

THE Servant of India

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Office: KIBE WADA, BUDHWAR PETH, POONA CITY.

VOL. VIII, No. 32. }

POONA—THURSDAY, SEPTEMBER 10, 1925.

INDIAN SUBSN. Rs. 6.
FOREIGN 10 s.

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TOPICS OF THE WEEK.

THE Reforms Debate in the Legislative Assembly resulted in the defeat of the Government's resolution in favour of the report of the majority of the Muddiman Committee and the adoption by 72 to 45 votes of the non-official amendment moved on behalf of all parties—Swarajists, Liberals, Independents, Muslims, etc. The amendment in effect reproduced the demand for constitutional advance that is being made by the Liberal party for the last four years. If the debate does nothing else, it has at least secured the adhesion of the Swarajists to a scheme of reforms which in substance is equivalent to the provisions of the Commonwealth of India Bill. The importance of this will be apparent when it is remembered that the Commonwealth of India Bill has so far failed to win the support of the Swarajists as a body. The two most notable speeches made on the non-official side came from Sir Sivaswamy Aiyer and Mr. Jinnah. Both emphasised the point that the Swarajists had abandoned their policy of obstruction in fact if not in theory and it was therefore unwise on the part of Government to repeat parrot-wise the cry of co-operation as an antecedent condition of further advance without themselves practising co-operation. As an illustration of the Government's non-co-operation Sir Sivaswamy Aiyer referred with great effect to their utter unresponsiveness in the matter of the Indianization of the army. If Lord Birkenhead's ideas prevailed on

the subject, Indians would have to wait till the Greek kalends, he said, before Indians filled positions of command in the army. This is probably the most decisive defeat suffered by the Government in the Assembly so far.

* * *

Pour encourager les autres.

WE greatly welcome the announcement made in the Council of State last week that a League of Nations Committee is coming to India, to study the Indian opium question on the spot. The ready concurrence of the Indian government is proof of its *bona fides* in the matter and of the complete change of attitude that has come over it since the abominable old days, when Indian opium was forced upon China at the point of the bayonet—a "change of heart" which became manifest when India voluntarily agreed in 1913 to stop the export of opium to China altogether and when, ten years later, Mr. John Campbell at Geneva declared that the Indian government would accept whatever reductions, even amounting to prohibition, the consuming countries might deem proper to impose; that, in fact, the Indian government "wished for nothing better than that the consuming countries should demand less opium." That this is no mere pious wish was proved only the other day when the Indian government declared that it would henceforth stop all opium exports to Macao and Persia, as it was not satisfied that the opium was there being put to legitimate uses. Not that things are all as one would wish them to be, especially as regards opium consumption in India itself. Mr. Andrews' article last week must have brought it home to our readers that there are indeed plenty of "black spots" in this country; and his suggestion for reform to concentrate on these spots first of all, instead of trying to extend it to the whole country all at once, seems to us a very valuable one. The League Commission, when it comes, will be able to see things for itself and, we hope, will be able to make valuable suggestions for further improvement. But its primary importance to our mind will lie in the fact that it is truly international and therefore will be able to give a truly impartial verdict and one above the suggestion of being *ex parte* statements, as an Indian governmental commission's or a Congress Committee's findings unfortunately are liable to be. And best of all, India having so readily agreed to welcome such outside investigation, it will in future be rather difficult for other opium producing countries—Persia, China, Turkey, Yugoslavia—and coca producing countries (such as

Bolivia), to refuse the extension of impartial League investigations into their own affairs. Thus British India would indeed be making *amende honorable* for her 19th century opium crimes by showing in the 20th the better way to countries which seem still to be pretty nearly in the unenviable position occupied by India a hundred years ago.

Representation at
the League.

THE cavalier way in which the Government of India treats the Legislative Assembly's dissatisfaction at the choice of representatives to the League of Nations' sixth Assembly is most disconcerting. Both the non-inclusion of any official in the delegation and the selection of a European to be its leader are sought to be justified on the blatantly false plea of the "general suitability" of the personnel. Does the Government of India seriously invite the public to believe either that no suitable non-officials were available or that Lord Willingdon, a person more amiable than able, is more competent than the Indian High Commissioner? It is not necessary, however, to impugn the competence of any of the individuals selected in order to condemn the nominations as contrary both to the practice and the intentions of the League. It is a question of principle and not of personalities. Even in fully democratic countries, where Cabinet Ministers may be supposed to be true representatives of the people and where therefore the inclusion of a non-official may seem a superfluous precaution, the utmost importance is attached to the delegation containing at least one man who can be said to represent the broad mass of the people outside the majority party in the Legislature. And thus a well-established convention has grown in Great Britain to include one political opponent in the list of delegates every year. This year, however, the British Government has departed from this rule and has exposed itself to much adverse criticism from all quarters. If in popularly governed countries such objection is taken to a wholly official delegation, how much more objectionable in principle and harmful in practice must an entirely official delegation prove in India, where admittedly the bureaucracy does not represent the feelings of the people and is from the very nature of things disabled from laying a complaint against the Empire at the bar of the League. The statement of the late President Wilson on which the convention referred to above is founded is given below:—

When it came to the question of determining the character of the representation on the body of the delegates, we were all aware of a feeling which is current throughout the world. Inasmuch as I am stating it in the presence of official representatives, including myself, I may say that there is a universal feeling that the world cannot rest satisfied with merely official guidance. . . . Therefore we thought this was a proper and very prudent concession to the practically universal opinion of plain men everywhere in that they wanted the door left open to a variety of

representation instead of being confined to a single official body with which they might or might not find themselves in sympathy.

Honour to whom
honour . . .

THE rejection by the Poona City Municipality of a proposal to erect a statue to a great non-Brahman leader of Maharashtra will, we are afraid, very much inflame the feelings of the non-Brahman community against the Brahmans. The proposal was not negatived on the ground of the financial stringency of the Municipality, but on the sole ground that Mr. Jotirao Phule did not deserve to be thus commemorated. In voting in this way the Municipal Councillors have written themselves down as men of an exceedingly narrow and conservative mentality. For Mr. Phule, little known as he is outside the Deccan, was a pioneer in social and religious reform in Maharashtra. He established the first private school for girls (outside of missionary schools) in Poona in 1854 and then two others later. Similarly he established the first private school for the depressed classes, though he himself belonged to a higher caste among the non-Brahmans, and imparted instruction there with the help of his wife. Before the Hunter Commission of 1884 he pleaded for compulsory primary education—the only witness who at all thought of compulsion at a time when compulsory attendance had only just begun to be enforced in England. He opened a foundling asylum and did his best to popularise widow marriage. He then founded the Satyashodhak Samaj, which has done in Maharashtra what the Arya Samaj has done on a much bigger scale in Northern India. He laboured incessantly to purge the beliefs and practices of the non-Brahmans from superstitions and his particular service consists in freeing the non-Brahman community from the unjust domination of the priestly class. And his doctrines have penetrated to the masses. His memory certainly deserves to be honoured. As a result of the municipality's action, the smouldering fire of communal antagonisms will, we very seriously apprehend, burst afresh into flame.

