducted from the amount recoverable." Three sound principles underlie this clause. It concerns itself with only the cultivating tenant, and not the intermediate tenants; it concedes the right to fair rent to the cultivating tenant; and it fixes the rent as a proportion of the net produce. The fixing of the rent at two-thirds of the net produce, which is defined as "the total value of all the produce of a holding after deducting the expenses of cultivation," is, however, the least measure of justice due to the cultivators. We have on previous occasions given reasons why the rent exclusive of assessment may well be equal to the assessment and how some definite statutory relation between rent and revenue would save the people much ruinous litigation in calculating the net produce for the purpose of assessing rents.

In the matter of rents, Mr. Evans puts all cultivating tenants, whether kanamdars or others, on the same footing. Only in the case of kanamdars, they are entitled to interest on the kanam amount calculated at a definite rate of interest, viz. 6 per cent per annum. This is certainly very desirable. It is however not clear if Mr. Evans expects the kanam -

dar-cultivator to pay renewal fees besides the annual rent of two-thirds net. We presume he does not, and if that is so, it may well be made quite clear. There is no valid reason why the kanam amounts should not be made returnable to the kanamdar at the instance of either of the two parties concerned.

So far the provisions are admirable; only they could easily be much more so. Mr. Evans does not couple fair rents with permanent rights of occupancy. This failure will go a long way to nullify the fair rents he has conceded. Landlords will be free to extort, by threat of eviction, more than the statutory rent. They will also be free to indulge in arbitrary evictions, which the Government have undertaken to prevent. In view of the social traditions in Malabar, the unchecked power to evict will continue to be used at times to back up social tyranny. While, therefore, we freely admit that the fixation of rent takes away one of the strongest incentives to eviction, that in itself is not adequate either to secure that rent or prevent arbitrary eviction; it must, therefore, be coupled with occupancy rights under certain limitations.

Mr. Evans makes no provision for the periodical variation in rent. Is it understood that the rents payable by kanamdar-cultivators may be altered only once in twelve years? In the case of verumpattamdar-cultivators does Mr. Evans contemplate annual assessments, and in case of disagreement between the parties annual resort to

courts? There is again no provision as to the sharing of the produce due to improvements effected by the landlord or the tenant. Is it, for instance, intended that the landlord should get two-thirds net even when the net has been increased by the improvements made by the tenant? There is some justification for both parties sharing the unearned increment, though even there the proportion of two-thirds for the landlord seems unfair; but there seems to be hardly any justification for one party to share in the increment earned by the other. The Malabar Tenants Improvements Act secures to the tenant the value of his improvements when evicted, but Mr. Evans' proposals seem to deny him the annual return on his improvements, while continuing on the holding. These are some of the grave omissions that should be rectified.

Mr. Evans provides that rents shall be the first charge on the holding next only to Government revenue and that melkanams shall be invalid unless the kanamdar in possession is given a chance to decline to continue on the terms of the melkanam. He also gives the tenants the right to retain an old or secure a fresh house site on janman right or permanent lease on such terms as the court may fix. These are very wholesome and satisfactory provisions and will, we hope, receive unanimous acceptance.

P. KODANDA RAO.

## IN THE LAND OF THE ABORIGINES. ASSAM HILL TRIBES.

MANIPUR ROAD, March 27

ASSAM is a beautiful country with very great economic potentialities. Tea, kerosene oil, coal, lime and forest products constitute the chief economic wealth of the province. From another standpoint it is an unique province. In no other province are to be found so many hill and forest tribes with such varied customs, languages and appearance. Assam, however, has not attracted as much attention in other parts of India as it deserves. In the province itself public life is somewhat weak both in volume and vigour. It suffers from a tri-partite division of official, intellectual and industrial elements in the three chief towns, namely (1) Shillong, (2) Gauhati, and (3) Dibrugarh.

In Assam the forest and hill tribes number 19,78,000 out of a total population of 79,90,000 or 247.6 per every 1000. Tea industry imports and settles Munda, Oraon and Santal coolies who are also included in the above-mentioned figures. Among the more numerous hill and forest tribes are Nagas, Kacharis, Garos, Khasis, Mikirs, Mechs, Kukis, Lushais, Abors, Khamtis, Miris, Mishmis and several others. Assam is thus an ethnographical museum of races among whom there is a perplexing variety of languages, dialects and customs. Their costume varies from nil to gaudy swathes and ornaments. Points of contact between the dwellers of

the hills and the plains are few. The natural barrier of hills and forests and the great linguistic and dialectical variety have isolated not only the peoples of the hills from those of the plains but one hill tribe from another.

