

# Servant of India

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## TOPICS OF THE WEEK.

THE majority report of the Reforms Muddiman Committee Enquiry Committee has justified the most cynical forecasts that had been made of its labours. It was appointed by a doctrinaire Labour Secretary of State in the hope of proving a useful preliminary to a Royal Commission which he was strongly urged to appoint. But those who knew the change for the worse that had occurred in the attitude of the Government of India knew also that nothing substantial could come from the Committee. Since then the outlook has become infinitely more gloomy owing to the Tory Government coming into power. The reactionary policy pursued by the Tories in respect of Egypt, Russia, Germany and the Geneva protocol is reflected in India not only in the persistence of the Ordinance policy in Bengal and the violation of the promised Indian Sandhurst, but in the supersession of Sir Abdur Rahim and the barrenness of the majority report of the Muddiman Committee—the recommendations of which are so trivial that one is inevitably reminded of the proverbial mountain and the rat. The only consolation to the lacerated heart of the Indian is the bold stand made by the non-official Indian minority. To any one acquainted with the reputations of the various members of the Committee, there will be no difficulty in choosing between the majority report signed by four officials and one non-official European, and the minority report signed by Sir Tej Bahadur Sapru, Sir Sivaswami Aiyar, Dr. Paranjpye and Mr. Jinnah. It is very unfortunate that against all the reaction that is now prevalent Indian progressives are not presenting a united front. The Swarajists are still sticking to their shibboleth of obstruction, though their practice is anything but con-

sistent with it, and the Muhammadans and Non-Brahmans are hoisting their communal flags. If there was truce to our internal quarrels and we pooled and employed effectively our voting strength against the Government, then we might still progress towards home rule—conducting a vigilant propaganda both here and in England. But there is the difficulty.

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THAT part of the Commander-in-Chief's budget speech which dealt with the Indianisation of the Army

C. in C. on Indianisation.

was very disappointing, unlike the earlier portion which described the economies that had been effected in military expenditure. He stressed the words 'caution,' 'quality more than quantity,' &c., much more than he did the other day while opposing Mr. Venkatapathi Raju's resolution for the establishment of a military college in India. He put forward the familiar argument that India not being a nation it could have no national army. Worse than that, he adopted the reasoning employed by Col. Crawford the other day and said that the experiment of Indianising the eight units must be completed and the results tested before accelerating the pace of Indianisation. He admitted at the same time that service in these units was not popular with Indian officers. That is only to be expected; for, what Indians have been asking for is equality in all respects with British officers and not segregation, however cleverly camouflaged, that only makes easy the imputation of social and other inferiority. Being the author of the experiment, it is but natural that he should plead for its continuance, but we trust the Assembly will see to its abolition as early as possible. Like all experts he spoke of efficiency with a raised finger. But we have had this kind of warning so often that we now attach no particular meaning to it. The bogey of inefficiency has invariably been raised whenever Indianisation has been talked of—whether of the civil service, or of the medical, scientific or other departments. Yet wherever a fair chance has been given them Indian officers have established their efficiency. We are sure the case is not different with the army. The Commander-in-Chief has no doubt given his best thought to the subject, but the difficulty with him, as with almost every other European in India, is that he is more loyal than the king, more solicitous of India's welfare than Indians themselves, and much too unwilling that Indians should learn by experience.

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## Gulbarga Riots.

THE riots in Gulbarga which sent such a thrill of horror through all sections of the community have had the tamest sequel imaginable. Immediately on the occurrence of the riots His Exalted Highness appointed a Commission to investigate the causes of the riots and to deal with the rioters, and the promptitude shown by him on this occasion inspired his subjects with the hope that their Government was determined to bring the offenders to justice. As days went by, however, the hope became fainter and fainter, till at last it is now altogether disappointed by the final outcome. It is believed that some 2000 persons took part in the riots, and yet only 123 persons, according to our information, were arrested on suspicion. The public mind was greatly exercised at the time because those who by popular belief were the ringleaders of the riots were at large and were looking on while the smaller fry were put on trial. Of the persons taken in custody 35 were discharged and a charge was actually framed only against the remaining 88. The Commission then proceeded with the trial of these accused persons. For, be it remembered, it was not an Enquiry Commission which the Nizam had appointed, but a judicial Commission, with the necessary powers to punish the guilty. The Commission, however, did not give a judicial finding and sentence the offenders in open court, but submitted a report to the executive some three months ago, which the latter have never published. Thus after this form of trial, it was left to the executive to determine whether those found guilty after regular trial should be punished or not and what should be the punishment, if any. And one fine morning the people of Hyderabad rose in their beds to find that all the accused were released from goal. A very sinister significance will naturally attach in the popular mind to this exercise of mercy on the part of H.E.H. (or were the accused acquitted?) because all the accused, barring two, were Mahomedans. The doubt can be cleared only by the Commission's finding (or report?) being published, with H. E. H.'s final order. Anyhow it is a very nice sample of judicial administration in Indian States!

## The Viceroy goes on leave.

WE do not believe there is any political significance in H. E. the Viceroy's going to England on leave, even though the message says that he has been invited by the Secretary of State for a personal discussion of Indian affairs. That a couple of Governors also will be in England at the same time, is, we believe, due more to accident than to design. The legal objection to leaving India during their term of office being removed, it is but natural that Governors, like others, should prefer to spend the hot weather in England to spending it in India. A more interesting speculation for Indians was whether when Lord Lytton officiated as Viceroy, his place in Bengal would be filled by Sir Abdur Rahim. There was every reason for hoping that it would be so filled, but the event has proved otherwise, causing keen disappointment not only to the Muslims of Bengal, but to

all sections of the Indian public throughout the country.

OUR London Correspondent writes:—

## Viscount Cecil and Opium.

It will be remembered that, not long ago, at Geneva, Lord Cecil of Chelwood, the principal British delegate at the Opium Conference, stated that the consumption of opium was greater *per capita* in America than in India. Mr. Porter, the head of the United States delegation, rose in his wrath and demanded the withdrawal of "a vile slander upon the American people, a calumny unsupported by statistics." Why Lord Cecil made the remark is not at all clear, for he does not seem to have had his figures handy, and he apologised and withdrew his statement. Unfortunately for Mr. Porter, as Mr. Frederick Wallis, Commissioner for Correction of New York, an American witness, has stated in "Current History," a New York publication, Lord Cecil was right and Mr. Porter wrong. Mr. Wallis shows that the annual consumption of narcotics in the United States is 36 grains *per capita*, as against one grain for Italy, two for Germany, three for England, and four for France, and the article adds that *per capita* consumption is greater in the United States than in India and is increasing at an alarming rate. The wellknown newspaper, the Springfield "Republican," commenting upon these facts, remarks: "If Lord Cecil had had at hand this document by an American authority, who may be wildly mistaken but who certainly has no disposition to slander America, he would probably have apologised with no less urbanity, but he might have met the brusque language of Mr. Porter with telling rejoinder. American authorities on the opium evil need to get together and standardize their statistics." Presumably the "Republican" is not wickedly suggesting, as some cynic might urge, that it does not matter what lie is supported by the statistics, so long as everybody is agreed upon the statistics themselves.