Swarajists' Dis-
cipline.

IT is certainly to the credit of the Swarajist party that there are at least four members in it who refuse to join in the kowtowing that has been started by Pandit Motilal Nehru in the Legislative Assembly. The Secretary of the Party, Mr. A. Rangaswamy Iyengar, was apparently bidden by his chief to issue a statement to the public justifying Pandit Nehru's support of the Contempt of Courts Bill. The statement amounts to this, that the omission of the definition of contempt renders the Bill practically innocuous. As ill luck would have it, however, Mr. Iyengar himself had opened the day's debate with a recital of a number of fundamental objections which made the Bill, in his then opinion, incurably defective. He is now made, poor man, to unsay all that he said then. He had urged in his speech, unaware that the Pandit would turn a somersault in this matter,

that there was no justification for conferring any extraordinary powers on High Courts in respect of contempt of courts subordinate thereto and for investing Judicial Commissioners' courts with the power to try such cases. These objections are of such a radical character that no one who entertains them has any business to serve on the Select Committee. But now he says, to save the face of his leader, that these objections are of a minor character and by no means fatal to the Bill. Four members of the Party have however issued a counterstatement saying that Mr. Iyengar's own speech in the Assembly belies these assertions. They say further that at the Party's meeting a unanimous decision was reached to offer opposition to the whole Bill. No inkling of the Pandit's intending *volte face* was given to any member of the Party and the pact into which he suddenly entered with the Home Member came as a bolt from the blue to the Swarajist party as a whole. An outstanding example of the strict discipline observed in the Party! Mr. Iyengar's explanation will not cut any ice. It would be better if the party now announced their intention to change their tactics somewhat: that instead of opposing all measures irrespectively of merits, they would hereafter support all measures irrespectively of merits. Not a very violent change after all, since they retain their essential characteristic of voting on measures quite apart from their inherent merits.

* * *

OUR London correspondent emphasizes elsewhere the need for all schools of thought according their support to the main features of the Commonwealth of India Bill or else producing a substitute scheme. Otherwise the impression would be produced in England, he says, that Indians were either incapable of thinking out constitutional problems or incapable of united action even in face of emergencies. It is really most surprising why the Swarajist and No-Change parties in the Congress should feel themselves unable to give in their adhesion to the Bill. Mahatma Gandhi's explanation, so far as the latter party is concerned, is that, there being no chance of Parliament ever passing it, to present such a bill was to court an insult. He would therefore require an assurance from the British authorities to the effect that provided an agreed scheme of Swaraj could be formulated it would be put in effect without alteration before he would give his signature to the Commonwealth of India Bill. Does Mahatma Gandhi require an assurance of support from the Indian public before he propounds his various schemes of national regeneration to them? He has cried himself hoarse over Khaddar and yet it is to-day as far from acceptance by the people as when he first preached it. Mahatma Gandhi does not mind telling the Union Government that he would like them to withdraw the new Asiatic Bill although there is not the ghost of a chance of their doing so. Why is he then so unkind to the British Government as to deny them the advantage of his opinion on the Commonwealth of

India Bill, in whatever way it may ultimately be dealt with by them?

* * *

This plea will not, however, serve the Swarajist party. For Pandit Motilal Nehru, their leader, declared with much ostentation, when he accepted a place on the Military Training Committee, that he was not concerned to speculate how the Government of India would deal with the Committee's report; his business was to press his views on the Government with all the emphasis which he could command though it may be that the Government might throw his whole recommendations on the scrap-heap. Of these two conflicting positions we believe Pandit Nehru's to be the correct one. It is represented by the text in the Gita: "Thy concern is with thy duty; never with the tangible fruit which its performance will yield thee." And yet even the Swarajist party has not yet given its support to the Commonwealth of India Bill. This is only one of the many illustrations of the way in which the Swarajist party is willing enough to co-operate with the Government (cf. their attitude to the Contempt of Courts Bill), but is determined to non-co-operate with unofficial bodies. Anyhow for one reason or another there seems little prospect of unity on a matter on which unity is both urgently necessary and eminently feasible. The defaulters in this case are the two sections of the Congress.

* * *

In this connection we would like to bring to the notice of our readers what sympathetic Englishmen feel in regard to a reference to the passive resistance movement which was included in the Memorandum on the Commonwealth of India Bill and afterwards deleted. For this portion has somehow become known in England, and, advertent to it, the London correspondent of the *Hindu*, who may be said to represent the most advanced view in England in relation to India, has found it necessary to give a friendly warning. "The view would be taken here," says he, "that constitutional means of redress were not exhausted, and that in any event, under the conditions prevailing in India, civil disobedience, though it might cause serious dislocation, would in the end prove unavailing." The reference to the inauguration of passive resistance in the event of the Commonwealth of India Bill being rejected was provisionally embodied in the Memorandum, it is well-known in India, with a view to finding out whether its inclusion would persuade the late leader of the Swarajist party, Mr. C. R. Das, to support the Bill. But negotiations carried on with him showed that in however soft a mood he was on the eve of his death towards Government, he was as intransigent as ever so far as popular measures were concerned, and the reference was consequently removed as it was only intended as a feeler.

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“SUPPLEMENTING INDUCEMENT BY PRESSURE.”

THE text has now reached us of the Asiatic Bill which on July 23rd Dr. Malan introduced in the House of Assembly of the Union of South Africa (1) “to make provision for the reservation of residential and trading areas for certain persons having racial characteristics in common”; (2) to amend the Immigration Regulations, and (3) those bearing on the registration of Asiatics in the Transvaal.

As regards (1), the Bill is but resuming matters where the lapsed “Class Areas Bill” of the late government of General Smuts left them and carrying them “a good deal further,” as Dr. Malan himself in his opening speech candidly admitted. The speech itself in the matter of candour was exemplary: there was no nauseating camouflage of naked egoism and racialism behind unctuous phrases of humanitarianism in the abstract. The Minister of the Interior bluntly said in so many words, that this Bill was meant “to supplement inducement by pressure” and had but one object in view—viz. that of “a very considerable reduction of the Indian population in this country” [i. e. South Africa.]