For administration purposes the hill tracts are divided into well-defined areas, four of which—Garos, Nagas, Khasi and Jaintia and Lushai—form separate districts and one, North Cachar hills, a sub-division. Besides these there are the Mikir hills in Nowgong District and the two frontier districts of Balipara and Sadiya, and the hills of Manipur State. It may be generally said that the hill tribes are mostly confined to these areas, although there are tribes which live outside them such as the Abors, Mismis, Akas, and Daffas in the frontier tracts.

At Shillong and Cherrapunji we had opportunities of seeing a bit of Khasi life. The Khasis are by far the most advanced of all the hill tribes in Assam and are closely followed by the Lushais. They are tidy, well-dressed and of a sunny temperament. Owing to the matriarchal organization of the tribe, Khasi women have a recognized position of importance in it. The Welsh Calvinistic Presbyterian Mission, with its headquarters at Shillong, has been working in the Khasi and Jaintia Hills for the the last 84 years. According to the last

census of Assam, 41,000 out of about two lakhs of the total Khasi population are Christian. The Presbyterian Mission spends a very large amount in conducting educational and medical institutions. It has nearly 500 primary schools in this and Lushai Districts and receives a Government lump grant of about Rs. 20,000. As the Education Manual of Assam points out, the direct management of education in the Khasi and Jaintia Hills is in the hands of the Welsh Presbyterian Mission and only indirectly in the hands of Government.

The SERVANT OF INDIA has already written of the movement started by the Seng-Khasi or Khasi Association. Although it has been in existence for about a quarter of a century its activities and work have been very meagre. It maintains a negative attitude inasmuch as it is animated by the counter-evangelical motive. It is not enough, however, merely to continue in a posture of protest; and to be useful, it must undertake positive and constructive work of educational and social reform. It is widely complained by the non-Christian Khasis that Christianity alienates the Khasi convert from his social and cultural contact with the Khasi people as a whole. The Seng-Khasi may prove a very useful institution under proper guidance.

At Sadiya, the Eastern extremity of the country, we met Abors and Mishmis. These tribes come down to the plains to sell their wares and to work as labourers and cane cutters. On the bank of the Brahmaputra near the market in Sadiya there are three Government sheds, locally known as Námghars, to give shelter to these people. The dress of a Mishmi man consists of a miniature kilt, a tight coat, a long knife in a wooden scabbard hung by a leather band over the left shoulder, a bag, generally of bear skin, hung over the right shoulder by a leather strap. Small silver coins are sometimes stuck on these leather bands. The ear-lobes are generally pierced and a rather big piece of thin bamboo is introduced in them. Ear-rings are worn hanging through the wooden piece, to avoid the splitting of the lobes, and small coins are often attached to the rings. The Mishmis are fond of smoking and are seen with long pipes of various patterns in their mouth. The Mishmi woman wears a liara after the Grecian fashion often made of silver. The man wears long hair and black turban and suggests an Akali Sikh in his coiffure, black turban and clothing.

We visited the Abor boarding school maintained by the American Baptist Mission. There are nearly 30 boys living in the boarding. Most of them are not yet converted to Christianity but are being prepared for it. They read Abor texts consisting of Bible stories and sing Christian hymns in the Abor language. The great devotion and steadiness with which the Mission works for the hill tribes is admirable.

The Mikir Hills in the Nowgong District are not easily accessible. The Mikirs come to the plains to sell cotton and work as labourers. They are an extremely timid lot of people. There is no

Christian Mission working among them. The American Baptist Mission is contemplating the opening of a station at Lunding Junction in the Nambar forest area to serve the Mikirs. They are very much addicted to opium, the great curse of Assam. In this respect the Khamtis too of the Sadiya frontier and beyond are no better. Mr. O'Callaghan, Political Officer, Sadiya Frontier Tract, describes them as a "lackadaisical and opium-sodden people" in the Census report of Assam.

From Sadiya we arrived at Kohima, the headquarters of the Naga Hills District. It is a semi-military outpost and the Deputy Commissioner is invested with large powers. By the extension of the Chin Hills Regulation of 1896 to the Naga Hills in 1911, he can order any person, not being a native of the area, whose presence is considered injurious to the peace or good administration of the area, to leave the Naga Hills District within a given time. We visited the M. E. School and training schools maintained by the American Baptist Mission. The students belong to different Naga tribes such as Angami, Sema, Ao, Lotha and Kacha. The students learn Angami Naga and English languages and a little Assamese. The different Naga sub-tribes have different languages, but every student has to learn Angami Naga in place of his own tribal language. In the Government M. E. School there are about 20 Naga students. They all learn Assamese in this school. The Fuller Technical school has accommodation for 21 boys and teaches carpentry, smithy, masonry and drawing. The school is meant exclusively for the Naga boys and is an excellent institution for training them as practical artisans.