TWO resolutions of more than provincial interest were moved recently in the Punjab Legislative Council.

One of them related to the removal of the Lawrence statue which bears the inscription "Would you be governed by pen or sword?" and which for some years now has been looked upon by a section of the public as an insult to their self-respect. The discussion was prolonged and heated and ultimately the resolution was defeated by 24 to 38 votes. The result, however, was largely due to the conciliatory tone of Sir John Maynard's speech, who in asking the Council to reject the resolution, promised to do his best in solving the question. This is interpreted as meaning that the present inscription will be removed and an inoffensive one substituted. As a compromise this solution should prove acceptable, though the aesthetic objection to the statue would then be great as its pose would not agree with the inscription. We hope some day later on when political feeling will have disappeared a better statue of Lawrence will replace the present one. The other resolution recommended that the indemnity realised from the inhabitants and municipality of Gujranwala in 1919 be refunded. The mover urged it on the ground that the indemnity of Amritsar and Kasur had been refunded. Government opposed it saying that the indemnity was leniently assessed and covered only the actual cost of repair. The resolution was passed by the narrowest majority, 30 against 29. We sincerely hope that it will be given effect to in order that the bitter memories of 1919 may be obliterated by every possible means.

## ABOLITION OF THE COTTON EXCISE DUTY.

IT is perhaps inevitable that a certain amount of confusion and heat should be imported into the discussions on the abolition of the cotton excise duty, which for well known reasons has now been engaging public attention more than any other question. In the Indian Legislature and outside, fierce political indignation has been expressed at the retention of the duty, on the supposition that it has been retained at the dictation of the British textile interests. The *Indian Daily Mail*, for instance, wrote on Saturday last :

"The cotton excise duty is a standing mockery of the fiscal independence which has been conferred upon India, and if the Legislative Assembly declines to use the surplus for its abolition, it will disclose an extraordinary incapacity to vindicate the country's hard-won fiscal independence."

But after the admission made by the deputation of Bombay Millowners to the Governor of Bombay that they had no competition from Manchester but all from Japan—and only the other day he assured them at the jubilee of their Association that he found in Manchester no disposition to question the fiscal independence of India—this political indignation, this appeal to vindicate our fiscal independence, ceases to have force. It is true that the duty was imposed and retained in the past for political reasons, but its continuance today is due entirely to other considerations. Another confusing factor is the question of precedence for remission between provincial contributions and the cotton excise duty, both of which have been promised abolition as soon as the financial position of the Government permits. There is really no reason why one must exclude the other: the two could be thought of simultaneously, as the claims of education and public health, for instance, are thought of simultaneously. Why Sir Basil Blackett did not do so is not explained, but it is certain that by completely ignoring the claims of the cotton excise duty he has offended almost everyone in Bombay—to whom this grievance comes on the top of another, that that province has not been even thought of in connection with the remission of the provincial contributions, while Bengal, which during the last three years has not made any contribution to the central exchequer, is, according to the Finance Member's proposals, to enjoy immunity for a further period of three years. This omission on the part of Finance Member was recognised in the course of the debate in the Assembly on Friday last, and further discussion has been postponed until today to enable the Government to propose at least a reduction in the duty. We hope, however, that the Assembly will not be content with a mere reduction in duty but will strongly press for its abolition. This course, according to Mr. Saklatwala of the Millowners deputation, is not at all impracticable. "He drew attention to the fact that a sum of 34 lakhs had been wiped out from the Government of India revenue on account of loan to Persia in this year, which might have been spread over a number

of years. So also a further sum of 8 lakhs discount-charges in respect of loan." If the course suggested here by Mr. Saklatwala should not commend itself to Government, there is a fairer alternative to the excise duty, viz., a tax on all companies working at a profit. Though the political objection to the cotton excise duty has now lost its force, [the other objections remain. If for compelling financial reasons productive industries should be taxed, it is only fair that all concerns that can bear the imposition should be taxed, and that one particular industry is not penalised. The jute industry is at present in a much better position to bear taxes than the cotton industry, and it is the duty of the Assembly to see, irrespective of other considerations, that an unjust tax is removed and a more just one substituted, if such substitution is necessary.

In urging the repeal of the cotton excise duty, the millowners emphasize the unfair competition of Japan. It is true that if the duty be removed the Indian mills will be put in a slightly better position to resist the competition of Japan. But that is only for the time being. Very soon, even after the duty is removed, the competition is bound to be felt again, as Japan's attempt will always be to capture the Indian market, with the aid of bounties, &c., by under-selling the Indian products. A permanent remedy should therefore be devised with the help of the Tariff Board. Though Japan gets most of its cotton from India it is able now to sell its goods cheaper in Bombay itself than Bombay mills, partly because it is less solicitous of the welfare of its labour than India is and partly because the Indian mills are not as efficiently run as they might be. As a member of the League of Nations Japan has accepted the principles laid down in the Washington conventions of labour, but has not given effect to them as India has done. The Government of India has been unwilling to ventilate this grievance at Geneva because Japan is a friendly power. But it is not a valid reason. Our relations with Japan can never be satisfactory on the footing of our being afraid to remind her of her just obligations. That, however, is only part of the remedy. If we should give special protection to our mills against foreign competition, it can only be on the condition that they are run as efficiently as the circumstances of the country permit and that neither labour nor the consumers are exploited by the capitalists. For this it is necessary, as Mr. N. M. Joshi urged in the Assembly, that the mill industry should submit itself to a thorough investigation into the various factors that are alleged to have involved it recently in losses. If in adversity the millowners seek the aid of the State, it is only fair that in prosperity they should accept a certain amount of control from the State in the disposal of their surplus profits, in the treatment of labour and even in the fixing of prices. They cannot say to the tax-payer, "Heads I win, tails you lose." Hitherto the millowners have not shown the least regard for the feelings of the consumer. Mr. B. C. Pal pointed out in the Assembly the other day how when Bengal was engaged in the swadeshi

and boycott movements, the Bombay millowners put up prices and exploited the situation to the utmost. More recently they pocketed crores and crores of the consumer's money because as a result of the war the competition of the British goods ceased to operate. Such exploitation naturally rouses other feelings than sympathy in the minds of the public. This remark applies equally to the threat now made that if the excise duty is not repealed either the wages of labour would be cut down by 20 p.c. or the mills worked two days short in the week. With H. E. Sir Leslie Wilson we earnestly hope that this will not be necessary, and that if some such step is inevitable, then the leaders of labour will be fully taken into confidence. But since the millowners can count upon reasonable help from the State, the right policy for them is to cultivate public sympathy by being as considerate as possible both to labour and the consumers.

