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TOPICS OF THE WEEK.

THE meeting at Sabarmati was not without its surprises. It was called to consider the Sabarmati pact; but the pact was not placed before it at all. Instead Pandit Motilal, at the instance of his Swarajist following, substituted another draft resolution, which worked into the ambiguous pact his own interpretation of it. Whereupon the Responsivists declined even to attend the A.I.C.C. meeting. Mrs. Sarojini Naidu, who was a signatory to the Pact along with Messrs. Nehru, Jayakar, Lala Lajpat Rai and others, suddenly declared that she had signed as a witness, and not as a party! It also transpires that Mahatma Gandhi was no mere looker-on; but had taken a keen hand in the negotiations, and had even actually framed a draft pact himself, which, on Pandit Nehru's report, was rejected in favour of the Pandit's own draft. Mr. Kelkar is of the decided opinion that both the Pandit and the poet had experimented with truth rather badly and he sees the only hope for truth in that Mahatma Gandhi was no signatory to the Pact. We trust the Mahatma will tell us the truth, the whole truth and nothing but the truth about the episode.

* * *

THE Sabarmati Pact is dead and buried, and therefore, calls for no further reference. We must, however, record our high appreciation of the action of the Liberals and Nationalists who attended the meeting of the A.I.C.C. in Ahmedabad. Though they knew how faint were the hopes of unity, they still, in response to the invitation of the President of the

Congress, went to the meeting. Sir M. V. Joshi, the President of the Liberal Federation, made a statesmanlike speech, characterised by fervent patriotism, love of unity, but not divorced from commonsense and political wisdom. The Liberals would support the pact, with Mr. Kelkar's interpretation, and would join the Congress if the creed, compulsory Khaddar and civil disobedience clauses were modified. The Swarajists and Liberals discovered once again that their policies were still incompatible with each other and parted as friends, agreeing to differ.

* * *

NOT so very long ago Mrs. Naidu explained that she had signed the manifesto on behalf of the Commonwealth of India Bill, not because she believed in the Bill, but owing to her respect for Mrs. Besant. Presiding over the Commonwealth Bill Conference at Bombay held last week, she took care to explain that she was in the chair in her 'personal and private capacity' and that in her opinion the Bill 'embodied the essence of the Indian demand and that was why she supported it'. She was a signatory to the Sabarmati Pact not on behalf of any party or because she had any opinion on the Pact, but, as she now explains, as mere witness. Frankly we do not claim to understand Mrs. Naidu. If she has persuaded herself to come down from the heights where the Muses dwell to the valley of politics, it is expected that she will speak the language of us common mortals. The mellow mysticism of the sphere of poetry will not bear the light of common day of the concrete world of politics. It is one thing to sing to the Muse, and quite another to sign political documents.

* * *

MAHATMA GANDHI has accepted the invitation of His Excellency the acting Governor of Bombay and proposes "to place my views (pace the Royal Commission on Agriculture) before him." He protests at the same time, however, that "I myself am a non-co-operator and have no faith in commissions and he (the Governor) knows that I cannot take part in them." It must, therefore, be obvious to everybody that the Mahatma is only calling on Sir Henry Lawrence, his good old friend, to have a chat on agriculture, with a view possibly to find a place for it in the non-co-operation programme! It is but the merest accident, that Sir Henry Lawrence happens to be the head of the Government with which the Mahatma is non-co-operating and that agriculture happens to be the job of the Royal Commission too!

WE all know what the Responsivists stand for. We all know what the Swarajists stand for. But what exactly does Lala Lajpat Rai stand for? It is true he himself is at present away, serving the Motherland at Geneva as a nominee of the Indian Government. But his *People* remains behind and, we think, expresses correctly the attitude Lalaji would take. A *propos* of Sabarmati, Lalaji's organ comes out first of all with the usual show of firmness: "Our own position is definite." As unfortunately definiteness has been the one characteristic ever lacking in Lalaji's attitudes, one looks expectantly for an amplification of this new "definiteness". "We have consistently opposed going in for office"—yet, "we do think that some measure of sacrifice is justified." What clear consistency! What admirable "definiteness"! Now one knows *definitely*. And as if such juxtaposition of two contradictories were not enough, in the end of the leader, the *People* (of the 9th) exhorts its readers "to make any sacrifice, however unsubstantial"! Of such material are India's popular "leaders" today. Leaders, that is, trailing behind, at the tail-end of the procession, trying to catch from the confused voices of the mob in front, where their "followers" want to go. Alas, poor India!

MR. P. O. PHILIP in the May number of the *National Christian Council Review* makes some wise observations on the question of communalism, than which obviously there is no more burning question in the life of our country today. Tracing the whole mischief back to Lord Minto, Mr. Philip describes this Viceroy as having given "the *Magna Charta* of communal representation when in 1906 he told a Muhammadan deputation: "Electoral representation in India would be doomed to mischievous failure which aimed at granting a personal enfranchisement regardless of the beliefs and traditions of the communities!" The Lucknow Pact of 1916 of course is the lineal descendant of the policy thus laid down and one cannot help realizing to-day that the National Congress ceased to be National from that very moment, the *Sangathan* and *Tanzim* movements of to-day being but the logical expression of that communalistic and anti-nationalistic spirit in terms of tit-for-tat and of violence. Mr. Philip quotes with pleasure from a Sikh resolution (Central Sikh League, Lahore, April 3rd) that

"the Sikhs are of the decided opinion that communal representation has proved quite ineffective in safeguarding the interests of the Sikh minority in the Punjab. That instead of allaying the tension, the introduction of communal representation in the elected bodies and in the services has most deplorably embittered the feelings between the various communities inhabiting the Punjab. That the Sikh League strongly appeals to other communities to give up communal representation in the best interests of the country."

And that Mr. Philip is not only a preacher but a doer of the word, is proved by his final appeal to his own community, the Christians of Madras Presidency, "who have been granted communal representation and long since have realized its futility," to make "a definite demand for its abolition, as far as they are concerned, when the time for the revision of the Reform Act comes." Bravo!