We visited two Angami Naga villages. The Naga eats almost any animal that he can kill or catch. The heads of Mithun are usually strung together and hung in front of houses as trophy. Nagas are very fond of rice beer (Naga-Zu, Assamese Madhu), which they prepare themselves and carry in a gourd with them when going out for work or trade. Houses are full of foul smell and are very dirty. The prevailing method of cultivation is "Jhum", or burning of forest tracts. When the ashes cool down and after the village priest has made his offerings, the seeds are scattered. The method is very wasteful, as the soil is soon exhausted and requires to be laid fallow for a long period. Terrace cultivation on steep hill sides by the ordinary method is also practised, and the Nagas show great skill in cutting the terraces and irrigating them from hill streamlets. The Nagas pay house tax according to the type of cultivation adopted, namely Rs. 2 for Jhum and Rs. 3 for terrace cultivation.

It is not uncommon to meet officials and Missionaries in Assam who heartily wish to save the tribes from "civilization". It is not difficult to understand this attitude when it has been found from experience that in certain cases almost the first-fruits of contact between the "civilized" persons and primitive tribes have been drunkenness and venereal disease. But the sentiment is at times



exaggerated and abused. It may easily be made an excuse for withholding from the backward tribes all that is best in civilization either of the eastern or western type.

The teaching of languages to pupils of the hill tribes is a very complicated question. The variety is well-nigh baffling and a great impediment to educational progress and inter-tribal contact. The language walls also shut out from the tribes the civilizing influences of Assamese and Bengali. The present educational policy of the Assam Government is to recognize the tribal language or dialect of the area in which the school is situated. The text books are written in Roman characters and mostly prepared by the missionaries. Normally they contain Bible stories and sometimes a translation of the Gospel is also taught. Assamese forms the third language, English being the second. The following quotation from the Assam School Manual, 1905, summarises the Government policy regarding the question of language-teaching:—

The object of the schools in the Hills Districts being to civilize the inhabitants and develop their intelligence, it is laid down as a fixed principle that instruction must be conveyed through the medium of the tribal language. The principle is based on experience, not alone of the great success of its adoption, but of the failure of the hill district schools where Assamese or Bengali had been taught" (ch. vii, p. 35).

It will be interesting to know in greater detail the nature of the experiment and of the failure of teaching Assamese to which the Manual refers so laconically. "To civilize the inhabitants and to develop their intelligence," Assamese would be of far greater help than the tribal languages and dialects pedestalled on Roman script with a written literature consisting of a few biblical primers and hymn books. Language is a great civilizing and unifying force. A perpetuation of the tribal language and erection of dialect barriers, therefore, is tantamount to condemning the province to a babel of tongues. It may well serve to-day's purpose; but those who think of the future of Assam and its progress cannot approve the present policy. In the larger interests of the province, it is desirable to establish increasingly greater contact between the different tribes and the Assamese population. The present administrative and educational policy of the Assam Government tends to accentuate the existing differences and keep them apart for ever.

A. V. THAKKAR.

[A Correction.—In Mr. Thakkar's article on "Education in Baroda" published in our issue of March 25, on p. 99, col. 2, para. 2, line 12, instead of "13½" please read "2½".—Ed.]

### COMPULSORY EDUCATION IN IRELAND.

THE Dáil of the Irish Free State has before it at present a Bill for Compulsory Attendance in elementary schools, and the provisions thereof as well as the debate that is proceeding on them deserve to be closely studied in India, as they will afford not a few suggestions of practical help to us in solving our problem of the removal of illiteracy in this country. Ireland, too, like India, passed through a period of what may be called optional compulsion,

and it was a long period of no less than 35 years. For the Irish Education Act of 1892, which contained clauses of compulsory attendance, required these clauses to be put in force only in the larger towns and left their application to the rural districts to the discretion of the local authorities. The result was the same as we now find in India. Very few of the rural areas availed themselves of the power given to them of enforcing compulsion, and but little progress was made by means of this measure towards the universal diffusion of elementary education throughout the country. It is computed that only 60 per cent. of the children of school age are in attendance at school; the percentage falls even lower if cities like Dublin and Cork where education is in a comparatively advanced condition are excluded. The National Programme Conference reported in 1922 that "almost half the children of Ireland of school-going age are absent from school every day." The experience of Ireland may be said to have conclusively demonstrated the futility of a measure which leaves the enforcement of school attendance provisions optional to the local authorities.