The policy is not new—Botha and Smuts trod the path, which Hertzog is pursuing to-day: the path of getting that “alien” element, the Indian Community, out of Africa. The Hertzog government is gingering up the pace—that is all; the path itself remains the same. The latest chicane by which it is hoped to make life unbearable to Indians in South Africa is that provided by Chapter 1 of the present Bill, i. e. to create Indian *locations*, outside of which Indians will gradually be prohibited either to dwell or to do business. Just as the “Colour Bar” Bill was intended to get rid of Asiatic competition in the professions (mainly mining), so the present Bill is intended to favour the small European trader, by driving his successful Indian competitor out of all urban shopping centres and relegating him to some slums in the back of beyond.

Chapter 2 amends the present Immigration regulations, and its avowed aim is “to put an effective stop to the considerable influx of Indians which is still continually going on, especially the influx of Indian women”—a pretty dodge whereby to hit the Indian in his tenderest spot, by making family life increasingly difficult for him.

Chapter 3 is, by comparison, almost trivial, as it merely makes still more obnoxious and stringent the registration of all Asiatics, already obtaining in the Transvaal.

Dr. Malan, in concluding his speech, remarked that he was anxious “to respect, as far as possible, the susceptibilities of the Indian population”; in the sense that once there is no Indian population left at all in South Africa, he and all the Whites of the Union will presumably be most delighted to respect Indian susceptibilities most scrupulously and punctiliously. Only, as long as there are Indians in South Africa that respect “is not possible.”

The Bill was read a first time just before the rising of the South African Parliament and Dr. Malan in fact said, that he had done this, in order to give full scope to all critics of the Bill, before the latter comes before the House of Assembly again. The interval will of course be utilized by our countrymen in South Africa to bring all possible pressure to bear on the government and legislature of their step-country. In India too it is our sacred duty to stir up “our” government (ah, if only it were wholly “ours” for the nonce!) to throw the whole of its weight into the scales and to prevail upon their and our masters in England, to exercise on behalf of our oppressed brethren that providential trusteeship which they are never tired of preaching to us and to all the world as the very *raison d'être* of the Empire. Even the League of Nations must somehow be moved, directly or indirectly, officially or unofficially, to recognise that minorities have rights, not only when they happen to be Hungarians in Rumania or Latvians in Poland, but even if they are mere Indians in South Africa. Again, the suggestion has been made that Indian Labour should send some of its leaders to meet a members of the South African Labour Party and to discuss the question with them on the spot: and a most excellent suggestion it is and one we trust which will speedily be acted upon.

In short, no stone must be left unturned—whether in Africa, in India or in Europe. As for the outcome, we can for ourselves not indulge in any easy optimism. Minorities suffer throughout the world at the present moment. Poland throws thousands of Germans penniless across her frontier; Italians instil by the method of the bludgeon a desire into the Germans of Tyrol to leave their ancestral homes and flee for mere life into Austrian territory. Why, have our times not invented the scientific barbarity of “exchange of populations,” witness the refugees in Greece and Anatolia to-day? We live in a world, in which nationalism and racialism have gone mad. We candidly confess, that we have few illusions about the fate of our countrymen in South Africa. The utmost obtainable to-day, we are afraid, is a really adequate compensation for the comparatively few Indians whom British South Africa is bent upon uprooting out of its soil. Why not as a last desperate remedy consider the desirability of arranging for them with that compensation desirable new homes in, say, Portuguese South Africa or even further afield, in Brazil? (In which direction we commend a letter from the Consul of Brazil published by us elsewhere to the earnest consideration of our readers.)

If only as a demonstration of the glorious value of “our” Empire, it would be worth it.

UNIVERSITY REFORM IN BOMBAY.

THE PROBLEM AND ITS SOLUTION.

WHEN the University Reform Committee sent out its questionnaire a year ago men were frankly pessimistic. University Reform is more or less a financial question, and while it would be easy for any

committee to suggest measures for the development of University work, it must ever be extremely difficult to find the money to carry them out. Everybody felt then, and many feel even now, that the University Reform Committee's Report would be securely pigeon-holed by the side of the Technical Education Committee's Report somewhere in the Secretariat. "What is there for the Committee to do?" asked men everywhere. "If you want to know what a university should be like consult Newman or Fisher. The question, again, has been thrashed out from the Indian point of view by the Calcutta University Commission and a committee of the Bombay University has made certain recommendations based on the report of this Commission. Where, then, is the need of a fresh committee?"

Yet there are two fundamental questions on which some sort of authoritative pronouncement was still wanting. These are—

1. In what directions is it necessary and practicable to extend the functions of the University of Bombay so as to make it predominantly a teaching university? Should this extension be limited to post-graduate teaching only or should the University take any direct part in the under-graduate teaching also?

2. If the University were to transform itself into a teaching body how far was it necessary for it to relieve itself of its responsibilities for the affiliated colleges in the mofussil?

One may admit at once that the Committee has done full and fair justice to these questions. It was not an easy task that was entrusted to the Committee. It had to guard itself against being drawn into the temptations to make idealistic but impracticable proposals and yet it was necessary that the Committee's recommendations should not be too narrow and short-sighted. That it has done this may be evident from the fact that one critic is ridiculing its "Pisgah vision" while the other is shedding tears that the Committee's report does not visualise "the re-birth of a Nalanda or a Taxila."

The main recommendations of the Committee fall into two distinct classes: (i) those that can be put into effect immediately and (ii) those that can wait for a time.

In the first division appear—

1. The creation of an additional university in Poona;
2. Provision for post-graduate work in Bombay and if necessary in some mofussil centres;
3. Liberalising the constitution of the University Senate;
4. Adult education and university extension courses;
5. Starting an applied chemistry department at the Royal Institute of Science.

In the second division appear—

1. The concentration of the Bombay colleges in one area;
2. Co-ordination of undergraduate work in colleges;
3. Provision for technological studies;
4. Foundation of schools of journalism and fine arts;
5. The creation of universities at Ahmedabad and Karachi, and if possible at Dharwar.

The Report deals also with certain other questions, like the medium of instruction, training of teachers, improvement of secondary schools, curricula in schools and colleges, etc.