THERE are few people in the world today who worry themselves about the *Khilafat*: it is therefore quite in the fitness of things that the pre-eminently back-

ward-looking Moslems of India should gather together and listen "for about two hours to the history, aims and objects of the *Khilafat* Movement being traced from its inception to the present date", as was done last Saturday at Delhi on the occasion of the *Khilafat* Conference. But such is the awkward force of facts that, two hours' respect to the *Khilafat* having been paid, the Conference henceforth seemed to forget completely its concern about the *Khilafat* and instead resolved to struggle (1) for the freedom of the *Jazirat-al-Arab*; (2) for the attainment of *Swaraj* in India; (3) the religious, educational, social, economical and political interests of Indian Moslems. The connection of (2) and (3) with the *Khilafat* idea is certainly not obvious to the naked eye; but then neither is the holding of a *Khilafat* Conference that never once refers to the institution of a new *Khalifa*. However, being Qafirs, we cannot be presumed to understand such points which obviously are altogether too high for us. However, we do understand now at least something about Hindu-Moslem unity, as for instance: "that while the Moslems have no communal organization, the Hindu organization is jeopardizing the very existence of Islam" (Hakim Ajmal Khan); that Hindus should beware of "pushing the Moslems into the ditch of communalism" (ditto); that Moslems are being "butchered by the Government on the one hand and the Hindus on the other" (Maulana Syed Suleman Nadvi); that, "slavery being ingrained in the Hindu blood, *sangathan* and *shuddhi* are movements to divert the Moslem mind from *Swaraj* and enchain them for years to come" (Moulvi Abdur Rahman Dojanwi); that Hindus are notorious "for creating an alliance with foreign communities like the Buddhist, inviting the Maharajah of Nepal to preside over the Hindu Mahasabha and such other deeds, the like of which were not attempted by Mahomedans" (Maulana Hussain Ahmad Khan). What light touch, what delicate skill, what absence of crudity, in putting forward these valuable, if novel, contributions to a new edition of the late lamented Ananias' *Contemporary History of India*! No wonder, an uproar was created, when Maulana Mullick so far forgot himself, as to refer to the Hindus as to his "brethren". Brotherless, peerless, unrivalled, they stand alone, quite alone in a class by themselves, do these Delhi *Khilafat* conferors. And thank God for that small mercy anyhow.

ELSEWHERE we publish a letter from "A Political Recluse" to a critic of his minority administration of an Indian State. The writer has held high office in a number of States and writes with intimate personal knowledge. The violent vicissitudes to which the autocratic administrations in most Indian States are subject, especially when a young Prince comes to the gadi, are indeed inevitable. There is no remedy for them except to widen the basis of power and make the constitution democratic. That alone will ensure steady progress of the States, unaffected by the personal vagaries and weaknesses of the Princes. Towards this end the Paramount Power must put constant pressure on the Princes. There are nationalists in British India, who with a vicarious benevolence, defend the autocratic rights of these Princes, based on treaties. For ourselves, we believe that the Princes can claim a scrupulous recognition of their rights at the hands of the Paramount Power to the extent that they recognise the rights of their people to full citizenship—whatever the ancient treaties may say. It is too anti-diluvian to maintain to-day that a Government

Truth & la
Khilafatiste.

shall not be responsible to either its own people or to a superior power. In the absence of responsible Government in the States, the Paramount Power must bear the responsibility. Hitherto it was content, in the discharge of the responsibility, to deliver elevating exhortations to the princes to be kind and just in their rule, even as Sri Ramachandra was. Where, however, on account of the minority of a Prince, it undertook more or less direct administration of the States, it was content to build up an efficient and constitutional administration, after the fashion of its own in British India. "A Political Recluse" has however shown how insecure is the tenure of this administration; and how soon it degenerates. The only way, therefore, to ensure steady progress is to insist, by every legitimate means, on a system of administration where autocracy will have no chance; in other words, responsible government in the Indian States. We hope advantage will be taken of the present minority administration in Indore to found and build up democratic institution and traditions there, which will successfully resist a possible reversion to autocratic rule.

* * *

AS an instance of the inadequacy of exhortations to Princes for just government, we shall refer to the Jodhpur administration. The present ruler of Jodhpur was invested with powers by His Excellency Lord Reading in January 1923. As far as good counsels are concerned, they could not have issued from a position of greater eminence or authority than the Viceroy. When investing the Prince with powers, His Excellency observed: "Education is still backward, and though expenditure on this object has been increased by nearly a lakh, it remains disproportionate to the total revenue. Your Highness may wisely direct special attention to the improvement of this branch of the administration, for a State cannot progress without education". Although it is not difficult to guess the usual kind of reply on such occasions, we shall quote the Maharaja's words in order to be exact in our estimate of his administration. His Highness said in his reply: "I am deeply sensible of the heavy weight of responsibility which I assume to-day, and with all the earnestness at my command I assure your Excellency that it will be my life-long endeavour to justify the hopes of the future which your Excellency has been good enough to express." As a sample of the "life-long endeavour" that is to be the "justification of the hopes of the future," we present the following figures from the latest and two previous administration reports:—

Year.	Revenue.	Education.	Medical	Motor garage
1921-22	1,20,31,738	1,76,427	1,80,785	1,41,305
1922-23	1,25,05,566	2,13,825	1,79,039	3,12,530
1923-24	1,72,77,498	2,84,492	1,96,077	3,25,398

* * *

A CORRESPONDENT writing in the *Princely India* of April 26, says that in Patiala this year after many years a budget has been framed and that Mr. K. L. Datta, the financier who was employed as Accountant General of Patiala, resigned his post, as the Maharaja would not cut down his personal expenditure to reasonable limits. The reorganisation of Patiala administration has loudly been proclaimed and as an initial step towards that direction a Foreign Minister was appointed lately. No doubt the foreign relations of Patiala are so complicated and multifarious as to require a Foreign

Minister to deal with them. But why cannot the Patiala State stand a conscientious Accountant General? Many of our Highnesses spend time and money in European Capitals, sometimes ostensibly to study the modern system of government. The Maharaja of Patiala has done the same. It seems however, that the unexciting fact that every honest administration must have a systematic and regular budget of receipts and expenditure escaped his notice. We hope that whatever shape and form the 'reorganisation' of administration takes, framing of a conscientious annual budget will be a part of it.

* * *

WE are apt to be dissatisfied—and with good reason —with the slow progress made by India in adopting the Conventions of the International Labour Organization.

How to haste slowly.