The present Bill makes the application of compulsory attendance clauses mandatory on the local authorities in all areas without exception and seeks to stop up the many loopholes of escape which existed in the prior Act. One leading feature of the Bill is that it entrusts the administration of compulsory attendance provisions to the police in all areas except in the big towns of Dublin, Cork, Limerick and Waterford. The School Attendance Committees, which were the enforcing authorities in the Act of 1892, have proved miserable failures. It was difficult to get them to meet regularly and attend to the work. They generally had no funds and were unable to employ a whole-time officer. If they did employ one, he was more often than not of such a standing in society that he could not resist the appeals of men by whom he was sure to be surrounded imploring them to take pity on the poor father and mother who would be still further impoverished by the levying of fines. As President Cosgrave observed: "It was the experience of the Local Government Department that such committees are dilatory in enforcing provisions of the law which are of a penal nature, and where action has to be taken they generally pursue a policy of inaction or mitigation. The Local Government Department believed that provisions in regard to the compulsory attendance of school children would be more efficiently administered through the police, as agents of the State, without entailing additional expenditure on the State, and at a considerable saving of funds of local bodies." Thus it has been decided to use the machinery of the police for enforcing the law outside the cities and this innovation has met with almost unanimous approval, because the former machinery of local committees has been universally condemned as cumbersome, costly and ineffective.

The obligation to attend school rests on every child "who has attained the age of six years and has not attained the age of fourteen years." There is much dissatisfaction that the upper age limit is not raised in the Bill to 16 years. Sixteen is the general age at which children enter employment. There will thus be a definite gap between the end of the period of compulsory education and the beginning of the employment age period, which is undesirable. The result of leaving this gap would be that children would again lapse into illiteracy or, as General Mulcahy put it, "would lose the edge of their educational fitness" and would thus become less fit for employment when the time comes. Many members, in the course of the debate, urged the

raising of the limit and cited the instances of other countries. One of them gave almost a complete list in a few sentences, which it would be well to quote here for the use of our publicists. "In Canada," he said, "in two of the provinces, Alberta and Manitoba, the minimum leaving age is fixed at 15. In New Brunswick and Nova Scotia it is 16; in Ontario it is 18; in 34 States of the United States of America it is 16; in 4 of these States it is 17 and in 2 it is 18. In South Africa the age is 16, in 6 Cantons of Switzerland that age is 15, and in 3 it is 16; in Greece the age is 16, in Norway it is 15 and in Germany it is 18. There are continuation schools in Germany in which the attendance is compulsory from 14 to 18. In France the school leaving age is 16 and in the Saorstát (Free State) it is 14. Must we always linger behind?" There is, however, a clause in the Bill which gives power to the Minister to apply by order the provisions of the Act to children "who have attained the age of 14 years and have not attained the age of 16 years." The non-official benches are not, however, satisfied with this permissive clause; they want a mandatory clause raising the age to 16.

Under the Bill a child who has attained the age of 12 years may be excused from attendance at school for ten days at the time of putting in and for another ten days at the time of taking out the crops "by reason of his having been engaged in light agricultural work for his parent on his parent's land." This exemption is considered to be absolutely unnecessary, for it is quite possible for managers of schools to arrange their vacation to fit in with the spring and the harvest work. In Ireland, it must be remembered, they have a five-day week, schools being closed on Saturdays as well as Sundays. That leaves 250 possible school days in a year. Of these 250 days, 40 days are to be taken as vacation. There are besides Church holidays, bank holidays, fair days, election days, &c., which cut down the child's school life low enough, without adding to the "reasonable excuses" for non-attendance. Moreover it is not right to employ children below 14 years in even light agricultural work, unless it be by way of vocational instruction. In England there is absolutely no exemption of this kind. The member from whose speech we have quoted above also cited a number of instances in this case to support his argument for the striking out of the exemption. "There is (in England) no employment of children allowed under the age of 14 years under any condition or circumstance.... There is no exemption in Denmark, a country to which we often look for an example; none in Sweden or Norway; and none in 22 Cantons of Switzerland. No exemptions are allowed in Australia or in South Africa. In the United States there are no exemptions allowed in a considerable number of States, and in those States in which exemption is given... a certificate must be given that the child has reached a certain stage of efficiency before any exemption is given." Generally a desire was expressed in the Dáil that the excuses allowed in the Bill should be tightened up. "Sickness of the child", e.g., is a sufficient excuse. Among parents who want to keep the children from school, this is a popular form of excuse. In order to prevent an indiscriminate resort to it, it was suggested that special inquiry should be made in the case of all children who fail to put in a 75 per cent. attendance on the average.