### THE HISTORY OF INEBRIATION.

HAS there ever been a time when man knew not the use of inebriants? Such "universal negative" is in the nature of the case incapable of proof: but this much at least can be asserted that not only all periods of history, but even of pre-history, afford positive proof of the practice of inebriation, and that to-day there is no human race free from the practice, no human race, in fact, the tradition of which does not attest to the use "from times immemorial" of one inebriant or another. But though so known, possibly all of these substances were at first known regionally only. It is the migration of these practices in historical times which universalized some of them and rendered extinct others. Though their inception in their place of origin is shrouded in that obscurity which veils all human first beginnings, their spread in historical times is of course ascertainable: and nothing perhaps is so astonishing as the speed with which the use of these substances has spread from pole to pole, once international contact was established between the original home of such until then strictly localized form of inebriation and the outer world.

Of all inebriants Alcohol stands out as prominently universal, being used throughout the world by all races and at all times. Its universality is unique: for though, say, some sort of a nightshade or some sort of a Purin may be used everywhere, the actual substance locally used, though very closely related both chemically and physiologically to similar substances used elsewhere, is not absolutely identical with the latter. Alcohol on the other hand is alcohol, whatever the clime, whatever the epoch: and if there are differences between Indian toddy and French claret, between German beer and Russian vodka, these differences are not due to these beverages being composed respectively of a chemically different kind of alcohol, but to a chemically identical alcohol being present in larger or smaller quantities, mixed with ingredients largely differing in the respective cases. Alcohol is the result of a natural

process of fermentation whereby starch is decomposed into sugar, and sugar into alcohol. Beer is the result of such a double process, whilst wine is the alcoholic liquid resulting from the fermentation of a sugary solution straight away, as e. g. of grape-juice: and not a few countries have employed both methods simultaneously.

In Egypt, for instance, according to Prof. Lewin,\* no less than six different kinds of wine and four kinds of beer are mentioned in one sepulchral bill of fare alone—which seems to prove that civilization under the Pharaohs in this respect cannot have been much behind that of present day Europe! But India too can show a respectable antiquity for its still obscure सोम: (Soma), its mead (किलार), spirits (परिप्लत), and wine (सुर.) Palmwine is traced to ancient Babylonia—but wherever a palm be found and whatever its kind, palmwine is sure to be obtained therefrom, whether in South or Central America, in Central or West Africa, in Asia or in Oceania. The grape-vine is made famous by ancient Israel no less than ancient Greece; Malaysia and Japan employ rice, Northern Europe barley, Latin America maize, East Africa jowari, from which to brew their beer—and in all these countries the use goes back to the most ancient of days. If international contact in modern times has spread the use of alcohol, it is not the consumption of alcohol itself that has been introduced where until then it had been unknown, but rather that a new form of alcoholic beverage has been introduced. Hence the vineyards of California, of South Africa, of Australia; hence also the pernicious "trade spirits" (alleged whiskey and gin, raw potato spirits containing a generous admixture of fusel oils, &c.) which have ravaged West Africa and Oceania, to mention only two notorious instances having there supplanted the native and less potent beers and palm-wines. For whilst beer and wine are natural products of fermentation (whether indirectly of starch, or directly of sugar,) spirits (whiskey, gin, schnaps, brandy, vodka and samsu) are the result of artificial distillation—a chemical process whereby the alcoholic content of a liquor can be raised from the 5% content usual in fermented liquor to the 70% and more not unusual in spirits. And what an irony that the discovery and isolation of alcohol should, as its name indicates, go back to the chemical acumen of Moslem men of science of all people! What other contributions Islam—wittingly and unwittingly—has made to the inebriation of mankind, I shall reserve for consideration, when I come to speak of prohibition and other political aspects of this problem.

As already mentioned, no other inebriant is so universal as alcohol. The only *genus* that runs it close, is the sinister one of the nightshades. India is notorious for its various *datura* poisons (Sansk. धतूरा, Marathi धोतरा) and their habitual use—not only with felonious intent as poisons, but out of religious motives as *phantastica* proper: of which latter use I shall have to say more anon. But what the Thorn-

\*For a review of whose book *Phantastica* see issue of February 26th.

apple (*Datura stramonium*), has been for India, Henbane (*Hyoscyamus niger*), Belladonna, Mandrake (*Mandragora officinarum*), Nux vomica, S. Ignatius' Beans (*Strychnos Ignatii*), &c. have been for the rest of Old World, Pituri for Australia and Banisteria for South America. Indeed, no continent seems to have been immune from the use of some nightshade-poison or other; but little intercontinental traffic appears to have taken place, each region of the world producing and restricting itself to its own variety of drugs containing strychnine, hyoscyamine, atropine &c.

All other inebriants can be traced to have arisen in one locality first and to have only subsequently acquired universality. Prof. Lewin indeed concludes from poppy seed found in the remains of Swiss lake-dwellings, that the use of opium goes back 4000 years to the Stone Age, but, brilliantly demonstrating the identity of the Homeric *nepenthes* with opium, sees in Egypt (and not in Asia Minor) the original home of this extraordinary drug. From Egypt opium was introduced Westwards, into Greece and Rome, Eastwards into Asia Minor. Diagoras (5th cent. B. C.), Erisistratus and Theophrastus (3rd cent. B. C.), Vergil, Pliny and Dioscorides (1st cent. A. D.), Sextus Empiricus (2nd cent. A. D.) not only were acquainted with its medical use but with the habit of opiophagy. The Eastward spread of both uses goes no further back than to that of Islam, which after its conquest of Asia Minor made familiar the use and abuse of opium from the Straits of Gibraltar to the Straits of Malacca. It is Arabs who in the 8th cent. first introduced opium into India, whence in the 10th cent. it reached China, where by the 15th cent. the opium traffic had assumed large proportions: and it is more than a Prohibitionist *curiosum* to learn (l. c. p. 46) that opium smoking was invented in China in the 17th cent. as a substitute for the smoking of tobacco, which the last Ming Emperor had forbidden!

Indian Hemp on the other hand, as its very name rightly tells, is an Indian contribution. In the West our author finds no earlier reference to its use than the beginning of the Christian era (Diodorus), whilst in Indian literature earlier references abound. The very fact, that entirely different words are used for different parts or different preparations of the same plant (Ganja, Charas, Bhang, Majun &c.), points to the great antiquity of its use. From India, again through Moslem middlemen, the drug has been carried into the whole Near East, where, as Hashish or Kif, it has found its devotees not only along the whole northern coast of Africa, but in the Sudan. Even the rest of Africa seems to have been invaded by this curious Hemp from India—the Congo, "German South-West", Mozambique, Madagascar &c., being specially quoted by Dr. Lewin.