But the velocity of our rate of progress seems indeed that of a hare compared with that of a tortoise when seen in the light of the achievements of other Asiatic countries. In the Dutch East Indies for instance, an *Order* on the protection of women and children was issued on December 28th last. Under it children under 12 years apparently may still be employed, at least between the hours of 5 A. M. and 8 P. M.; except indoors, and out of doors on construction work, carrying loads, railways &c. This is bad enough—since it does not even touch the bulk of the work habitually done by children in their tenderest ages on European plantations, such as picking coffee, rubber scrap &c. &c. But the precious *Order* exempts even from the few exceptions above mentioned any "work done in undertakings where the members of a single family are employed"! How many children are, one wonders, employed in Java or Sumatra on works on which their parents are not employed? In similar fashion has the night work of women been "prohibited" between 8 p. m. and 5 p. m., *except* in sugar, fibre, tapioca, oil, tea, coffee, tobacco, fireworks, batik factories, salt works and rice and kapok mills! This would seem to be sweeping enough: but no, not for our Dutch friends, who accordingly have added a further clause to their *Order*, according to which "authorization to employ women during the night is granted to undertakings other than those enumerated above, if there are special circumstances requiring it." And our quotations are from the "Industrial and Labour Information" of the I. L. O. itself (April 19th)—not from *lunch!*

* * *

THE latest country to impose what are known as death duties is Soviet Russia. The Russian Death Duties. previous law limited individual savings to 10,000 roubles and strictly banned all legacies or gifts of a higher value. The new law does away with this arbitrary restriction, the Soviet being now anxious to encourage people to save. Under it the duty on inheritances not exceeding 2000 roubles is 1 p. c. with a progressive increase to 60 p. c. on 500,000 roubles. The regulations governing inheritances at death and gifts during one's life-time are identical except that the duties on the former are double those on the latter. To us in India, with no experience of a tax on unearned incomes, this rate of taxation is apt to appear excessive; but considering the rate at which these duties are collected in some European and American countries, such an impression is groundless. Indeed, the new death duties in Russia are by no means too high and will certainly not prevent individual savings.

* * *

BRITAIN IN TRANSITION.

IF the great general strike now raging in Great Britain is clear on any one point, amidst the confusion of many voices and of contradictory news which are now reaching us, it surely is this, that it is quite unlike any other strike that has taken place, in that it is not a quarrel about the distribution of profits, but the outcome of blind despair at there being no longer any profits to distribute. Since the State subsidy to the Coal Industry was instituted last July, one uncontroverted fact stands out: that the British Coal Industry, taken as a whole, does not pay. To remedy this bankruptcy, either the non-paying mines should be closed down: in which case there will be a considerable addition to the number of the unemployed; or else the cost of production and marketing must be lowered. This latter task can be achieved either by lowering wages; or by lengthening hours of work and so increasing output of coal; or else by eliminating wasteful methods of production and marketing. There obviously is, in theory, another solution, the raising of the price of coal to an economic figure: but this in practice is ruled out through the fact that at higher prices German, Belgian and American coal could compete successfully with British coal in the British home market. But the same consideration holds good in the case of lowering the price of British coal (by whatever method): it would mean that British coal would undersell foreign coal. And would there not be every prospect of foreign coal following suit in that case and lowering its own price, in order to be able to retain its market? Yet this is the first point which strikes one, in considering the problem; and no British Commission, no British measures can cope with it. Only an international agreement, pooling and allocating the resources of all the chief coal-producing countries of the world could do that: and of such there has hitherto officially not even been the breath of a hint. Only Sir Alfred Mond with his keen commercial instinct, seems to have seized it and apparently is actively engaged in sounding the German coal interests on the possibility of coming to an agreement, as the French and German steel interests have done already.

The second point is that the use of coal throughout the world has been on the decline. Great Britain, specializing in steam coal, when such was eagerly demanded abroad, increased the number of its miners from five lakhs in 1881 (4% of the occupied population) to thirteen in 1921 (7%): the demand having dwindled with the advent of oil and hydro-electrics, the conclusion seems irresistible, that Great Britain must make up her mind to retrace her steps in this development. But not in the mining industry alone. As is well-known, Great Britain only attained her industrial supremacy during the Victorian era at the cost of letting other countries feed her. The "Survey of Industrial Relations", the Report of a "Committee on Industry and Trade" appointed during the MacDonald régime, has just been published and we see in it stated

that "our increasing population is maintained by a decreasing number of workers in agriculture" (12% in 1881; 7% in 1921: which percentage should be compared with the 73% of the total population of India engaged in "exploitation of animals and vegetation"). In the same 40 years the British metal and engineering trades went up from 7% to 13%—British machinery finding a ready market throughout the world, and the world being delighted to pay and to pay well, for it. And who would remain in British agriculture, when British industries paid so much better? But even the 40 years' figures show a turn of the trade, if not general, yet here and there. The textile trades, for instance, in 1881 employed 9% of the population of Great Britain, but in 1921 only 7%. The reason is obvious: where formerly Manchester piece-goods were exported to, there nowadays such piece-goods are produced on the spot. Maybe the machinery employed is still British-imported: but how long before even such exports will cease and countries like China and India will become to a large extent self-contained?

The thing is clear as daylight: but of course there are none so blind as those who will not see. In 1924-5 the average number of unemployed in all un-insured trades was 10.7%; but in the main exporting trades above 12.7%, in the engineering trades above 15% and in ship-building 31%. The conclusion is obvious: other countries are becoming more and more independent industrially and in the very proportion that they are, British industrial supremacy is waning. Equally obvious is the remedy: if there is no longer the demand that once justified the number of British workers who were miners, engineers, weavers, let these persons revert to some other occupation, which will make British imports unnecessary, notably agriculture. No doubt, the returns in agriculture are smaller than in industry: no doubt therefore, the general standard of life in Great Britain will have to be lowered. No doubt there will be unemployment and much hardship; but what will you? Such is the necessary concomitant of every transition period; and everything is better than to bolster up artificially for a little while longer, what has become an economical impossibility. At least this was the strain in which we seem to remember that British opinion used to express itself when there was a question of "saving" the finances of Austria and Germany. "Dismiss your employees for whom there is no more work! Ruthlessly if need be, but anyhow dismiss them!"—such was the chorus of advice kind friends tendered to a distracted Austria and a deflated Germany. Who are we to doubt the accuracy of the financial treatment then prescribed by the most eminent economists of the West? But if they were right then: must their diagnosis not be right in this case also? If there was no remedy for Austria, but the *Abbau*, how can there be any remedy today for Great Britain but *Retrenchment*?

The question of "Western" standards of life is one with which only quite lately General Hertzog has familiarized us. And the great British general

strike which has just broken out, is being waged just on this point: whether or not the present "Western" standard is economically possible. The strike itself of course, like all welfare, will prove nothing, except that people have become desperate. It certainly will not stimulate piece-goods trade with India or transform motorships into steamers or stop the industrial development of Japan or eliminate German competition in South America. *The Manchester Guardian*, reviewing the logic of the facts before the strike broke out, observed that the only choice before the miners was, whether they would put the burden on hours, on wages or on employment. In this we think our contemporary took too rosy a view. As matters stand, it seems to us, that, economically speaking, there is nothing before the miners (and the other workers after them), but to submit to burdens being placed on hours, and on wages, and on employment too. There are too many people in Great Britain who do mining; they are paid more than their output, internationally speaking, is worth; and the amount of work done under Trade Union rules is less than a worker could perform, if he wanted to. Of course, there is plenty of inefficiency in the British mining industry, as in other British industries. Of course, the mining royalties are an indefensible impost. Of course the middle-man runs away with a lot of the money still made. On all these points unification, possibly nationalisation, would help the industry to decrease its present adverse balance. But unfortunately, none of these eminently desirable reforms would in themselves suffice to turn a loss into a profit. The main fact is and remains that with the present demand for coal, less miners are needed, and that what miners remain must produce more at less cost.