Chapter VII of the Report is, in my opinion, the best and the most important. It begins by asking to what extent the University of Bombay was a

teaching university previous to 1912 and then describes the measures undertaken by the University to create teaching departments. In a loose sense the University of Bombay has always been a teaching university, since it teaches through its affiliated colleges and has exercised an indirect control over higher education by means of its prescription of syllabuses, its examining function, its periodical inspection, its inclusion in its Senate and Syndicate of a number of teachers and by the conditions under which it grants affiliation. But the phrase "a teaching university" means more than this; it implies at least a *direct provision* for teaching by appointing its own professors and lecturers. In its fullest and best sense it implies teaching not only by university professors but of a special kind. It implies that the university's academic policy is guided principally by its teachers; that the university teachers are in constant and intimate contact with their students; that these students are of an age and maturity to benefit by such contact but not necessarily that they are post-graduate students. *The problem for which the Committee was asked to furnish a solution was how the approximation to this ideal could be made more complete.*

"To convert the University of Bombay into a purely unitary teaching university would mean the separation from it of all institutions outside the Island of Bombay. No witness and no member of the Committee has seriously suggested this. Indeed it is only conceivable if there were some other university competent to take over from Bombay all its mofussil colleges or if the mofussil colleges themselves could be organized into a number of separate universities. The time seems to us remote when the University of Bombay can be relieved of its responsibilities for college education in the mofussil."

The Committee also finds it difficult to recommend that the University should be a unitary teaching university for Bombay Island and an affiliating one for the mofussil. This means the absorption of the local colleges by the University; but all colleges objected to merge their identity, individuality and special interests in the University and the majority of the Committee thought that their entire absorption was out of the question. Nor indeed could they see any reason to suppose that the University would manage the colleges any better than they are managed now, except so far as it might effect economy of lectures and classes. Such economy they believed was possible without destroying the individuality of the colleges.

These considerations essentially narrowed down the issue. It is further narrowed down by the facts that the colleges are opposed even to the University undertaking the teaching of honours courses. The colleges are afraid that they will thereby lose touch with their best pupils and will further be deprived of an incentive to staff themselves with highly qualified men. There will be an obvious temptation to economise expenditure on salaries by engaging teachers competent for pass work only. The undertaking, moreover, will throw on the University a heavy burden of expenditure, which is at present met by colleges.

"The undergraduate honours courses, therefore, should continue to be taught by the colleges, but that a better organization must be applied to effect a co-ordination of the courses and lectures. The University should call on all the colleges to apply to it for a new affiliation and a suitably composed committee, constituted for the purpose, should finally arrange in what subjects each college should be affiliated and how the staffs and the teaching of the colleges could best be co-ordinated and correlat-

ed in the interests of the University and the colleges "

"In our opinion, therefore," proceeds the Report, "the University should undertake only post-graduate instruction and research. Such work should be undertaken and directed principally in Bombay, but also at such other centres as the University might decide. The Committee is aware however of the undesirability of separating in watertight compartments the under-graduate and post-graduate teaching and it is necessary that both the university professor and the college teacher should have post-graduate students working under them. It is our hope that the University will secure for it the hearty co-operation of the colleges, obtaining from college staffs, not only a succession of lecturers, but not infrequently a teacher well-fitted to fill a university professor's chair."

It will be obvious from the above extracts that the Committee has been extremely careful to avoid being led astray by mere catchwords. Educational idealists may still differ from the views of the Committee, but ordinary men of the world who would have an all-round development of primary, secondary and higher education in this Presidency will, I doubt not, congratulate the Committee on making proposals which even the hard-pressed Minister of Education would find it difficult to ignore.

As I have said above, the recommendations of the Committee have all been made with a twofold purpose: gradually to reduce the responsibilities of the Bombay University for moribund colleges and to co-ordinate the teaching in local colleges so as to convert the present affiliating university into a teaching one. I have shown above how very practical have been its recommendations as regards the latter part. It will be seen that the Committee has been equally so in its recommendations regarding the first.

A single Presidency university cannot easily pay careful heed to and develop diverse local interests and culture. Bombay has too great a multiplicity of interests. Above all it is too deeply concerned in commerce and industry to be a good guardian of Maratha history or Gujarati literature. A local university would be inspired by, and would foster enthusiastic interest in, local conditions of life and thought, past and present. The Bombay Presidency consists of five areas distinguished by differences of language and race and even to some extent of nature; and if a separate university could become the educational and cultural centre of each a much more rapid development of vernacular languages and literature would be attained.

"We have carefully considered the question and finally decided that it is in the interest of the development of higher education that new universities be created in the principal natural divisions of the Presidency, Maharashtra, Gujarat, Karnatak and Sind, when conditions at those centres are ripe. It should be regarded as a natural and necessary consequence of the pioneer work of the Bombay University during the last seventy years. We have now reached a stage in the expansion of higher education in this Presidency at which the parent University of Bombay should no longer be left to grapple single-handed with the problems which present themselves with greatly increased magnitude and complexity. We therefore regard the establishment of these divisional universities, the first of which we propose should be a university for Maharashtra with its headquarters at Poona, as a principal and organic part of our scheme for the future development of the Bombay University."

While all agree that Poona must be the site of the new university (for Maharashtra), there are two main views of the relation of the Poona university to the Maharashtra area. One set of witnesses desire that the jurisdiction of the Poona university should be limited to an area of about two miles radius from Poona City, institutions outside this limit remaining affiliated to the University of Bombay. The other set would have the jurisdiction of the new university extend over the whole Maharashtra and Karnatak or at least over the Marathi-speaking area.

The Committee readily admit that "a university of the first type is free from the disadvantages of affiliation and is a type which is being everywhere adopted in instituting new universities, e.g. at Manchester, Reading, Dacca, Lucknow. It is a type which undoubtedly secures much closer relations between student, teacher, and university and guarantees a more healthy physical life for the student." But "there are considerations which, in our opinion, heavily weigh against the scheme. It seems to us that its advantages will be limited to Poona and perhaps even there to serving the interests of the Fergusson and the New Poona Colleges and not of Poona as a whole, still less of the area which Poona is understood to represent. Again, the Bombay University is left unrelieved of any of its heaviest responsibilities in the distant Karnatak, while Poona shoulders hardly any responsibility that naturally falls to it in respect of collegiate education in Maharashtra. We do not find any fault with the type of university that is suggested in this scheme. But we are unable to adopt the scheme because we do not think it supplies any adequate solution to the problem of the University of Bombay and higher education in Maharashtra, and because we do not find that it has obtained such support locally as to make us think that the experiment it involves would have a chance to succeed."

Another type of university comprising both constituent colleges in Poona and affiliated colleges outside is put forward (by the advocates of the unitary scheme) as a "second best" alternative. "This scheme does endeavour to relieve Bombay of some part of its responsibilities. It tries to combine with these advantages those of a residential teaching university. But it presents certain difficulties. It places the colleges of the new university in a double relation to the university and experience elsewhere shows that such twofold relationship is likely to beget inequality of treatment and consequent jealousy. If, as in this scheme, external colleges were limited to teaching the courses of the pass degree, to the exclusion of courses above or below that level, it is difficult to see how such colleges could be financially sustained. There is a very great probability that such external colleges would be pushed or drop out of existence."