Turning now to those intoxicants, which only in quite modern times have risen from mere regional to world importance, we have first to consider those containing one or another of the so-called "Purin" bodies (C, H, N.) as for instance coffee, tea &c.

Coffee probably hails originally from Abyssinia. Its use at the time of the Crusades was still quite unknown and it is not until the 15th cent. that one hears of it being used even in Yemen as a general beverage. But in less than five centuries, what a triumphal progress of the fragrant berry throughout the world! When one knows how devoted the Moslem Near East in particular has become to coffee, it requires quite an effort to realize that it was not until 1551 that the first coffee-house was opened in Constantinople. As for Germany, its use in certain parts was a penal offence as lately as 1775! Yet to-day Germany *per head of population* uses 10 lbs. of coffee per year. Tea was commonly used in China about the 5th cent., having being introduced there probably from Assam, its original habitat, and by the 8th cent. its consumption in its new home was such that, then for the first time, it was made the object of a tax. (l. c., p. 276.) Japan did not use tea until the 9th, Russia until the 16th cent. The first 2 lbs. of tea were sent by the East India Co. to England in 1646. As for the world conquest achieved by tea since then, little need be said: least of all surely here in Maharashtra. Finally, as regards Cocoa, this product is originally Mexican and the first sample of it reached Europe in 1528—one of Fernando Cortez' spoils. By the 17th cent. chocolate had become the favourite beverage of Spanish and Portuguese lands, and had found eager welcome in France and England too. Did not the great botanist Linné call cocoa "the food of gods"? (l. c., p. 302).

Another American arrival consequent upon the discovery of that "New World," but chemically not belonging to the Purin class, is tobacco. Discovered by Columbus himself in Cuba in 1492 and subsequently found in common use on the North American continent too, the plant was introduced into France in 1560 by Jean Nicot and Walter Raleigh in 1586 brought from Virginia the first tobacco to England. Seeing how wedded the Muhammadan world to-day has grown to tobacco smoking, it is interesting to find that it made its first entry into Turkey only in 1605—Sultan Murad IV in 1620 still making it a capital (!) offence; in fact in parts of Germany too the death penalty for this "crime" remained in force until 1691 and the prohibition against smoking in public streets in Prussia until 1848!

Last of all, a word must be said about chewing. Most familiar to us all is our Pansupari which may well have originated with the Malay race, which in its vast migrations from its Indo-Chinese home disseminated its use from Madagascar to Japan and from Malabar to Fiji. Sanskrit and Pali texts know the custom; Chinese writings dating over 2000 years ago mention it. The inhabitants of Yemen and Hejaz, who used to chew *Kat*, are in the 9th cent. reported to have substituted Supari—India returning the compliment by adding *Kat* as one of the 13 ingredients to the aromatic *qat* of their own version of betel-chewing, just as tobacco chewing, so rapidly dying out elsewhere before the all-conquering cigarette, has found a hospitable home in the habits of so many of our Indian pan-

supari-eaters. Whilst, however, Supari ( unless spoilt by the addition of tobacco ) may perhaps more rightly be classed, like chewing gum, as a condiment rather than as an inebriant, the same cannot be said of the other substances used for chewing. The mildest of these is the Kola nut, peculiar to West Africa and the Sudan, and chemically belonging to the Purin group. This Kola has never gone beyond its own region, nor has the Kawa, a pepper of viciously intoxicant power, once extensively used in Melanesia and border regions, but now almost extinct there through the advent of European trade spirits. The Coca leaf chewing on the other hand, native to Bolivia, Peru and adjoining districts, has maintained itself in these parts unimpaired since immemorial times; but it is unlikely that the world beyond these Andic highlands would ever have heard more of the Coca chewer than it has of the drinker of Mate ( Paraguay tea, a Purin-containing substance ) of the river Plate, had the isolation of the active alkaloid, Cocaine, some fifty years ago, not opened a world-wide field to this substance. First enthusiastically welcomed as a local anaesthetic, especially for use in dentistry, cocaine has latterly become the most dreadful of all drugs of addiction; the post-war decadence of morality in Europe and the prohibition policy in North America having provided a fruitful soil for the luxuriant growth of this appalling vice.

H. C. E. ZACHARIAS.

#### THE INDIAN TRADE UNIONS BILL—II

THE most important part of the Bill is, however, Chapter III, which sets out the rights and liabilities of registered trade unions. Section 15 enumerates the objects on which trade union funds might legitimately be spent, viz. payment of administrative expenses and salaries, litigation expenses, furtherance of trade disputes, insurance and allowances against old age, sickness, death and unemployment, educational, social and religious benefits, the upkeep of a periodical devoted mainly to the interests of the members of the union; and any other object notified by the Governor General in Council. As the statement of objects and reasons added at the end of the Bill observes, the objects on which the funds may be spent have been limited to objects generally recognised as "legitimate trade union objects." The provisions of this section have been criticized on two grounds. In the first place, it is pointed out that no provision is made for the payment by one trade union for the relief of members belonging to other trade unions. It seems, however, that by implication the Bill does sanction such a payment. Otherwise the definition which includes federations of trade unions in the term 'a registered trade union' would be meaningless. If the constituent trade unions are not to contribute towards the expenditure of a federation of trade unions, then this latter would as well be suppressed by law. And if the principle is once accepted that it is a legitimate burden upon the funds of a trade union to contribute for common expenditure in furtherance of trade union objects, the individual case in which

the distress of one branch of the federation is relieved by a levy on the common funds is met in effect. Where such a federation does not exist it should be permissible for one trade union to go to the help of another, if a substantial majority in the former so decides. As such a provision would not depart from the principle of *bona fide* trade union activity, it should be incorporated in the statement of legitimate objects of trade union expenditure, and the position regarding the finance of federation of trade unions should be further cleared up. Another object urged against this section is that no provision is made for the expenditure of trade union funds for the contesting of municipal and legislative elections. Even the Government of Bengal has thought it necessary to urge upon the Central Government the desirability of legalising such expenditure on the part of a trade union. It will be readily recognised, however, that the contesting of municipal and national elections in the political interests of labour cannot be said to be a *bona fide* trade union activity in the same sense in which the provision for the relief of another trade union can be so termed. Especially in India grave injustice is likely to result from the inclusion of political objects in the normal heads of trade union expenditure. It cannot be gainsaid that the members of a trade union contribute towards its funds mainly as an insurance against the loss resulting by an eventual strike. It would not be fair to the poor Indian labourer to place his small yet burdensome contributions at the mercy of a few scheming busy-bodies. It must also be noted that the bond that holds the members of a trade union together is an economic bond and the introduction of political objects in their midst is likely to disturb the harmony of their action. It is perhaps too early to think of a deep-seated political division among the members of an Indian trade union. But the prospect is not at all distant where, for instance, the Non-Brahmin majority in a trade union might decide to support municipal or national candidates belonging to its own caste, at the expense of the contributions of Brahmin, Mahomedan, Gujarati and other members of the trade union. It is not therefore safe to allow the expenditure of trade union funds on municipal or national elections at the present time. Nor is it necessary for a healthy development of trade union activity in this country; and it is only as a figure of speech that the denunciation of the present provision of the bill, contained in the latter part of the remark, "If a trade union cannot go to the help of another trade union, and if it cannot contest a municipal or a national election, it is not worth having," can be understood.