So, frankly, we see no easy and pleasant solution of the problem confronting the British workers today. The workers know it: hence the solidarity which for the first time they are showing today. The workers' "Triple Alliance" disappeared in 1921, as a morning cloud at the touch of the sun: that after only five years Labour should have lived down that shock and that today a general strike of railwaymen, transport workers, electricians, municipal employees, engineers, shipwrights, turners, fitters, steel workers, printers and press workers—of practically every man employed in any skilled trade and the great bulk of unskilled workers—should be actually in progress, is indeed a sign of the gravity of the occasion. Every worker in Great Britain today is fighting for at least maintaining the *status quo* of their standard of life: but alas, if it is true, as it seems, that the British industrial *status quo* has gone already and gone irrevocably, the fight is the fight for a lost cause. The stars in their courses seem to be fighting against the British.

ADMINISTRATION IN INDIAN STATES.

YOU have attempted to find fault with the working of the State during the minority of its Ruler. You think the administration does no good to the local

people and makes no strides in the progress of the State. I do not think that a minority administration can be arranged in the way you do. You are a product of it like so many others, and any State can show you the progress made by the State during the minority. In the State of × × × × the succession of good Political Agents, who were associated with the administration, greatly curbed the tendency of the Dewan towards nepotism and the *morale* of the State service was far better than at any time in the administration of the State. The majority of the Members on the Council was of local men, while the outsiders were experts in their own branches. During their period of office, the Regency could justly boast of reforms in almost all the branches of administration. The majority of the service consisted of local men and I am not aware that they were at any time discouraged. Recruitment to service was only open to local men and they were invariably fairly and justly treated. The influx of outsiders which you so much complain of was subsequent, and if today they are flooding all over the State, owing to their personal prejudices, jealousies and what not, the local element proved a wall of sand and not of stone and cement against the newcomers, and if you allow me to say so, the local men have to thank themselves for the inundation. In the States that I served, I always tried to encourage local men, but, backward as these States were, the local men were lacking in education, and had no high standard of honesty or efficiency. They often showed marked tendency to intrigue and consequently, I could not much help them in their aspirations to higher posts. Their lot could not be improved, as they would not take any responsibility. Still, such as could be of the smallest use to the State were taken on, but I had inevitably to depend on outsiders, in whose selection too I never showed any special favour to any class: whoever had the best reference had the chance. When we are all Indians, it is invidious to make a distinction between local men and outsiders. It is all the same incumbent on the rulers (whether they be the ruling Maharajas or the minority administration) that they should make it a point to get the best brains for the betterment of the State. Mysore was improved by Madras. Baroda and Travancore of today are what Sir T. Madhavarao and his colleagues, who were both local men and outsiders, have made them. It is disinterested statesmen alone that can make local people efficient; and if Mysore, Baroda, Travancore and Cochin, with a few other States are able to stand on their legs today, the reason is not far to seek. In × × × they have any amount of locally educated capable element, but personal jealousies, caste hatred and want of self-abnegation predominate, the ruler is indifferent and no Dewan has been able to wield the rolling forces together. Look at the state of × × × × The propensities of the Raja towards his relations and caste have weakened the body politic from within and no outsider of any the least standing cares to go there to wreck his reputation. It is the irresponsible personal rule in Indian States—

especially when the Rajas are in power—that accounts for the backwardness of administration.

While in States under Minority Administration, where the guiding hand of the Political Agent is ever ready to help and not to obstruct (in almost all cases it helps, as there are no personal considerations) the selection of officers is, in a majority of cases, cautiously made and the weakness of officers are invariably under restraint. They have enough courage to give out their opinions. An Indian Ruler (unless he is exceptionally capable) can hardly exercise that discretion which is so essential in the selection of men. He never brooks opposition. His youth, his defective education and the narrow surroundings in which he grows are responsible for it. On getting powers he often resorts to changes which invariably prove destructive both to him and the State. The European tutor or guardian can never completely look after his ward, while the Indian Assistant is a time-server, and only looks to the future. Besides it is always to the Assistant's advantage to create misunderstandings between the ward and the European guardian and any one associated with an Indian State can recount a number of sad instances of this. With an education of the type just alluded to the Ruler is bewildered when he comes of age and gets powers. Having been aloof from the outside world, being under unimaginable restraints, he gets loose on assuming the reins of administration and within a short time, the progress made by the minority officials begins to decay. The early but false promise of capacity shown under helpless conditions begins to dwindle and he leaves the administration in the hands of favourites who tried to serve him or rather please him during his minority. He soon forgets the advice he is charged with and his solemn promises. He makes it a point to remove with all speed he can, those who conducted the administration during his minority, because they could not evidently please his fancies, having had to work under a more constitutional regime. Money is diverted into other channels than those of public weal, the service deteriorates and retrogression sets in. In the × × × × State when there was a minority some years ago, it was found that there was no trace of the well-organised administration that existed in a previous Ruler's childhood. Every thing was so topsy-turvy. To come to the point, the new vigorous well-wishers have their own way and they are feared too, as they are the right hands of the young ruler, but they are not loved or respected by any, and their enemies are alert to bring about their downfall. The Raja gets distrustful of all, and seeks new men from outside and thinks he can befriend them and govern his heritage. His real well-wishers, who are always in the background, never get an opportunity to tell him straight about things, and if they do, they are invariably discarded. The usual tough fight between the local men and outsiders begins and the former, having no support, are utterly routed. The new comers in a majority of cases have no interest in work. They run out their time, take the salaries

and walk away. If they have to go away before their time, they take away the balance of their salaries for the unexpired portion and disappear. If during their period of office they only get the opportunity, they do not fail to make suitable provision for their relations in a way most advantageous to these new employees and detrimentally to the interests of the State. When they go, new ones come and these constant changes spread the notoriety of the ruler. If men retired from British Service are employed, they are past all work. They can effect nothing and the confusion is worse confounded. On the other hand, men from the active service of the British Government can hardly deal with the multifarious problems that confront the Indian States. Their defect is the one-sided training which they receive. They have besides a peculiar way of looking askance at men and things in the States. They therefore come and go without leaving any mark on the administration. The indifference of the Raja to administration results in discontent, criticisms appear, and neither the Prince nor the people are happy. In mentioning all this, I do not want to go into individual instances and to evoke any adverse criticisms, for I now, there are instances in which men under any form of administration have done the most faithful services to the Raja and his ryot under very trying circumstances. At the same time, these observations should not be taken in any offensive light by those whose lot it is to be in the entourage of the Prince, though I should advisedly say that things would be far better if the few good men that surround any Prince were to do their duty to their master and their brethren—the subjects of the Raj.