A child below ten years of age is compelled to attend school provided there is a school within two miles from his residence, and in the case of the child above ten years of age the limit of two miles is increased to three miles, so that the existence of a school within three miles would render the attend-

ance of children between ten and fourteen years compulsory. If, however, provision is made for school vans or other means of conveyance for bringing the children to the school, the distance between the children's residence and the nearest school is a matter of no consequence whatever. These provisions were considered satisfactory, but great stress was laid on the need for providing meals in schools. Many children have to go to school on empty stomachs; but even those who take breakfast remain without a meal for much too long a time. The child generally leaves the home at 8 o'clock in the morning and very often does not return home till 4 o'clock in the afternoon. This is of course very bad for the growing child, and a suggestion for the provision of meals in schools was made by several members. In the urban districts the provision of meals is already permitted, but it becomes even more necessary in the rural districts. The maximum fine on parents in the case of a first offence is twenty shillings and in the case of a second or subsequent offence to forty shillings. The procedure of what is called "attendance order" is abolished. This procedure had made compulsory education in Ireland almost a joke. "A person was brought up, and there was no penalty, no matter how long the child was away from school, until there was first of all an order for the parent to send his child to school. If he did not obey that order, a small fine might be imposed, and once that fine was inflicted there was a period of six months again before the child could be brought up." The Bill, however, now proposes to change this. After due warning, the enforcing authority would now have power to prosecute defaulting parents straight away. The warning that will be served on the parent (1) will require him, within one week after such service, either to cause his child to attend school or to give a reasonable excuse for not so doing; and (2) will inform him that in the event of his failing to do either proceedings will be instituted against him in the District Court; and (3) will further inform him that if within three months after such proceedings he again fails to comply with the Act, further proceedings may be instituted against him without previous warning. Thus it will be seen that failure to send the child to school except for good reasons is intended to be dealt with rather drastically under this Bill.

S. G. V.

## REVIEWS.

LAST HUNDRED YEARS IN AMERICA.  
POLITICAL AND SOCIAL HISTORY OF THE  
UNITED STATES, 1829-1925. By A. M.  
SCHLESINGER. (The Macmillan Company, New  
York.) 1925. 9½ x 6. pp. 576. 12s. 6d. net.

THE course of American life and development from the "Democracy" of Andrew Jackson to that of Woodrow Wilson is outlined in this volume. The intended outlook of the book is expressed by the author in the Introduction where he states that "while the major emphasis is placed on political development, political forces are regarded as being constantly responsive to the changing conditions of social life. The life of the people, therefore, forms a significant, though not the principal, thread of the story." To the reviewer, however, the social element seems to outweigh the political, in the worth and significance of the study.

The social conditions appear to the author as



determining factors in the evolution of the American people—first the spaciousness of the early pioneer days with agricultural opportunity and economic independence possible for all who had the "grit" to take advantage of them; second, the continuous modification of the resulting "Old American" stock by successive waves of foreign folk—the Negro, the Western European, the Eastern European, the Mongolian. The conditions of the "Melting Pot" confront one throughout the book.

As "dynamic currents" that have influenced the life of the nation, the author stresses nationalism, democracy, Industrial Revolution, social reform, and imperialism. In his treatment of most of these the reader is struck by his success in achieving an impartial attitude. For example, in his discussion of Pro- and Anti-Slavery struggles, the student is left with a clear realization of the standpoint of the South as well as of the North; and in the development of relations between Labour and Capital, both sides are portrayed with fairness. A few controversial questions seem to have received a more one-sided treatment; for example, prohibition is pictured as a more accomplished success than the present state would wholly justify.

History is largely a collection of the lives of great men, strung upon a thread of events. Jackson, Lincoln, Roosevelt, and Wilson are the four that rise pre-eminent from this study. The two former stand for the rise and achievement of the common man—the pioneer type at its very best—the Log-Cabin to the White House career. The portrait of Lincoln is perhaps one of the least adequate parts of the book. The author seems to have failed in catching the rugged winsomeness of that greatest of all Americans. With Roosevelt he has been more successful and in the many pages devoted to Wilson, both in war and peace, one is thankful that the writer has extricated himself from the tides of local prejudice and has caught the world-greatness of that tragic figure.

The exposition of events leading to the slavery crisis and the Civil War is good. Indian readers will be especially interested in the portrayal of the growth of sectional feeling perhaps more geographical than the communalism of India, and yet no less disrupting to the unity of the nation and the struggle unto death by which national unity was at last achieved. Another suggestive touch brings out the way in which the ugly domination of the "cotton power" of slave days transformed itself into the spirit of modern capitalism which still dominates the "wage slaves" of industry. The form has changed; but the underlying ugliness of greed is still the same.