There is, however, some truth in what the Government of Bengal has pointed out. As the trade unions are inevitable at a particular stage of the industrial development of a nation, so also it might be maintained, political activity on the part of the trade unionists is also natural. And if this is so, it is much better to regulate the political activity of the trade unions as is done in England, rather than allow it to run underground and to present itself

as a rival power to the established political order in the state, as is unfortunately the case in France. It is not as yet clear whether the Trade Union movement in this country has reached a stage where political activity might naturally begin. Moreover, the sympathetic treatment of labour by capitalists and by the Government, and the practice of nominating labour representatives in the municipal and legislative bodies are factors which appreciably reduce the necessity of political action on the part of registered trade unions. If at any time it is found out that the political ardour of the labour unions is both natural and strong, the power vested in the Governor General in Council for adding to the list of legitimate objects of Trade Union expenditure might be availed of for the purpose of legalising electioneering and political expenditure. It should be noted in this connection that the law does not propose to preclude trade unions from the pursuit of political objects; it only says that their funds, contributed for strike emergencies and other benefits, shall not be used for this purpose. If a time comes when the political expenditure of trade unions is to be legalised it will be much better to authorize a special levy on members to be sanctioned by a practically unanimous vote rather than hold the general funds of the union at the disposal of the trade union politicians.

The all-important topic regarding criminal conspiracy in trade disputes is dealt with in section 16. As was indicated in the course of the first article peaceful persuasion to cease work is the elementary function of a trade union. But incitement to break a contract is a civil injury and if practised by two or more persons in combination involves them in the offence of criminal conspiracy. Such a provision in the ordinary law which turns a wrong, which is only a civil injury when practised by a single individual, into a criminal offence when practised by many, has behind it the support of the most approved theory and practice of jurisprudence. But in the case of a trade union neither the civil nor the criminal aspect of the law, in so far as it refers to the restriction of trade caused by persuasion to break a contract, can be allowed to stand. For without incitement to stop work strikes would be impossible and trade unions for the most part useless. But two things have to be noted in this connection. In the first place, it is a combination to bring about an illegal act that is freed from the law of conspiracy. All concerted efforts to perpetrate a criminal offence are to be punishable both individually and under the law of conspiracy. It is peaceful persuasion that has been legalised in the case of trade unionists. Peculiarly enough, the law on this point is woefully incomplete, as it does not refer to the most common form of persuasion, namely, picketing. This form of trade union activity, apart from the civil injury involved in incitement to break a contract, is further likely to lead both to civil and criminal wrongs, in the attempt of the picketers to watch and beset the blacklegs, and however peaceful the intentions of the picketers might be, such a

practice is almost certain to lead to annoyance and in some cases also to violence. So long as such an action constitutes only a civil offence, it will relieve the picketers from the action of the law of conspiracy; but it will still constitute a civil wrong, for which damages might be claimed from the individual picketers or from their trade union, if it is not specially exempted from the action of the law of agency. Any criminal offence on the part of the picketers will of course be punished both individually and as a conspiracy. But the civil wrong in picketing needs special treatment and the present Bill errs a good deal in not having referred to it. A special provision against picketing is necessary. The old time-limits of permissible picketing included in the phrase "watching and besetting for the purpose of peacefully persuading" are unsatisfactory and the phrase really involves contradiction in terms. The truth is that picketing, however conducted, when it consists in watching and besetting the house and other premises, and especially when no limit of persons attending for persuasion and information, or of the time during which attendance is allowed, is set down by law, is always an annoyance to the persons picketed. Moreover the language of persuasion soon passes into language of abuse and thus a permission loosely granted for picketing inevitably leads to physical violence. What is required is that the right of peaceful persuasion involved in picketing should be safeguarded and oppressive action involved in it should be put down. This can be secured by introducing a section to the effect that, "No officer or member of a registered trade union will be liable in civil or criminal action simply on account of his watching and besetting a person for the purpose of persuasion to stop work or for gaining or imparting some information, provided he does not act in such a manner as to cause a reasonable apprehension in the mind of any person that violence will be used to him, or his wife or his family, or damage be done to his property."

D. G. KARVE.

(To be continued.)

## REVIEWS.

### FINANCE AND ADMINISTRATION.

**STUDIES IN CURRENT PROBLEMS IN FINANCE AND GOVERNMENT.** By SIR JOSIAH STAMP, G.B.E. (P. S. King & Son, London.) 1924. 8½ x 5½. pp. 342. 10s. 6d. net.

THIS volume is a collection of articles in recent reviews and lectures and addresses delivered by the author on various occasions. It covers a wide range of subjects and the only common thread which serves to hold them together is the fact that they all deal with matters of live public interest in England. All that will be attempted in the course of this review will be briefly to indicate the nature of some of the more important studies in the hope of inducing the reader to seek "the full utterance" for himself in the pages of the interesting volume.

The first of these studies is headed "Economics as an exact science—an appeal to Accountancy." This is an appeal to those who have received special training in the science and art of accountancy to interest themselves in the economic aspect of the material that daily passes through their hands. Co-operation between accountancy and economics will be of the highest advantage to both. It will save economics from the futility of mere abstract deductions and turn it into the indispensable handmaid of practical business that it ought to be. For example, the conception of marginal concerns has hitherto received no practical verification. With the help of scientific accountancy it would be possible to set up statistical comparisons between businesses at the margin and profitable businesses and find out with a considerable degree of precision to what factors exactly most profits are attributable. Such an attempt cannot fail to be of the utmost practical value to business men. Similarly the professional accountant will be all the more competent in his business for a proper appreciation of the economic significance of the figures in which he "lives, moves and has his being."