Personally, I long ago realised that I was unfit to serve in any Indian State, because I could not join this party or that which rose to power. I always concerned myself with my work, attempted to do it zealously, honestly and independently. But I was often misunderstood and persistently humiliated. In all my service, which has been long enough in different States and in various capacities, and having known of many more in a way few have the chance to observe, my unfortunate experience is that merit has no chance before intrigue. I am an ardent well-wisher of Indian States and their Rajas; but this is a very sad confession that I have to make.

If States are to progress, much depends on the capacity of the Dewan. In one State, very unique opportunities were lost by him. He had the fullest trust of his Raja. He was endowed with a fair amount of education and ability, had the regard of his colleagues, a certain amount of admiration from the public, and last, but not least, a good opinion of the Political officers, but the gods were jealous, and to say the least, the tenure of office of the Dewan proved abortive and he had to retire "unwept, unhonoured and unsung". He could not control himself and exercise circumspection when he rose to power and forgot the very essential maxim that one who has to administer a State, must keep aloof from the delicate situation that exists in the household of a prince.

A POLITICAL RECLUSE.

REVIEWS.

THE ONE AND MANY.

A SHORT HISTORY OF THE BRITISH COMMONWEALTH (2 VOLUMES). By RAMSAY MUIR. (G. Philip & Son, Ltd, London.) 1924. 9 x 5½. pp. 813 & 814. 15s. each volume.

THIS is an admirable work alike in design and execution. Its great merit consists in the fact that it is a very satisfactory attempt to tell the history of the British Commonwealth regarded as a single whole. Though the ground covered is very wide, the ease and clearness of the narrative leave nothing to be desired.

The constitutional position of the British Empire at the present time is somewhat peculiar. The self-governing Dominions, while they have repudiated all schemes of imperial federation, manifest a keen desire for equal partnership in the Empire. They claim to have a voice in the consideration of problems relating to foreign policy, imperial defence and economic development. As one of the Dominion Prime Ministers (Mr. Mackenzie King) remarked at the Wembley Exhibition, the different parts of the Empire retained their individual identities and national aspirations, but shared in a unity and common interest which were good for all concerned. The result is that the British Empire is "neither one state, nor many states, but one and many states at the same time." This curious position of the British Empire is reflected in the constitution of the League of Nations. While the Dominions and India appear as separate units in the Assembly, the British Empire is represented as a single whole in the Council. The position of the British Empire reminds one of the philosophical problem of the one and the many. As in philosophy, the conception of one and many is beyond the reach of popular logic, so the problem of the British Empire, which is also a unity based on diversity, is beyond the reach of popular definitions of State Sovereignty. "The close of the war," says Prof. Muir, "secured a formal recognition by the world of the strange and unparalleled form which the British Commonwealth had assumed: the form of a political entity which is one State and many States at the same time. Political theorists may say, if they will, that this is impossible; they will have to accommodate themselves to the fact that it is so. Thus the war brought a very definite stage in the definition of the Commonwealth. What may be the consequences of this definition, the future alone will show. But this much is certain. The independent Statehood of the great Dominions is an established and recognised fact; yet the unity of the Commonwealth is more real and more strong than it has ever been, for its reality and its strength have been doubled by the common effort and the common sacrifice of these grim and noble years."

A few lapses from accuracy have been noticed. At page 127 of Vol. II, it is observed that Bentham was the first political thinker in England who

broke away from the Social Contract theory. This credit belongs not to Bentham but to Hume. In his *Treatise of Human Nature* (1740) and in his *Original Contract* (1752), Hume points out that the imaginary contract has no place either in history or in philosophy, and Bentham in his *Fragment on Government* refers approvingly to Hume's criticism of the theory.

Again in Chapter III, Book X, Mr. Muir makes the amazing statement that J. S. Mill's book on *Representative Government* sang the praises of the British system as having all but attained perfection. Mill was too great a writer to be carried off his feet like that. It is common knowledge that his faith in democratic government was tempered by his distrust of the majority rule and he takes every security that ingenuity can devise to mitigate the tyranny of the majority. A further object Mill had in view in writing his book may be stated in his own words. The volume "raises, by anticipation, some other questions to which growing necessities will sooner or later compel the attention both of theoretical and of practical politicians. The chief of these last is the distinction between the function of making laws, for which a numerous popular assembly is radically unfit, and that of getting good laws made, which is its proper duty and cannot be satisfactorily fulfilled by any other authority and the consequent need of a Legislative Commission, as a permanent part of the constitution of a free country, consisting of a small number of highly trained political minds, on whom, when Parliament has determined that a law shall be made, the task of making it should be devolved, Parliament retaining the power of passing or rejecting the bill when drawn up, but not of altering it otherwise than by sending proposed amendments to be dealt with by the Commission. The question here raised respecting the most important of all public functions, that of legislation, is a particular case of the great problem of modern political organization, stated, I believe, for the first time in its full extent by Bentham, though in my opinion not always satisfactorily resolved by him; the combination of complete popular control over public affairs, with the greatest attainable perfection of skilled agency." All this surely is far from praising the British system as "having all but attained perfection."

These are, however, minor blemishes and the work as a whole is so well done that one cannot but express regret that the exigencies of space compelled the author to condense the second volume by about forty percent.

At page 756 of Vol. II, 'charges' in line 28 is a misprint for 'changes'.

N. NARASIMHA MOORTY.

THAT AMERICAN MENTALITY.

THE ROAD TO WORLD PEACE—A FEDERATION OF NATIONS. By OSCAR NEWFANG. 1924. 8½ x 6. pp. xxvi & 372. (G. P. Putnam's Sons, Ltd., New York.) 12s. 6d.