America's racial relations with aliens form one of the most interesting threads of the story. One almost visualizes the nomadic hordes of the Red Man, driven back continually before the encroachments of agriculture and industry, and the ineffectual efforts of a distant Government to control the rapacity of the white settler. The problem of the Negro too is presented vividly; the absentee

idealism of the North which thrusts sudden suffrage upon millions of bewildered ex-slaves; the systematic repression exercised by the South; the policy of segregation; the slow but continuous development of the community through industrial education; the racial discrimination that still exists. America's attitude toward Asiatic emigration is taken up but in less detail; the reader wishes that the author had gone into it a little more thoroughly from the oriental standpoint.

The Monroe Doctrine and the growth of Imperialism occupy many pages and are treated in a comprehensive manner. From the War with Mexico, when in 1848 "Manifest Destiny" became the slogan of a party, down to the Spanish American War of 1898, with its resulting possessions in the Pacific, we see the development of Empire. In the account of the American rule in the Philippines we find the good and evil of the system most clearly displayed, and see also in America the conflict of Imperialist and Anti-Imperialist sentiment. Stress is laid upon relations between the United States and Central and South American countries, and the growth of the unifying idea of Pan-Americanism.

America's part in the Great War, the problems of peace, and the period of reaction and repression of individual liberties are adequately described.

The book may be heartily recommended to Indian students of history who are interested in the building of a modern nation. It rises above the dry details of political events and shows the great social and economic currents which have swept the United States into its present position. There is in the narrative much to ponder, to praise, and to blame.

ALICE B. VAN DOREN.

### THE DOCTOR OF THE FUTURE.

**PYGMALION: THE DOCTOR OF THE FUTURE.** By R. MCNAIR WILSON. (Kegan Paul, Trench, Trübner & Co., Ltd., London.) 1925. 6½ × 4½. pp 71. 2s. 6d.

IN a delightful little pamphlet of 70 pages appropriately entitled *Pygmalion*, Dr. McNair Wilson deals with a very important aspect of the medicine of the future. All who have given any thought at all to the matter must have come to the conclusion that the doctor of the future must cease to look upon his patient as an animal machine, paying little or no attention to the fact that man is a psychic animal. Mind has an enormous influence over matter. By ignoring this fact, doctors have paved the way for much of the so-called quackery and irregular methods of healing, which are often fraught with danger. It is true that man is an animal; but he is an animal with a soul and mind. Dr. Wilson has succeeded in proving that the science of medicine should be rather more a science of life and humanity. The author starts with unravelling the complications involved in the enunciation of what he calls a new law which is slowly making itself felt. In doing this it is found necessary, he writes, to challenge the belief that symptoms are signs of disease. By simple illustrations, he argues that symptoms are signs of reaction, not to disease, but of altered reaction to life occasioned by the presence of disease. The theory is that man is being continuously subjected to stimuli

and the one thing he has to do is to react sufficiently and efficiently to these stimuli. If he fails to do this, then what are called symptoms are produced. We live in a world which is continually smiting. Life is a conglomeration of attacks and counter-attacks, stimuli and response. Provided that the stimuli, or attacks, are not severe at first and the body is able to withstand the attack and to counter-attack with sufficient force, the body becomes trained and retains its health. Dr. Wilson maintains that the necessity of continuous physical reaction which has been placed on every living thing is plain. Not to react at all, he writes, is to taste death. On the other hand without stimulation there can be no reaction. Here is a paradox and a great mystery, that man must struggle all his life to overcome circumstance and condition and yet could not live at all, if these adversaries were to cease to trouble him. We get something of the meaning of the author's views in the following sentences: "The mind of man, with his powerful memory, is the storehouse of things felt and experienced and of things imagined. From this point of view it is a sixth sense, a means of evoking reaction spontaneously. Thus the patriot fortifies himself to face danger and death by stimulating his bodily powers with the thought of his country and his home. With thoughts and feelings we lash ourselves to heroic, or bestial, energy thus opposing to Nature a subtle and amazing weapon of which she has no cognizance, but which is an imitation, a phantom, of her weapons. His mind is Nature's whip in a man's own hands, by means of which he is able to stimulate himself to overcome nature. Thus, fear of past catastrophe impels us—without the intervention of any external circumstances—to take measures against its repetition (i. e. to react). Here surely in this astounding 'auto-vaccination' practised by the human brain, is the doctor's most splendid field of effort and enterprise." From what we already know of Psychology and Psycho-therapy we cannot doubt the truth of Dr. Wilson's arguments and it is up to the teachers of the present-day medical students to see that their training goes beyond the hammer and chisel stage. The body cannot be thought of apart from the mind. Here too is a field in which to till for our educationists. Is not the science of thinking left too much to the few? As Dr. Wilson truly says: "Thinking means self-stimulation." The lack of this self-stimulation is accountable for much unnecessary disease. Every doctor and every layman should read this fascinating little book.