We may perhaps not be prepared to go all the way with Sir Josiah Stamp when he says that we have almost reached the limit of profitability along the old lines of deductive reasoning and the future of economics depends mostly upon statistical verification. If this means that all economic research should hereafter be guided by purely utilitarian motives, this is a position which has been shown over and over again to be untenable either in economics or in any other science. Research without ulterior motive satisfies one of the deepest needs of our nature, viz., the pursuit of truth for its own sake. And again research which at first appears remote from profit often turns out to be highly remunerative. On the other hand, if Sir Josiah desires to hint that no further progress is possible hereafter on the theoretical side and therefore it is futile to seek it, here again we may hesitate to agree with him entirely, remembering the self-complacency of John Stuart Mill, who, writing before Jevons and Marshall, declared that nothing further remained to be done so far as the theory of value was concerned. Even after Jevons and Marshall the theory of value on which so much has already been written has hardly yet ceased to inspire original work of great value, as is evidenced by some recent notable publications such as the "Psychological Theory of Value" by Dibblee (reviewed in this paper on 4th December last) and this applies with greater force to other economic conceptions like capital, money, etc. Perfection in economic theory therefore still remains capable of indefinite approach. The point, however, which the author is anxious to emphasize is that economics will derive incalculable benefit from the support of an improved statistical technique. And here there can be no difficulty whatever in agreeing with the author most heartily. The evils of an absence of close co-operation between statistics and economics are being strikingly illustrated at the present moment in this country. The different departments of

Government here have for years together been collecting information on every conceivable aspect of the people's lives. But we fancy that if expert economists had had anything to do with settling the method of preparing and co-ordinating these different kinds of statistical information the task of the present Taxation Committee would have been much easier. As it is the utility of all the huge masses of information collected so industriously over such a long period is practically nil for the purpose of, say, ascertaining the wealth and taxable capacity of the people.

Sir Josiah Stamp is not only an economist of note and one of the greatest of living statisticians but he has also had the advantage of possessing first-hand knowledge of administration, having helped to run it in his own country in an important official capacity. The volume under review therefore quite appositely includes two studies on administration, the first of which is devoted to recent tendencies towards the devolution of legislative functions to the administration, and the second brings out the points of contrast between the administration of business and of public affairs. Sir Josiah points out how in the modern complex state a considerable degree of devolution of legislative or semi-legislative function to the executive agency is inevitable. It is necessary, however, to see to it that these wider powers granted to the executive are exercised in such a manner as to inspire national confidence. In this connection one is irresistibly reminded of the widespread complaint expressed in India that the Government of this country misused its powers of making rules under the new Reforms for the purpose of whittling them down and rendering them much less valuable than they might have been with a greater willingness on the part of the executive to enter into the spirit of the Reforms.

How does business administration differ from public administration? The points of difference have been brought out in a very instructive manner by Sir Josiah. In business every job has to pay its way, not so in administration. There is nothing analogous to the principle of ministerial responsibility in the conduct of ordinary business. Again, generally speaking, business is under no necessity to pay homage to the principles of consistency and uniformity as regards different individuals and different areas. Nothing need prevent a business man from charging different prices to different persons and in different places. Considerations of profit and loss are his sole guide in the matter of price manipulations. Sir Josiah takes leave of the subject with a quotation from a modern novelist describing a civil servant — "That man of oil, steel, and silk, capable of every delay and grace, suggestive of every sympathy and capable of none; incapable of a lie, always capable of an evasion; determined in public utility, yet not blind to private advancement; singularly addicted to justice, yet unable to suffer mercy; not a man, but a theorem, a diagram, a syllogism." This certainly hits off the government official to a nicety. But obviously the creature does not belong to the same species of the genus homo as the other one known as



the business man.

Under the heading "The Economic Effects of Disarmament" we are treated to a thoughtful discussion as to the many ways direct and indirect in which we should gain economically from disarmament. Military expenditure necessitates heavy taxation, which affects prejudicially the will to save and paralyzes industrial initiative and enterprise by diminishing the visible reward of economic activity. Again, the most receptive period of life for attaining skill and learning productive trades is absorbed by military and naval services which economically are blind alleys and which, further, occasion the greatest loss to society from the eugenic standpoint owing to the enforced celibacy imposed on the most vigorous section of the population. Add to this the waste of brain-power and energy involved in the discovery of more and more deadly instruments of warfare, and you have some notion of the enormous economic drain caused by the necessity of maintaining huge armies and navies.

One of the essays is a plea in favour of an index of production which should be a normal feature of the statistical equipment of every civilized nation. This would serve as an overhead corrective to the application of the cost-of-living index, e. g., to the adjustment of wages. Again, it would make the application of the quantity theory of money more fruitful than at present. Out of the three elements in equations of various kinds in modern presentations of the quantity theory, viz. (1) total quantity of credit and currency (2) measures of changes in price-levels and (3) the quantity of production, whereas we have more or less satisfactory data on (1) and (2) there are no precise figures for the third element.

The chapter on the relation between direct and indirect taxation ought to be particularly useful to students of economics. There the author shows how direct taxes were at first looked upon with suspicion but came later on to occupy an honoured position in English finance. We are also told how the principle of progression, now recognized to be obviously equitable, had to fight its way inch by inch to this recognition. Up to a few years ago the idea of holding the balance even between indirect and direct taxation was part of the financial credo in England. Direct taxes are mainly paid by the rich and indirect taxes by the poor, and it was believed that both should contribute equally as far as possible. This principle has now been abandoned and now we try to relate the whole burden of taxation, direct and indirect, to the capacity of the payer. The development of direct taxes is a sure index of considerable advance in administrative machinery. Direct taxes cannot be worked properly by a primitive administration. In this connection Sir Josiah expresses himself as follows with regard to the income-tax in India. "...its administration is of a different order, almost in a different universe from ours. A European or an educated man may be in charge of the administration of a particular area, but in detail much is left to native clerks and the administrative methods appear to us to be of the crudest." There are many factors

to account for the present popularity of direct taxes. But apart from economic and administrative reasons, the progress of the direct taxes is to no small extent due to the natural desire of the poor to make use of their newly won political power for laying the heaviest burdens on the rich.

Sir Josiah Stamp read in 1919 before the Royal Statistical Society an important paper on the wealth and income of the chief powers (1914) which is reprinted in the present volume. The objects of this paper are, as the author states: (1) to review the great mass of recent work from different countries, to select the most authoritative and careful efforts and present the main results briefly; (2) to present those results in a uniform notation in currency, adjusted as at a uniform date, 1914, and to relate them as nearly as possible to like subject-matter for each country—the year 1914 being selected as the latest date for which satisfactory statistics are available; (3) to subject the data and methods involved to careful analysis and criticism and to the adjudge reliability of the different estimates; and lastly, (4) to discuss briefly the various methods that are available for the determination of national income and national capital, their chief characteristics or limitations. This is the task which the author has set before himself and he has performed it with characteristic thoroughness. He has also added a brief and select bibliography of recent work on the subject.