THE crudity of this book would amaze one, were one not by this time inured to the nature of The American Book. Mr. Newfang, whose title to fame so far apparently consists in the authorship of a book on "The Development of Character", early in 1918 seems to have conceived a plan for the establishment of a world government and, having drawn up "The Constitution of a Federation of Nations", to have embodied it in a pamphlet "distributed by the writer to the leading statesmen of all the allied and neutral countries." Somehow or other the League of Nations was—a year later—constituted without reference to Mr. Newfang: what more natural then, than that Mr. Newfang should now step forward and illuminate the world by a comparative disquisition on the respective merits of his own "Constitution" and of that of the "Covenant"? In the grandiloquent style to which American writers have accustomed us, the author calls his first Part "The Need of World Organization"; his Part 2 "God clears the Ground" (should then Part 1 not perhaps be called "Mr. Newfang clears the Ground"?); Part 3 "Mankind reaches the First Stage", in other words, Mr. Wilson's League of Nations; finally Part 4. "The Next Stage", i. e. Mr. Newfang's Federation of Nations. The whole book is dedicated to "The Prince of Peace"—the final touch to the self-revelation of a "good conceit", so naive as to escape being blasphemous.

Part 1 of course need never to have been written. Who doubts the utility, the desirability of World Organization? Why devote a chapter of six pages to, say, "The Insufficiency of Treaties to abolish International War" or of seven pages, "fully to understand the worldwide workers' movement" (p. 162)? What can one say in six pages, except a re-hash of platitudinous schoolboy-essay stuff? These 100 odd pages of a Sahara of banalities are only lit up occasionally by some pretty *fata morgana* such as that "Russia is moving towards a government freely elected by the equal and secret suffrage of all citizens" (p. 6), that "travel, trade and intellectual intercourse of the peoples of various races is gradually but surely diminishing race prejudice" (p. 9) or that "a world government could diffuse the benefits of education to the remotest parts of the earth" (p. 85). Who so blind, as the self-deceived? The last instance quoted by the way, is all the more fatuous, since on the very same page the author has been reflecting on the difference in literacy between Milan and Naples: if the unitary government of modern Italy has not been able to bring the educational level of Southern Italy up to that of Northern, what more likelihood is there of Mr. Newfang's Federation of Nations' government raising the literary standard amongst the Amerindians of Ecuador or our Moslem friends in this country? As for the objection that reduction of the world to a single economic unit would lower Western standards of life, Mr. Newfang airily waves it aside by saying that only the "Occidental worker has technical training and modern machinery" and that therefore the Oriental cannot really compete

with him. That the Oriental worker too is capable of technical training and actually uses modern machinery, is evidently outside Mr. Newfang's ken.

In Part 2 Mr. Newfang's profound historical sense comes out in the sentence that "the amalgamation of the petty nations of a single language into a single political unit has been accomplished" (p. 114)—where, one wonders? in the Spanish States of Latin America, peradventure? or by the incorporation of the British Empire into the U.S.A.?—whilst his scholarship is revealed by his persistence in making the dictator of Spain a noble taking his title from the Riviera (p. 155).

Part 3, again, is an account of the existing League which offers nothing new and which has been done better by dozens of other authors already. Why, then, this *crambe repetita*? The only portions of the book that need to have been written at all therefore is the last—say the last 100 pages—which alone offer something ostensibly worth reading at all in the constructive criticism they put forward of the existing League. The author's thesis is that the present League is a "loose confederation of sovereign nations" which should be turned into "close federation of states". His plea for a bi-cameral system at Geneva (a Senate of the States and an Assembly of the Peoples of the world) is sound enough: but all his reasoning is vitiated by his American inability of seeing the difference between the statehood of Ohio and Maine and that of Germany and France, let alone China and Japan. A citizen of Ohio is actually or prospectively or successively citizen of Maine too; he has no ancestral home in any of the 48 States of his Union; the same High Street, the same standardized food and clothing and amusements prevail in Ohio as in Maine. Even an American like Mr. Newfang must be aware that the differences between citizens of different European countries go deeper and are of a different nature altogether: what then is served, by closing one's eyes to them? The mere parrot cry, "Why can't you behave sensibly, as we American States of the Union do to each other?" is apt to fall flat for anyone not an American himself. Again, if, as this author wishes, the military forces of the world were gradually transferred to the Executive of his "Federation of Nations", what guarantee under the present conditions, that the several divisions of such a heterogeneous force would remain loyal to such super-national authority, when put to the crucial test?

The book is typical of the American man-in-the-street, who thinks he can teach the whole world, because he alone has got common sense, he alone lofty idealism, he alone uneffeminate energy, that therefore he alone will possess the world of the future. As a matter of fact, poor man, he usually only manages, as does Mr. Newfang, to bore or irritate other people by his laborious attempt of teaching, as the saying is, his grandmother how to suck eggs.

H. C. E. ZACHARIAS.

THE NEUROSES OF THE NATIONS.

THE NEUROSES OF THE NATIONS. THE NEUROSES OF GERMANY AND FRANCE BEFORE THE WAR. By C. E. PLAYNE. (George Allen and Unwin, London.) 1925. 8½ x 5¾. pp. 468. 16s.

THIS is an excellent book, admirably documented, but afflicted with an inadequate title. It really comprises an exceedingly careful examination of the war-psychology-before-the-war of both France and Germany. The author has been through an extraordinary amount of detailed material, from a great variety of sources, and is in consequence able to offer a comprehensive view of the mental state of these two great nations—a mental state which was so acutely painful as to make war itself an intense relief.

The main thesis of the book is, briefly stated, that the nations in question were corporately so severely over-strained and neurotic in the ten years which led up to the War, as to have been to all intents and purposes dangerous lunatics. We confess that we are a little shy of the tendency which is manifested amongst a certain type of modern writers on sociology, to speak of crowd-psychology (in this case a crowd-psychology affecting groups numbering scores of millions of individuals) as if it could be considered and dealt with by means of the same categories of thought as are to be used in connection with individual psychology. Consequently we believe that the permanent value of the book before us will be found to consist not in the somewhat shadowy thesis round which it is built—that of national neurosis—but in the regimentation of ordered information which it offers regarding the manner in which the war-fever attacks nations.