W. G. PRIDMORE.

#### A HANDBOOK OF INDIAN CIVICS.

**CIVICS.** By RADHAKAMAL MUKERJEE. (Longmans, Green & Co., London.) 1926. 7½ × 5. pp. viii + 209. Rs. 3.

CIVICS is, according to some, "applied sociology;" according to others the science and art of ideal and actual citizenship. In both senses of the term Prof. Mukerjee's book might very well serve as an introductory text book to this subject of daily growing interest.

Part I of the book deals with civic origins. Tracing genetically the origins of social life from the verifiable past in the behaviour of animal societies, Prof. Mukerjee proceeds to discuss the influence of geographical conditions on social life, the presence of the geographical factor even in history. He next takes up the study of the basic social institution of the family and the ever-present phenomenon of social gradation. These institutions

are treated with reference to Indian conditions. Thus, besides suggesting a useful outline for the study of family and mentioning the conditions in our cities leading to the deterioration of family life, there are notes on early marriage, widow marriage, depressed classes, etc.

Part II deals with civic institutions and machinery and has chapters on the State, political rights, electorates and franchise, central government, provincial government, district administration, the panchayat, municipal government and its problems, and education. All these are treated with immediate reference to India and are suggestive and useful. In our opinion the chapter on education, should rather have been included in part III which deals with civic politics and problems, for we believe it is our most important unsolved problem. Our educational system is unfortunately conducted more in the interests of administration or the narrow ends of earning a living, rather than in the interests of life, individual and social. It is besides suffering from wastage due to inertia and imitation. We wish greater emphasis had been laid on this topic, though we are glad there are references to such encouraging departures as the Mysore Memorandum and to the need and desirability of vocational education, municipal universities, and regional college courses.

Part III, as we have said, deals with civic politics and problems. It has chapters on public health, housing of the working classes, the rural exodus, wrongs and their remedies, recreations, art and religion. It deals with what may be termed social hygiene and social pathology. Like the whole of the book, it is characterised by sound sociological doctrine and shows what reforms are needed and in what direction citizen effort may be directed for the improvement of social life. We have no doubt that the book will be found very useful for our college students who need all to be prepared to take a worthy part in the improvement of their villages, and cities, social customs and social life.

S. N. PHERWANJ.

#### TENDENCIES IN MODERN ECONOMICS.

**MODERN ECONOMIC HISTORY.** By H. HEATON. (Workers' Educational Association of South Australia, Melbourne.) 1925. 8½ × 5½. pp. 350.

THIS book is one of a series of monographs planned by the Workers' Educational Association. The book under review is written by H. Heaton, Director of Tutorial Classes in the University of Adelaide. Fortunate are the workers for whom such admirable books are written. The author describes in simple language the salient facts and dominant tendencies in the modern economic world, the disquisitions on different topics being rounded off with full accounts of corresponding conditions in Australia: the coming of modern Agriculture, some features of modern Industry and Finance, principles and history of Industrial Legislation, &c. The State regulation of wages in Australia is among the most interesting chapters in the book. The history of land tenures in the U.S.A., Canada and Australia will immensely interest the Indian student of the subject. The theory of State landlordism is much in evidence in all newly settled countries. In Australia the Government freely parted with extensive areas of land in the early days of colonisation, but later on a more cautious policy was adopted and land was only leased for a period of time, the State reserving the ultimate ownership to itself. Australia has again led the world in the matter of the State regulation of wages by prescribing the minimum wage

for many industries. Minimum wage is described as one that 'enables a workman, however humble, to lead a human life, to marry, and bring up a family and maintain them and himself with some small degree of comfort.' In 1907 such a wage was 42s. a week. The book deals with many aspects of modern industry, commerce and financial organization with authority and ease; it is quite brimful of good things, and it will not fail to commend itself to anyone at all interested in modern economic problems.

P. M. LIMAYE.

### CHRISTIANITY IN CHINA.

#### CHINA'S CHALLENGE TO CHRISTIANITY.

By LUCIUS CHAPIN PORTER. (Missionary Education Movement, New York.) 1924. 7½ x 5. pp. 248. \$0.75.

THIS book is a very careful and sympathetic study of present-day China from the point of view of the Christian missionary. The author has himself spent much of his life in China and does his best to represent the Chinese point of view as fairly as he can. In his first chapter he gives a very interesting discourse by an imaginary typical educated Chinaman on his motherland, which is worth careful reading. Yet one wishes that our writer had quoted less from American writers. For we know from our experience in India that even the best and the most sympathetic westerner is hardly able to enter into the easterner's mind and look at things from our point of view.