The purely affiliating type "would constitute a natural development or offshoot of the parent university. The new university would relieve Bombay of a large share of the burden of higher education; would be representative of a homogeneous section of the Presidency, and of a numerous but backward people and its language and culture and would be capable of expansion into a university that would carry weight and win respect throughout India and abroad. The example of Poona would again stimulate a similar movement in Dharwar."

The Committee has had great difficulty in arriving at a choice between the three types outlined above in the face of the great diversity of opinion among those most interested in the establishment of a new university. After a long discussion the Com-

mittee concluded that if a university was to be established in Poona, it should be an affiliating one, but with substantial teaching functions, and that all existing colleges of Maharashtra must be affiliated to it, while high schools in Maharashtra which desire to be recognised for purposes of admission to a university, must seek such recognition from the Poona University.

To construct from the outset a university that is at once an affiliating and a residential and teaching university for Poona would, the Committee thinks, be to court failure. The course of events in the recent development of Allahabad University as disclosed in a letter from the officiating vice-chancellor of that University suggests that this is no imaginary danger. The Committee recognises, however, that after the new university has been in existence for some years as an affiliating university, it will be open for the new university to make out a case in the light of the experience gained and apply for such changes in its constitution as will allow it to undertake the task of a residential teaching university. At the outset, however, all colleges should be in a like relation to the university and the organization of university teaching should be restricted to post-graduate work, as in Bombay.

Having thus decided the two fundamental questions, the Committee proceeds to discuss the financial aspects of the changes proposed. It estimates that the changes would require in Bombay an *aditional* annual recurring expenditure of Rs. 3,25,440 and in Poona Rs. 3,19,350. The latter figure, in my opinion, has been unnecessarily increased and can be conveniently reduced to Rs. 2,00,000. Part of this additional expenditure, which is chiefly required for developing post-graduate studies, can be met from endowments from the public and the rest, it is suggested, should be made available by Government.

In 1923-24 the University of Dacca received a grant of Rs. 5,00,000; Allahabad got Rs. 6,66,750 and Madras Rs. 2,38,000. The University of Bombay, however, receives no *direct* grant from the local Government. In view, therefore, of the need for expansion of university work it would not be unfair to ask Government to make a grant of about Rs. 5,00,000 for Bombay and Rs. 1,00,000 for Poona and this is what the Committee has done in its Report. We hope the Government of Bombay will not grudge this additional burden for higher education, heavily encumbered though it be on account of the cost of the proposed compulsory primary education in the Presidency.

M. R. PARANJPE.

A LETTER FROM LONDON.

(FROM OUR OWN CORRESPONDENT.)

LONDON, August 20.

THE MAHARAJA OF PATIALA.

THE Maharaja of Patiala and his suite, who occupy a whole storey of the Savoy Hotel, still invite the curiosity of the holiday press, which is aching for some new sensation. In these days, journalism is a dreary matter of making bricks without straw. All or most of the significant and dramatic figures are on vacation, and the unfortunate penny-a-liner has to make do with the next best. So His Highness figures in columns which are ordinarily otherwise occupied. He is leaving in a few days' time for Geneva, with Dr. Rushbrook-Williams, his secretary. In the meantime, he has been filling busy hours with visits to various philanthropic institutions, such as

the Salvation Army and those associated with the care of the blind. To the organizers of these institutions he is a welcome figure, for he has become a generous patron of them and his interest in them has been of considerable use in making them better known to the public at large. I suppose that it is the same principle upon which Mr. Shaw gets to work. People go to him to laugh or be laughed at, and incidentally, he tells them a good deal that is for the benefit of their souls. So, in reading interesting paragraphs of the doings of the Maharaja, people get to know something of the working and the needs of the many benevolent institutions in which he has taken a royal interest.

INDIA AND ANGLO-INDIA

There is not much of news from India these days, but such as it is, it indicates some deterioration among the Swarajists and some sort of reintegration among the Liberals. The former seem to have suffered several important defeats in the Bengal Council, whilst the latter, in conjunction, at any rate with the Independents, appear to have done something to retrieve themselves in the eyes of the public. What may be the ultimate significance of these and other symptoms time alone can show, but if the real meaning is that people are beginning to realise the folly of a policy of mere negation and destructiveness, it may well portend a nearer approach to the time when Indian public men will more or less unitedly press upon a weakening British opposition the need for substantial constitutional reform, in the direction of Dominionhood. The Bill with which Dr. Besant has come here has not attracted all the attention that it deserves, but it is bound to receive a considerable amount of support in Labour and friendly Liberal circles in this country in the absence of any other constructive effort to deal with the situation in India on lines that may commend themselves to public opinion in India. If Indians, politically organized, do not support the Bill, they will, in the absence of a determined attempt to provide a substitute draft constitution, be held either to be incapable of doing so or else to be too strongly divided either to trust each other or to be entrusted with much larger powers than they now possess. The purely negative attitude, therefore, will, as always, in this instance, do more harm than good. In the meanwhile, at least one section of the population of India is not letting the grass grow under its feet. The Anglo-Indian community is asking to be better looked after, and has supported its demand by a lengthy memorandum addressed to the Secretary of State for India. Curiously enough, that memorandum contains some extraordinary contradictions. On the one hand, for example, the petitioners complain that certain Europeans in India treat them with contempt because of the obvious colour of some of them. They ask that this "colour bar" treatment should be stopped and that proper directions to that end be given by the authorities concerned. On the other hand, they ask that attempts should be made to procure for them the most favoured race treatment in British Dominions

and Colonies, on the ground of their part-white origins. They are eager to procure the removal of the racial bar, so long as it affects them alone. But they are quite indifferent as to its maintenance, so long as it does not apply to them. What a human and amusing thing this dear old world is, after all!

REVIEWS.

THE LABOUR PREMIER.

J. RAMSAY MACDONALD, 1923-25. By I CONOCLAST. (Leonard Pasons, Ltd., London.) 1925. 7½ × 5. pp. 191. 3s. 6d.

"ICONOCLAST," whom rumour states to be a lady of Indian experience, was the author of a brilliant study of Mr. Ramsay MacDonald, entitled "The Man of Tomorrow." That volume, whether by luck or inspiration, appeared just before Mr. MacDonald became Prime Minister. The present volume covers the period from his taking office, after the 1923 Election, until the fall of the Labour Government and the Election at the close of 1924.