We have no hesitation in recommending the study of the volume to students of economics and to the general reader. We should be surprised if it does not create a desire to read other works of Sir Josiah Stamp, which deserve to have a much wider vogue than now not only amongst professional economists to whom indeed they are indispensable, but also to public men and politicians who may seek long without finding half so pleasant and dependable a guide through the maze of public finance. Sir Josiah always writes in order "to convince the genuine thinkers (as distinct from impressing the gullible)" and avoids like the plague anything savouring of over-statement and exaggeration. His works should be of great value to us as models of unbiassed and scientific exposition. The writer of the present review must confess that the idea of many of our writers being victims of prejudice and sentiment is almost an obsession with him and he can be counted on to trot it out at the slightest provocation. But have we not in all conscience suffered too long from gentlemen who are more prone to moral indignation than to deductive reasoning?

G. B. JATHAR.

#### SUFISM.

**SIND AND ITS SUFIS.** By J. P. GULRAJ. Asian Library. (The Theosophical Publishing House, Madras.) 1924. 6½ × 5, pp. 224. Rs. 2-8 as.

THIS is a very entertaining little volume in which the author has given us a sketchy account of Sind and its Sufis. Sind, separated from India by sea and by desert, is to us a land of mystery. It is moreover

a land of mysticism. The book therefore is sure to be welcome to Indians, whether or not interested in mysticism. About a third of it is devoted to the political history of Sind, traced almost from the mythic Jayadratha, the Arayan King of Sind, and brought down to the conquest of Sind by Sir Charles Napier who wired La Peka, "I have sinned" and described the conquest as "a very advantageous, humane and useful piece of rascality." We may, however, pass over this part as not concerned with the subject.

The second section deals with the Sufi culture of Sind. "Sind originally Hindu, has been more or less in close contact with the Greek, the Scythian, the Arabian, the Persian and the various sub-nations of Islam; the result has been that it has been flattened into what may be called a state of negation." Contact with Hinduism, Buddhism, Jainism and Islam and successive subjugations by various nations made it impossible for Sind to develop individuality. But its social problems have therefore been simplified. Caste is virtually absent. The problem of the depressed classes does not exist. Neither Hindus nor Muslims are orthodox. The only great social evil which the author deplures is the purdah—a gift from Islam—but he rejoices that the Amils throughout Sind are giving it up and are thus showing that courage which in Bengal with its spread of education and culture is shown by the Brahmos only.

The author says: "The Sufis in Sind are peculiar in the sense that the garment of their mysticism is neither specially Islamic nor Persian, but it contains in its warp and woof the threads of both the Indo-Aryan Sanatan Dharma and the Arabic-Persian mystic culture." But to judge from the quotations given in the book, the above statement would appear have to be taken with a grain of salt. The Indo-Aryan Sanatan Dharma is seen only in a few references to Yogis or to Shri Krishna. On the other hand, the old imagery of the wine, the tavern-keeper, the Beloved, the moth, the sea, the path—is everywhere. We are told that the Sindi Sufis, whose chief characteristic was fearless thinking and acting, never touched meat and wine; why then should they have clung to the pernicious drug peremptorily prohibited in the Koran, even for purposes of metaphor?

Sufism was introduced into Sind by Sayyad Usman Marwandi (afterwards called Lal Shahbaz) and his three companions—Shaikh Bhawaldin (Bahá-uddin?), Shaikh Farid Ganj and Shaikh Makhdum Jaláluddin. They came from Mesopotamia. In Sehwan, where Lal Sháhbaz (also called Kalamdar Lal Marwandi) lived and died, during the annual fair thousands of Hindus and Muhammadans are camped round about the tomb, mixing freely and singing the Sufi songs that ever melt the heart. The sight, says the author, is simply wonderful. It is rather commonplace and pathetic. Hindus are utterly wanting in self-respect even in matters religious. In the Moharrum processions and at various shrines of Muslim saints on urus days numbers of Hindus flock together to make their offerings. There have been and are Hindu saints of great repute, but among their devotees not one Muslim is to be met with. It would indeed be a very wonderful sight if Muslims and Hindus were to gather round the shrine of some Hindu saint and engage themselves in worship that transcends the narrow considerations of creed. A Sufi worships his Beloved, describes her cypress-like stature, musk-locks and drunken eyes, and so far commits himself to heresy as to regard her eyebrow holier than the 'mihrab' of the mosque, and to call himself a tipsy idol-worshipper. But no Sufi has ever described the beauty of any Hindu saint or of any Hindu god.

How many respectable Muslims in Sind would acknowledge the discipleship of Dalpat, the Hindu Sufi? It is true that Latif, a Muslim, refers to the Sacred Pranava; for he says: "If the guru were to give thee the one curved word (om) it would be to thee as light in darkness; keep *num* in thy mind and put *alif* before it." But on the whole the veneration of Sanskrit culture appears to be negligibly thin.

When the author comes to describe the mystic doctrine of Sind his work becomes patchy. Nowhere does he tell us how far the Sufis of Sind have adopted ideas of Neoplatonism. The illustrations from Sindi poets are culled with great care and taste and they make delightful reading. But the author at times betrays ignorance of Islamic mysticism or Tasawwuf, as when he remarks that the Sufis of Islam generally accept Ali as the Initiator, or when he explains the four stages of the path—Shariat—as right physical conduct, Tariqat as correct moral feeling, Haqiqat as clear mental conception and Marifat as spiritual realisation. Shariat is due observance of the Islamic Law. Tariqat is carrying out the wishes of the Murshid or the Master. Haqiqat and Marifat mean one and the same thing, viz. realisation of the Supreme Truth. The author regards deadly opposition to the priests and brave resistance to the cruel autocratic rulers as indications of Sufi radicalism. But they have been fashionable ever since the days of Mansur Hallaj. Latif says: "If the world moves down the stream you move up the stream"; and again, "Satan is the only lover, all others are prattlers; out of the great love of the Lord, the shining one (Satan) embraced disgrace." To call this fearless thinking is misuse of words. This is nothing but a perverse love of paradox shown by Sufis of all times. Then again the author asserts that the Sufi always addresses the Beloved as the husband and thinks of himself as the handmaiden—a very surprising remark. We know that in some forms of Krishha-bhakti such is the case; we know that it is not so in Arabian and Persian mysticism. If the statement be true of the Muslim Sufis of Sind, it would open up a new field of reasearch.

The last section dealing with the lives and utterances of Inayat, the Mansur of Sind, Sháh Latif and Sachal, is the most interesting. It is a pity that little besides tales of miracles should be known regarding those who have so mightily influenced the culture of Sind. Their written word is all that remains; and time cannot deprive it of freshness and value.

The book on the whole is a good addition to the Asian Library, but it suffers in value from a lack of uniform system of transliteration.

M. T. PATWARDHAN.

## EDUCATION.

**THE PURPOSE OF EDUCATION:** An Examination of Educational Problems in the light of recent SCIENTIFIC RESEARCH. By St. GEORGE LANE FOX PITT. Cambridge University Press. 1924. 7½ × 5. pp. 92. 4s. net.