There are a few mistakes and inaccuracies which must be noticed. "Natural resentment of" instead of "at" on p. 60: the description of the influenza epidemic of 1918 as "a nervous plague" on p. 61: the term "reinforcement treaty" is used instead of "Reinsurance treaty" for Bismarck's agreement with Russia, on p. 101: we do not like the expression "the jealousies and rivalries between Austria and Russia were gurgling and fermenting all over the Near East", on p. 102: "Freindships" should be corrected on p. 119: the statement on p. 124 that nationalism was a product of the later nineteenth century is a serious inaccuracy: Count Aerenthal's name is mis-spelt on p. 128: on p. 135 occurs the remarkable statement: "In 1892, after the Boer War;" the slang expression "went for" on p. 163 consorts ill with the general dignity of style which marks the book: why the antique spelling "phantastic" on p. 173? The title Kaiser is generally spelt with a capital K. (p. 195): Kautsky is mis-spelt Kaustky on pp. 210-215: the following expression (p. 273) needs improving, "The kicking over of all intellectual traces is a further stage of the'malady": so does (p. 363) "When the War broke out he conceived France as having been brutally attacked" (there is a similar expres-

sion on p. 374): the name Poincaré is mis-spelt on p. 376: we do not like this on p. 423, "The crime of Serajevo put the lid on the simmering pot of European emotional overstrain", or this on p. 424, "On Aug. 24th, whilst, in the Gulf of Finland, a summary of the Austrian ultimatum reached Poincaré:" or this on p. 437 "This sane woman arrived so far that ordinary considerations of prudence were accursed": or this on p. 438, "The Spanish writer senses it exactly in the same way": what does "the Russian Gulf" mean, on p. 453?: there is another unpleasant use of the odious verb 'to sense' on p. 463.

More generally, the book suffers from an impression of 'scissors and paste,' which is perhaps almost inevitable, seeing how it has been compiled: certain phrases are also seriously over-worked, especially 'neurotic.'

We have drawn attention to these detailed matters because we feel that the book is of such importance that very great care should be taken in preparing any subsequent edition, to free it from anything which can cause cavil.

The description of the boisterous insolence of the Pan-German mentality on the one hand, and the decadent lust for excitement as a relief from intolerable ennui, which marked the corresponding French psychology on the other, is very powerful and very terrible. We see these two great and splendid national communities gradually slipping into a state of mind which made war inevitable, and all for tragically inadequate reasons, the main one being that they were incurably and dangerously afraid of each other. Indeed the main conviction with which one rises from the study of this book is the conviction that Fear poisoned the whole life of pre-War Europe (and how much better can we say that things are today?). The nations lived in haunting and horrible dread of what the people across the frontier might suddenly do to them. And when at last the call to Action, comprised in the orders for mobilization, freed them from this anxiety incubus, they rejoiced with an extravagant delight.

As the author of this book points out, pre-War Europe was in a state of rapid degeneration mainly due to this constant and unappeasable dread. In nothing is the fact of this degeneration more clearly to be seen than in the strange and revolting perversions of the religious spirit which went to make up the cult of nationalism. Here is an utterance of the Pan-Germans: "Joy in war and longing for it should be still and deep in every German heart... Let us laugh heartily at the old women in trousers who are afraid of war and death, and so murmur that it is cruel and ugly. No, war is beautiful. Its majestic magnitude lifts the heart of man above that which is earthly, out of the everyday... They (the German heroes) rise to Heaven straight from the bloody 'field of choice' to be received with military honours by old Fritz and other kings and heroes... May such be Young Germany's kingdom of heaven. May they long to knock at the door of our Lord God".

Here, on the other hand, is a French utterance "France and Christianity! The two words grow near and are closely united. The national ideal and the religious ideal are mixed together to such a degree that in the minds of these young men they seem to be but one". As has been said of one of the most prominent writers of the French nationalistic school, "Barrès.....found in the feeling for French territory the substitute for the God he could not do without". Another writer says, "If we really wish to glorify God, we call Him the 'God of Battles'."

To a France in this state of mind, War came as a way of salvation from the intolerable boredom of fear: while to Germany, conscious of her growing population, and her increasing industrial resources, it was no less a way of salvation from fear—the horrible dread of encirclement by her enemies.

"Finally, a mixture of ennui, discouragement, distraction, and raging folly among these groups makes everyone, everywhere, long for a *détente* to come.....Crowds everywhere rejoiced: "At last! At last! We get what we want! We can *do* and *die*."

Thus in suicidal, purposeless futility, the people beat each other to pieces, recklessly sacrificing civilisation and the hope of the future.

It is a terrible book, but it must be read.

JOHN S. HOYLAND.

PROFIT-SHARING.

THE CAUSEWAY OF CAPITAL AND LABOUR.

BY S. E. BRENT. (P. S. King and Sons Ltd. London.) 1925. 7½ × 5. pp. 109. 5s.

IN this small book of 109 pages the author has attempted to indicate his solution of the difficulties which arise between Capital and Labour in the present industrial system. The author states in his preface that the problem to be solved is not one for economists to deal with. He considers that the proper discussion of newly created wealth may quite reasonably be considered as a problem in higher branches of accountancy. The solution proposed by the author is threefold. He first suggests that universal methods of remuneration should be established; then it will not be possible for any employer to pay less than the basic wage decided upon by the courts. His second and main suggestion is the adoption of the system of profit-sharing. For the proper distribution of profit between capital and labour, he suggests that the amount of wages paid during the year should be regarded as the capital invested by labour in that industry. I think he has made a mistake in thus evaluating the share of labour in terms of capital. The profit share valuation of the investment of labour in terms of capital is to treat the annual wage bill as being equal to the interest on the total investment of labour in a particular industry. The author is aware that isolated examples of profit-sharing tend to break the solidarity of labour; and so in order to avoid an objection from the trade union point of view, he insists that the system of profit-sharing should be universal. He also clearly states that as long as labour has no

voice in the management of industry, labour cannot be asked to share losses. The author completes his scheme for the solution of the problem by suggesting the adoption of a universal system of old age pensions. The author has tried to be as fair as he can in the discussion of his scheme. But he misses the main point: that as long as labour is not given any control in the management of an industry, it is against human nature that the workers will be satisfied with the conditions of their work and the share of the product of the industry offered to them by the employers.

N. M. JOSHI.

RELIGIOUS ARCHITECTURE.

TEMPLES, CHURCHES AND MOSQUES. By YAKUB HASAN. (G. Natesan & Co., Madras.) 1926. 7 × 5. pp. 216. Re. 1-8.

SO far no attempt has been made to make a comparative study of Temples, Churches and Mosques, their architecture and influence on the people they serve; and therefore Mr. Yakub Hasan deserves credit for publishing a book of this sort at this juncture. One of the best methods of bringing about unity of the two great communities of India, i.e., the Hindus and Mahomedans, is to study their peculiarities and make allowances for them and also cultivate reverence for each other's religion. And a book of this sort is sure to set out the Temple or the Mosque to the devotee of the alien religion in its true perspective.

Most of the living religions have their followers in India and, as the author puts it, "India is a miniature cosmos, the epitome of the universe." In order that harmony and concord should prevail among all people it is quite essential that people make a comparative study of all religions or at least know their main principles.