The book is written by a warm admirer of the Labour leader, and people who dislike Mr. MacDonald, and those also who suspect any biography written in very admiring terms, will not like this book. It is however usually the case that those who admire see more than those who do not, and we have found in this book a large amount of really valuable information and suggestion regarding the work done during the brief tenure of the Premiership by Mr. MacDonald, and of his character as displayed in a period of terrible publicity.

The Campbell case and the Zinovieff letter are now an old story. It is already difficult to recall the atmosphere generated in England by these two incidents. If any proof were needed of the insincerity of the clamour raised, it is to be found, first, in the fact that not a word was heard about the alleged miscarriage of justice in the case of Captain Campbell after the Conservatives had safely returned to power, and, secondly, in the fact that, as Mr. Chamberlain the new Foreign Secretary stated in the House of Commons after the Conservative victory, in dealing with the Zinovieff letter:

If we have a complaint it is not of delay on the part of the right hon. Gentlemen. Given the circumstances of the time, which were those of an Election, there was I think no delay on the part of the right hon. Gentleman in dealing with the document which came before him. No body could doubt that.

The curious reader cannot but wonder why no Conservative voice was heard to say this or anything like it before the Election. There does not appear to be much doubt but that sinister influences used the Zinovieff episode for their own ends and no one has ever explained how it came about that the *Daily Mail* was in possession of the letter three weeks before the Foreign Office got it.

The author, however, while rightly holding that a campaign of misrepresentation on these two issues greatly helped the Conservative cause, does not doubt that the Election results reflected the will of

the country. Labour polled between a million and a million and a half votes more than in 1923, but the Conservatives polled still more. The silent voter, who only votes when his emotions are roused, was roused by the vision of a Red invasion and went to the poll to vote for stability, tranquillity, etc., as admirably typified in Mr. Baldwin. Incidentally one may remark that no question has ever been raised by any Labour apologist of the absolute straightness of Mr. Baldwin, and indeed the personal friendliness between him and Mr. MacDonald is well known. The Election was substantially a return to the 1923 position, except that the country had ceased to regard the Liberals as occupying a position of any real significance and the alternatives were in the main, Conservatism and Labour. We did not regard the termination of the Labour Government after so short a period of office with surprise, though we did regard it with very great regret. It was widely held that the Liberals put them in and voted Mr. Baldwin out after the 1923 Election, hoping that Labour would make an immediate and unmistakable mess of the situation and that the Liberals would after all come in. Labour, on the contrary, did extremely well and in the sphere of foreign politics did magnificently. We agree with the author that a quite definite change in the sentiment of the Liberal and the Conservative press towards Mr. MacDonald in particular, and the Labour Government in general, was to be observed from about the time of Mr. MacDonald's speech before the League of Nations Assembly. The contrast between the comments of a paper like the *Times* on the Geneva speech and the views expressed by those who heard the speech and witnessed its effect on foreign opinion is very significant. From that time onwards the end was seen to be near and it is not merely Labour partisans who consider that Conservatism and Liberalism were making up their minds that Labour had been in office long enough.

There were brilliant successes in the Labour Government. Mr. Snowden produced a great Budget; Mr. Thomas did notably in the Colonial Office; and Mr. Wheatley in the Ministry of Health. There can however be no doubt at all but that Mr. Ramsay MacDonald as Prime Minister and Foreign Secretary virtually carried the Government on his back. He has been accused of taking too much upon himself, but if there was a time when a Prime Minister of Great Britain was justified in running any risk to secure that the full authority of the Government lay behind the Foreign Office, that time was the first half of 1924. Mr. MacDonald 'pulled off' the London Conference successfully, and the relations of France, Germany and Britain have been permanently altered by what was done then. No admirer of the Labour Prime Minister, least of all his friends, will be blind to the effects upon him of the immense strain to which he was subjected. One wondered sometimes why a man who had suffered the persecution Mr. MacDonald suffered from 1914 until 1923 and had preserved an inner peace in spite of it all should exhibit what appeared to be an unusual sensi-

tiveness to criticism. "Iconoclast" suggests, and it is psychologically plausible, that a short period of success and popularity, coming after a long period of criticism and opposition, makes a man more sensitive than anything else :

Mr. MacDonald got little but abuse from 1914 down to 1922; between 1922 and 1924 the criticism slowed down . . . for a few months in 1924 it practically ceased, and, instead, tributes poured in. . . . Quite suddenly he leaped into distinguished and deserved popularity. It was inevitable that if and when the cold blast blew again he should feel it more acutely than he had done in the days when he was constantly exposed to its onset.

One feels that the public life of Europe was made richer by the way in which the Labour Prime Minister brought into it the forces of that much decried thing, Idealism, and by the prophetic expectancy and faith by which he was personally regarded by multitudes of people to whom politics, and most of all, international politics, had long appeared a dirty and hopeless game. No one since Gladstone had awakened just that note in public consciousness, and no one is doing it now. It is the strength of Labour that behind it there is a force and passion which is in a real sense religious. It is this side of Labour which makes many of its opponents savagely scornful, but the fact remains that the Labour movement is able to draw upon a volume of convinced and passionate service which no merely political party can command. Mr. MacDonald has been the focus of this emotion. Much depends for the future of Great Britain upon the Labour Party and its leader.

Now that the passions of the Election have died away one notices that many people are again realizing the distinguished services rendered by the Labour Premier to the State. The upper classes touched bottom in their criticism of Mr. MacDonald when "Punch" published its Election cartoon exhibiting a hairy Muscovite bearing the Election placard, "VOTE FOR MACDONALD AND ME." They have been a bit ashamed since of what they did, and Dinners, Freedoms, and Honorary Degrees have been forthcoming as a proof that the mendacity of last October was not a permanent mood. Mr. MacDonald remains one of the great European figures; one of the tiny band of statesmen of whom eminence may truly be predicated, and it will not be forgotten by his countrymen that if he made mistakes and lost his temper or copied the language of his opponents, he did it at a time when he was almost broken by the strain, not of Party activities, but of the service of his country.

WILLIAM PATON.

INTERNATIONAL LAW.

INTERNATIONAL LAW. By CHARLES FENWICK.
(George Allen & Unwin, Ltd., London.) 1924.
9¼ x 6. pp. 641. 21s.