The greatest sin of the westerner, especially an Englishman, is pride and unteachableness. In India, of course, the Englishman would feel that he is in a land which belongs to him. But what about China? What excuse has he to interfere in Chinese politics? And what right has he to fight for commercial supremacy over the poor Chinaman? The majority of the European colonisers and traders who come to eastern lands are distinctly half-pagan with very rough and barbarous manners when compared to the calm polite manners of the Chinese. When it is such people that the man in the street comes across, it is only natural that he should call them "foreign devils" and abhor the religion they profess.

In spite of it all, Christianity has spread in China to a certain extent in the towns, but the people in the villages who form the largest majority are hardly touched, and one cannot believe that they will be until the missionaries change their methods of presentation and adapt Christianity to the needs of the poor villager.

The writer confesses that there are twice as many Roman Catholics as there are Protestants in China, but practically the whole book talks only about Protestant Christians. I really wonder whether he regards the Romans as Christians at all! Perhaps he does, for he gives them one or two paragraphs.

J. STEPHEN NARAYAN.

### SHORT NOTICES.

**BUILDERS OF THE EMPIRE.** By J. A. WILIAMSON. (Oxford University Press.) 1925. pp. 294.

THIS is a series of short sketches of the lives of twenty great men of England, who have contributed to make the British Empire what it is to-day. The object seems to be to supply only so much of historical information as will let the reader see how the development of the British Empire went on from

century to century and what the distinct contribution of each of these selected heroes was thereto. The selection is fairly representative of each period. The first part deals with the beginnings of the growth of the Empire and contains the lives of John Cabot, Francis Drake, Captain John Smith, Bradford, Warner and James Duke of York. The second part comprises the lives of men like Clive, Wolfe, Wellesley and Nelson, while the third part, which describes the work of the Builders of the Modern Empire, treats of the lives of Wilberforce, Durham, Captain Stuart, Lawrence, Dalhousie, Rhodes and Kitchener.

The language of the book is very easy and students of secondary schools can very well read it as a supplementary reading book in history.

I lighted upon a curious error while going through the book; in giving the story of the Indian Mutiny in connection with the achievements of the Lawrences, the author states that Nana, the leader of the Mutiny at Cawnpore, "visited England and moved in fashionable society." The fact, however, is, as narrated by Kaye and Mallsion (*History of Indian Mutiny*, vol. 1, p. 422), that "Nanasaheb was not given to distant journeyings, indeed he was seldom seen beyond the limits of his own estate." Except for such mistakes, which are very rare, the book will be found to be a useful addition to the historical section of school libraries.

V. N. KUMBHARE.

#### DIRECTORY OF SOCIAL WORK IN THE CITY

AND ISLAND OF BOMBAY. Edited by D. S. SAVARDEKAR, B. S. (Columbia). (Social Service League, Bombay.) 1926. pp. 103+xix. Re. 1-8-0.

FOR this useful publication we must be thankful to the Social Service League, Bombay, which has such an excellent record of work. This is the third publication of its kind for which they are responsible, the two previous ones being the register of Hindu charities in Bombay and the Directory of Social work in India minus Bombay, published in 1919 and 1923 respectively. Social service on an organised basis as typified by the League has unfortunately not made much headway in this presidency; all the same there are several institutions working in their own way, and within their restricted spheres, in Bombay and elsewhere, trying to make the lives of their fellow-beings better and happier. Who would have believed, in the absence of the latest publication of the League, that Bombay could boast of as many as 700 Social Service institutions? Wherever possible, the Directory in question gives information about their activities, their financial position, their office-bearers, etc. To those who wish to have an idea as to how the needs of the different communities are met and wish to lay out plans of Social Service work, this publication is invaluable.

#### BOOKS RECEIVED.

**THE HISTORY OF POLITICAL SCIENCE FROM PLATO TO THE PRESENT.** By THE REV. ROBERT H. MURRAY. (W. Heffer & Sons, Ltd., Cambridge.) 1926. 8½ x 5½. pp. 435. 12s. 6d.

**FREE THOUGHT IN THE SOCIAL SCIENCES.** By J. A. HOBSON. (George Allen & Unwin, Ltd., London.) 1926. pp. 8½ x 6. pp. 288. 10s.

**THE MENACE OF NATIONALISM IN EDUCATION.** By J. F. SCOTT. (George Allen & Unwin, Ltd., London.) 1926. 7½ x 5. pp. 223. 6s. 6d.

**NEW ZEALAND OFFICIAL YEAR BOOK, 1925.** (Wellington, N. Z.) 1926. 9½ x 6. pp. 989. 7s. 6d.

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