The author's account of the evolution from the simple altar to the magnificent temple is interesting and instructive reading.

The Grecian temple formed the main fountain springs of the European Architecture. The Greeks made their temples a real work of art. The great characteristic of the Hindu temples is the "Shikara," the high telescopic roof decorated with niches, windows, panels and sculpture, making the temple very imposing in appearance.

The most typical monuments of the Buddhists are the "Stupas" and "Chaitya Halls" and, the rock-cut temples of India are an ever-lasting monument of this great religion.

The first mosque is said to have been built at Medina. At first only a blank wall facing the "Kaaba" and shutting out of the ken of worshippers passers-by and other objects distracting attention was all that was necessary. With the revival of sciences and arts under Islam, architecture became an object of royal patronage a hobby with Muslim rulers. Thus we find magnificent mosques in India like the Moti Musjid, etc.

The church is a later religious structure and the idea was originally taken from the Roman

basilica with a view to accommodate large congregations.

A comparative study of the architecture of the different religious structures is a very vast subject; but at the same time it is a very important one and the attempt of the author is very commendable. We wish he would get sufficient inspiration hereafter to treat this subject in greater detail and that this attempt of his would inspire other authors to take this subject seriously, so that different communities in India would be able to know each other better and thus serve India better.

T. V. TALIM.

CONTRACEPTION.

TOWARDS MORAL BANKRUPTCY. By PAUL BUREAU. With an introduction by MARY SCHARLIEB, C.B.E., M.D.M.S. Lond. (Constable & Co., London.) 9 x 5½. pp. xvi and 546. 16s. net.

THE present volume is a translation of the author's original in French. It has two obvious disadvantages—its excessive length and an unattractive style, due chiefly to its being a translation. But the vital importance of the subject dealt with—the sexual indiscipline of France, its evil results and the remedy—and the tremendous earnestness of the author keep the reader's attention; and though he may not consider the solution offered as very practical, he is thankful for the feeling of edification which the book gives him. As Dr. Mary Scharlieb says in the introduction, it is not one to be taken up for an idle moment; it demands and it deserves careful attention.

The book is in four parts, of which the first, covering some 220 pages, is, in our opinion the most valuable. It consists of four chapters, the earlier two of which are devoted to "facts". Herein the sexual misconduct of the unmarried and the married are described without reserve. In the author's opinion, the four chief auxiliaries to the appalling indiscipline of France are prostitution, the use of contraceptives, abortion and pornography. The extent to which abortion is practised, both by married and unmarried women, is truly shocking. "Today abortion has gained a civic position; many 'respectable' people speak of it without disgust or think of it without repugnance: practically it is tolerated each year with a more willing resignation. Those who practise it, moreover, scarcely take the trouble to hide what they have done. It is still an offence in the eye of the law, but prosecutions are very few and often they are withdrawn because of the influential people who would be involved in them."

The author is most indignant against the use of contraceptives by the married in order to limit the offspring to one or two. He is, however, not opposed to the limitation of the family: his opposition is to the use of a contraceptive. He is profoundly impressed by Malthus's law of population. He admits that population has ever a tendency to outgrow the means of subsistence. The family

must be limited but by means of abstinence. For, once the use of contraceptives is allowed, it will spread from what may be considered justifiable cases to all cases, and will inevitably lead to all the consequences now seen in France. The author would therefore seek the aid of religion to bring about a change in the mentality of the people. He is a Roman Catholic and would like to see the Catholic social standard prevail again in France. That is to say, marriage should not be looked upon as a civil contract but as a sacrament, divorce should be prohibited, etc. Continence, in his opinion, is not so difficult as it is believed to be nowadays. If the aid of religion is sought, if the will is not continually weakened by being told that the flesh is weak &c., continence can be easily practised and society can be moral and happy.

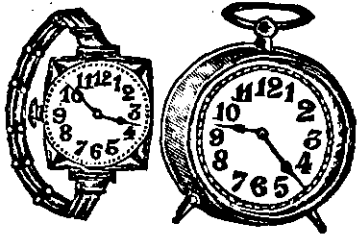
One respects such faith in human nature, but it is not given to many. For the vast majority of mankind, whether in France or elsewhere, limitation of family by means of abstinence is not a practical proposition. The name of religion itself will be used to escape from the rigour of an unbearable discipline. The result will be over-population, as is seen in the great countries of the East, in India, China and Japan, with the consequent low standard of life, inability to resist disease, exposure to famine, etc. Contraceptives, like machinery in industry, may be capable of abuse. But the right thing to do is to prevent abuse and not set aside contraceptives or machinery.

V. VENKATASUBBAIYA.

BOOKS RECEIVED.

- MONETARY REFORM IN INDIA.** By A. RAMAYA. (G. A. Natesan & Co., Madras.) 1926. 7 x 5. pp. 64. Rs. 1.
- STATISTICS OF COMPENSATION AND THE PROCEEDINGS UNDER THE WORKMEN'S COMPENSATION ACTS, 1906 AND 1923, AND THE EMPLOYER'S LIABILITY ACT, 1880, DURING THE YEAR 1924.** (H. M. S. Office, London.) Omd. 2567. 1926. 9½ x 6. pp. 33. 9d.
- 8TH ANNUAL REPORT OF THE MINISTRY OF PENSIONS FROM 1ST APRIL 1924 TO 31ST MARCH 1925.** No. 199. (H. M. S. Office, London.) 1926. 9½ x 6. pp. 31. 9d.
- AGRICULTURAL STATISTICS, 1925. VOL. LV, PART I. REPORT ON THE ACREAGE UNDER CROPS AND NUMBER OF LIVE STOCKS IN ENGLAND AND WALES.** (H. M. S. Office, London.) 1926. 1s. pp. 42.
- PUNJAB ADMINISTRATION REPORT 1924-25.** (Supdt. Govt. Printing, Punjab, Lahore.) 1926. 10 x 7. pp. 160. Rs. 5-8.
- RETURN OF THE REPORT, OF THE WORK OF THE INDIAN STORE DEPARTMENT, LONDON, FOR THE YEAR 1924-25.** No. 201. (Indian Store Department, H. M. S. Office, London.) 1926. 9½ x 6. pp. 40. 1s.
- BOMBAY, 1924-1925. A Review of the Administration of the Presidency.** (Govt. Central Press, Bombay.) 1926. 9½ x 6. pp. 224. Rs. 2.
- REPORT ON THE PROGRESS OF EDUCATION IN THE PUNJAB.** (Superintendent, Government Printing, Punjab, Lahore.) 1926. 10 x 7. pp. 110. Re. 1-8.

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