IN this volume Professor Fenwick has produced a comprehensive text-book on Public International Law. In his preface Professor Fenwick says: "The purpose of the present text is rather to set forth in as clear and concise terms as possible the existing

state of things. The attempt has been made, therefore, to present international law as a positive system." "The following pages are offered", he adds, "as a text rather than as a general treatise. Fundamental principles are emphasized, and the leading features rather than the more minute details of international practice are set forth." The book has done well what it set out to do. In a style that is marked by clarity and conciseness the author has traced the history and development of international law and discussed the present principles and practices of the nations. He disclaims any intention to suggest possibilities of improvement or to make constructive proposals; for, as he says, reforms will be more readily forthcoming once the knowledge of present conditions has become more general."

The book is divided into four main parts. Part I presents the historical background of international law and discusses its nature and scope, basis and sources, development and relation to municipal law. Part II deals with membership in the family of nations and continuity and loss of international personality. Part III covers the entire field of international law relating to peace: rights of international persons—rights connected with their existence, independence, equality, property and jurisdiction; international treaties; agents of international intercourse; and the responsibility of international persons. Part IV, in addition to a chapter dealing with peaceful procedure for the protection of rights, discusses the rules and practices relating to war and neutrality. There is appended to the book as appendix A, the text of the League of Nations Covenant, as appendix B the text of the Statute of the Permanent Court of International Justice, and as appendix C a list of select references bearing upon the subject matter of each chapter.

The author has discussed the practice of the world war in connection with the laws of war and neutrality and noted the modifications of international law effected by the League of Nations' Covenant. He, however, is of opinion that "in spite of the legal structure of the League of Nations and of the tangible and important results already accomplished by that body, the international community has for the present remained fundamentally unchanged by it." Hence we see that his views about the place of war in international law are substantially the same as those generally held by his predecessors writing before 1919 in spite of the fact that war has been illegalised in certain cases by the League of Nations' Covenant. Instead of being illegal, war, according to our author, "is a form of legal procedure for the enforcement" of the law of peace (p. 430). "War is a legal remedy for the redress of wrongs" (p. 327), and the true nature of war, he says, "can be correctly understood only by presenting war side by side with pacific methods of procedure". As regards the provisions of the League of Nations' Covenant, they "are of the highest theoretical importance"; but "their practical importance remains to be tested."

One of the notable features of the book is the conciseness with which each topic has been discussed.

There is very little unnecessary detail which finds its way into the text, but the essentials are given adequate treatment. Controversial subjects have been treated with fairness and impartiality. The book is equipped with a good index and contains a list of works and a table of cases referred to in the text. There are also ample foot-note references.

The book is a valuable contribution to the literature of international law and can be unhesitatingly recommended to all interested in the subject. As a text for college classes studying public international law it should be welcomed both by teachers and students.

S. C. CHAKRABARTI.

THE KHILAFAT. By PROFESSOR MOHAMMAD BARKAT-ULLAH. (Luzac & Co., London.) 1924. 2½ × 6½, pp. 97. 2s. 6d.

THIS brochure has been written by Maulvi Barkat-ullah of Bhopal, who, we are informed by Mr. Abdullah Yusuf Ali in his foreword, has spent 11 years in England, 6 years in the United States of America, 5 years in Japan, and a large portion of the last decade in Central Asia and Central Europe. Its purpose appears to be twofold: its opening chapters are an apology for the abolition of the Khilafat by the Angora Government, and the remaining chapters are devoted to some historical disquisitions on that institution and a plea for the establishment of a non-political spiritual Khilafat. The Maulvi wants to bring into existence a world-wide organisation based on the village mosque as its centre, rising from the village to the city, from the city to the province, from the province to the country, and from the country to the Khilafat. The Khilafat is to be a purely spiritual institution and the Khalifa, who, according to Maulvi Barkat-ullah, is to be elected by the representatives of Muslim countries (who were to have met in March 1925), is to have his Government and various departments of administration. The governing body of which the Khalifa will be the President will be the supreme council of the Khilafat. The members of this council will be the most learned men in religion, philosophy, science and history, who will be elected and sent by the religious organisation of the Muslim countries to the centre of the Khilafat. The Khilafat organisation will have various ministers, e. g. the ministry of religion, the ministry of finance, the ministry of education, etc., and is to be maintained by the zakat of the faithful. "When the new Khalifa," says Maulvi Barkat-ullah, "will be elected by the popular suffrage, the world by the law prescribed by the Quran will become responsible for the maintenance of the Khilafat institution with all its administrative departments." And so on, and so forth. The scheme looks almost perfect on paper, but it has one fatal flaw. It presupposes that all Muslims from the village peasants with their huts round the village mosque to the elected Khalifa and his council at Constantinople or Medina or Cairo will act vigorously, wisely and unselfishly, and will be actuated by the best of motives. We do not

know how far the Sunni divines will be prepared to accept the allegation on p. 88 that Abu-Bakr and Omar used electioneering devices for keeping out Ali, but if such devices were used then what is to prevent their use now? Were the contemporaries of Abu-Bakr and Umar less wise, less unselfish and less virtuous than the Muhammadans of the present day? Moaviyah, the founder of the house of Ommaya, is the *bete noire* of Maulvi Barkat-ullah: he rebelled, says the Maulvi, against the lawful Khalifa (p. 49), plunged the Islamic commonwealth into the miseries of civil war, had recourse to a campaign of falsehood, calumny, treachery and brutality, and acquired the Khilafat by the most immoral means. But if Moaviyah, son of Abu-Sofiyān, could do all this, then what is to prevent another Moaviya from repeating it now? To us a successful re-creation of the Khilafat appears to be extremely doubtful; the opposition of the Angora Republic, to name only one hostile factor, will not permit it.

M. Z.

CONSTRUCTION OF INDEX NUMBERS.

METHODS OF COMPILING COST OF LIVING INDEX NUMBERS. (International Labour Office, Geneva.) 1925. 1s. 3d.

THIS is one of the most useful series of reports published by the International Labour Office. It discusses the main problems involved in the construction of cost of living index numbers in order to discover the most satisfactory methods of compiling the index numbers and to make them internationally comparable. The report was prepared for the Second International Conference of Labour Statisticians and was discussed at that Conference, in April 1925. The main subjects examined in this report under review are the basis of the index number, collection of price data and calculation of the index numbers. Under the first head various subjects such as the number and nature of the items to be included in an index number, methods of selecting the items, weights, etc. have been discussed. The Bombay working class index published by the Labour Office is reported to have 17 items, in the food group, New Zealand and Norway each have 55 items under this group, and Hungary has only 10. The authors of the report under review have ably discussed the question of the value resulting from an extensive list.