CARLYLE may question our right to be happy. The ordinary man has not self-restraint enough to give up happiness and seek something higher whereof comes blessedness. He believes he is meant to be happy. This is a delusion he is not able to get rid of in spite of all evidence that tells him that nature is not at all solicitous of his securing his end. Mr. Lane Fox Pitt says that if instead of postulating "We are meant to be happy", we were to say we all should learn how to become truly happy, we should

be nearer the mark and this, of learning how to become truly happy, serves to indicate the purpose of education. (p. 84)

There is nothing of absolute happiness, alike for all, irrespective of the individuals of the human community. What is considered as making for happiness by one man may have a different result on another. The environments, physical and social, may react in different ways on different individuals. Education enables us so to train ourselves as to bring about an harmonious adjustment between us and our milieu. There is a double kind of adjustment needed. It is sometimes adapting the man to fit in with the outer environment and it is very often the fashioning of the outer environment to fit in with the man.

Mr. Lane Fox Pitt explains in the first chapter of his book the nature of human personality as made up of psycho-physical complexes in the light of recent scientific research. The explanation is necessarily technical, but those interested in education have enough knowledge of psychology to follow the exposition. The individual is made up of a vast number of psycho-physical complexes. A complex is defined as "a group or system of associated ideas, linked together in some experience or succession of experiences, with corresponding emotions, perceptions, memories, interests, range of beliefs, actions, volitions." The complex is of three types. The first, minor, variety, is limited in range and transitory and has its genesis in events or specific experiences. The next type comprises various intellectual and moral concepts of a co-ordinating and sympathetic nature. Here come in systematised notions of (a) the physical and biological worlds—heat, light, cold, disease, death, &c., (b) moral qualities and (c) institutional ideas. The third is the great complex—character as a co-ordinated whole.

These complexes are not static entities, they change and develop, they strengthen and perpetuate themselves by adaptation to or assimilation with their respective environments.

The school gives the necessary experience to the young people, it is in miniature the bigger world and helps to build up the various complexes. There is the training ground for the young to become later on members of the community. Perseverance, self-denial, intellectual honesty, enthusiasm for humanity are the virtues learnt.\*

The best form of discipline is self-discipline. "the concentrated attention of the pupil stimulated by a genuine interest in the subject itself or by devotion to noble ideals, rather than by fear of the consequences of inattention and neglect." There is also the important lesson of freedom to be learned. It is "a quality which springs from within and has to be gained by effort and perseverance, for freedom means a release from bonds of our own forging, bonds, that is to say, which arise from a conflict of our wants, needs and interests." Right ideas and right points of view are necessary to get rid of such conflicts. A true idea of freedom mastered, the limited range of choice in the determination of conduct will not matter. Man will not cry for the moon.

The other chapters that invite particular study are (III) Character versus Reputation, (IV) Incentives to Efforts and (V) Specialisation.

Mr. Pitt refers to the complaint that there is a spirit of unrest everywhere. It is only by awakening faith in the purpose and destiny of the individual that the spirit can be laid. How can this be done without emphasising the moral nature of man and drawing prominent attention to the spiritual as-

\* The Nineteenth Century and After: August 1924. Prof. Kenneth Halderson's article.

pects of humanistic culture? There must be in every vocation earnest minded souls who would find the will of God in terms of their own profession. There must be teachers who feel they are doing God's work. They will find Mr. Pitt's book very helpful and full of suggestions for their guidance.

K. B. RAMANATHAN.

**KHAYABAN IRPHAN.** By SYED MOHAMED HASAN, Chief Accountant, Hyderabad Deccan. (Usmania University Press, Hyderabad.) 1924. Rs. 5.

THIS is a collection of Persian quatrains and could well be called a Golden Treasury of Persian Poetry. It is a work of prodigious industry, the compiler having spent full eight years upon it. The selections are made with great taste and from as many as 320 poets—from Sanayee and Rumi to Ghalib and Dr. Iqbal. The quatrain is one of the most difficult forms of verse in Persian, which only a real poet could attempt with success. To distil a poetic conception in four lines is more difficult than writing the sonnet in some of the European languages. The present compilation shows the wonderful success attained by many Persian and Indian poets in this difficult form of poetical expression. Omar Khayam deservedly enjoys world-wide fame, but the reader realises that quite a long line of poets have followed in his footsteps—and not unworthily.

The quatrains in the present collection are admirably arranged under suitable headings. The get-up of the book is excellent and would do credit to any publishers.

M. H. SYED.

#### BOOKS RECEIVED.

- AFTER LENIN: A NEW PHASE IN RUSSIA.** By MICHAEL FARBMAN. (Leonard Parsons, London.) 1925. 7¼ x 5. pp. 280. 7s. 6d.
- PRINCIPLES OF PUBLIC FINANCE.** By HUGH DALTON. (George Routledge London.) 1924. 7¼ x 5. pp. 208. 5s.
- THE VICTORY OF SINN FEIN.** How it won it, and how it used it. By P. S. O'HEGARTY. (The Talbot Press, Dublin.) 1924. 7¼ x 5. pp. 218. 5s.
- LE REGIME DU TRAVAIL AU CONGO BELGE.** By TH. HEYSE. (Gecmaere, Imprimeur Du Roi, Bruxelles.) 1924. 9¼ x 6¼ pp. 243. 12 fr. 50.
- POLITICAL CRIME.** A Critical Essay on Law and its Administration in Cases of a certain type. By W. C. C. HALL. (G. Allen and Unwin London.) 1923. 7¼ x 5. pp. 96. 4s. 6d.
- DIE WERTUNGSLERE.** By Dr. WILHELM KEILHAU. (Verlag Von Gustav Fischer, Jena.) 1923. 9¼ x 6¼. pp. 243. 6s.
- FOUR YEARS OF FASCISM.** By GIULIELMO FERRERO. (Translated from Italian "La Fiume A Roma" by E. W. Dickes.) (P. S. King & Son, London.) 1924. 7¼ x 5. pp. xiv + 138. 7s. 6d.
- MITTEN UNGEN DER GESELLSCHAFT FÜR ERKUNDE UND ZUR LEIPZIG FÜR 1919 BIS 1922.** By DR. KURT KRAUSE. (Ferdinand Hirt & Sohn, Leipzig.) 1923. 8¼ x 5¼. pp. ¼ 195.
- HISTORICAL ATLAS.** By WILLIAM R. SHEPHERD. (University of London Press, London.) 1924. 10¼ x 7. pp. 216 + 94 18s.
- SREE KRISHNA.** By BEPUN CHANDRA PAL. (Tagore & Co., Madras.) 1925. 7¼ x 5. pp. 182. Rs. 1-8-0.
- INCOME TAXES IN THE BRITISH DOMINIONS, SUPPLEMENT No. 3.** (H. M. Stationery Office, London.) 1925. 8¼ x 5¼. 1s.

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