In regard to the methods of selecting the items to be included the aggregate expenditure method, the standard budget method and the theoretical budget method have been discussed. In regard to the first, the report states that "provided the statistics of national production and imports and exports are sufficiently highly developed, this method would give very satisfactory results regarding changes in the cost of living in the community as a whole though not necessarily of particular classes of the community or of special localities." From the proceedings of the second Conference of the Labour Statisticians now available, it is understood that the Conference have passed a resolution in this con-

nection preferring the standard family budget method in view of the existing inadequacy of statistics of consumption.

With reference to weights used in the construction of the index numbers, the report states that the weights should be regularly tested and readjusted. The main consideration is that the items of quantities used should be representative of actual consumption. The report contains some interesting and useful information on this subject.

The chapter on the collection of price data describes the various methods in different countries and further discusses the important question of frequency of collection of price data.

Appendix 1 is a note on the inclusion of the item 'direct taxation' in the index number. The working classes in Bombay are not affected by this item. Appendix 2 describes the cost of living statistics published in various countries. This adds to the usefulness of the publication of the report which is a solid contribution to the literature on this subject.

B. U.

CORRESPONDENCE.

INDIA AND BRAZIL.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR,—With reference to your editorial notes on Indian Emigration to Brazil in your issue of August of 26th, to which my attention was drawn only to-day, I beg to inform you that I have read them with great interest since they deal with a subject which I have very much at heart and have made a special object of study.

I should be happy if any responsible Indian Agency would make any concrete proposals on the subject, which I would gladly forward to the Brazilian Government, feeling assured that they would meet with every consideration.—Yours, &c.

M. A. DE HEREDIA,
Consul for Brazil.

Asian Building,
Ballard Estate,
Bombay, September 7.

SUICIDES IN MALAYA.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR,—I was deeply interested in your paragraph concerning the suicides among the labourers in Malaya. No account of this new Government Paper had reached me. The facts were these. At the Planters' Annual Meeting last year, I found myself called upon to speak without any due time for preparation. Sir George Maxwell was in the chair and wished me to speak before he left the meeting. I had seen some alarming suicide records in the Labour Commission Reports, but had not fully verified them as I had intended to do. Since this was my only opportunity of speaking I felt bound to mention them and spoke of them as alarmingly high, compared with Indian rates in Madras, but not so high as the Fiji rates, which I had investigated some years before. Sir George Maxwell challenged my statement and ordered an enquiry. That enquiry is now published.

After leaving the meeting, I had time to work over the Labour Commission Reports more thoroughly; and it soon became clear to me that a serious mistake had been made by the one who was responsible for the labour vital statistics. He had counted the suicides for the whole Indian population instead of the labour population only. Therefore, roughly speaking, his figures had to be divided by two; because the labour population is only a little more than half of the whole Indian population. I apologised at once publicly for my exaggerated estimate, but pointed out that I could hardly be held responsible for it, because the Acting Labour Commission-

er himself had not been able to detect the mistake and had originally gone over the figures given under 'Labour Vital Statistics' with the same interpretation of them that I had given. I had made the mistake in his company.

It may be interesting to explain how I discovered the mistake after all. In the appendix to the Labour Report there was a table, giving individual suicides together with the places where each suicide happened. Some of these places were obviously not rubber-estates, and several times over came the heading,—'place unknown.' When I showed this to the Acting Labour Commissioner, he agreed with me that the list included all the suicides and not those of labour only. Thus the mistake was corrected.

It will be of great interest to me to see the Report on Suicides, which the Malayan Government has now issued; and if there is any comment to make upon it, I hope you will allow me to give my comments to your paper.—Yours, &c.

C. F. ANDREWS.

Santiniketan.

THE LATE SIR R. G. BHANDARKAR.

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR,—Mr. Rajvade's notice of the late Sir R. G. Bhandarkar's life and career is so good that I should be sorry to point to any misstatement in it. Since it does not touch the Grand Old Man of Sanskrit in the least, I would, with your permission, refer to it. Mr. Rajvade writes:—"Dr. Bulher insisted that the Ramayana was an imitation of Homer's Iliad." Probably he was thinking of Weber (Albrecht Friedrich) when he was writing Bulher. Weber's writings on this subject raised a great controversy, in which the late Mr. Justice Telang took a leading part. Mr. Telang, it has been universally acknowledged since then, scored a great success in the matter, so much so that Weber's suggestion died a natural death. At any rate, few have been found to support the theory these thirty years and more.—Yours, &c.

C. HAYAVADANA RAO.

Bangalore, 29th August.

BOOKS RECEIVED.

- CHILD MARRIAGES. By MARY E. RICHMOND & FRED S. HALL. (Russell Sage Foundation, New York.) 1925. 8 x 4½. pp. 159. 50 cts.
- NEW DAYS IN LATIN AMERICA. By WEBSTER E. BROWNING. (Missionary Education Movement, New York.) 1925. 7½ x 5. pp. 226. Cloth \$ 1.
- LAFCADIO HEARN'S AMERICAN DAYS. By EDWARD LAROCQUE TINKER. (The Bodley Head, Ltd., London.) 1925. 8½ x 5½. pp. 382. 18s.
- JAPANESE IMMIGRATION. By RAYMOND LESLIE BUELL. (World Peace Foundation, Boston.) 1925. 8 x 5½. pp. 380.
- AMERICAN GOVERNMENT AND POLITICS. (The MacMillan Company, New York.) 1925. 8½ x 5½. pp. 820.
- EMPLOYEES' REPRESENTATION IN COAL MINES. By BEN. M. SELEKMAN & MARY VAN KLECK. (Russell Sage Foundation, New York.) 1924. 8 x 5½. pp. 454. 3s.
- REPARATION, PART VI, THE DAWES PLAN IN OPERATION. (World Peace Foundation, Boston.) 1925. 8 x 5½. pp. 326.
- JAPAN ON THE UPWARD TRAIL. By WILLIAM AXLING. (Missionary Education Movement, New York.) 1923. 7½ x 5. pp. 180. Cloth 75 cts. Paper 50 cts.
- TRADE STABILITY & HOW TO OBTAIN IT. By SIR CHAS. W. MACARA. (Sherratt & Hughes, Manchester.) 1925. 7½ x 4½. pp. 362. 5s.
- THE INTERNATIONAL OPIUM CONFERENCES. By RAYMOND LESLIE BUELL. (World Peace Foundation, New York.) 1925. 8 x 4½. pp. 194.
- OFFICIAL YEAR BOOK OF THE UNION OF SOUTH AFRICA & OF BASUTOLAND, BECHUANALAND PROTECTORATE & SWAZILAND for 1924. Capetown. 1925. 9½ x 6½. pp. 1019.

