

Servant of India

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TOPICS OF THE WEEK.

False Alarm. FROM a scientist of Sir P. C. Roy's reputation we expected a better interpretation of statistics than he gave at Faridpur as president of the Provincial Hindu Sabha. He there took up the alarmist cry, raised twenty years ago by "my revered friend, Dr. Upendra Nath Mukerjee," that the Hindus were fast approaching extinction and he based his conclusion on the following figures which show how many Hindus and Muhammadans respectively were found per 10,000 of the population of Bengal during the last five census enumerations:

Year	1881	1891	1901	1911	1921
Hindus	4882	4767	4700	4523	4372
Muhammadans	4969	5068	5119	5234	5345

These figures show no doubt that the Hindu strength, relatively to Muhammadans, is steadily decreasing. But it does not show that the Hindus are dwindling or that their numbers are decreasing absolutely. The fact is that while both Hindus and Muhammadans are increasing the Muhammadans are increasing at a faster rate than the Hindus. During the last forty years, despite all natural and social checks to the growth of population in Bengal, the Hindus have increased by 15.2 per cent., while the Muhammadans have increased by 38.5 per cent. It is grossly inaccurate to call a community *dwindling* which is not stationary but is growing at the rate of 4 per cent. per decennium in one of the most densely peopled parts of the earth.

Birth and Death Rates. WHAT is true of Bengal is also true of India as a whole. In the population of the latter the proportion of Hindus is decreasing and that of Muhammadans in-

creasing. But the adherents of both religions are increasing, though at different rates. Why the rates are different is certainly a matter for investigation. It is not in any appreciable degree due to conversion from Hinduism to Muhammadanism. Conversion to Christianity and Sikhism and the lack of uniformity in the classification of Animists has to a certain extent kept down the Hindu rate of increase. But even when full allowance is made for these factors there is an appreciable difference between the Hindu and Muhammadan rates of increase, which can only be explained by the difference in social customs. The greater consumption of animal food by Muhammadans is possibly one of the causes, but it cannot be an important one. The greater prevalence of widowhood among Hindu women of child-bearing age and the comparatively earlier age of marriage among them leading to premature motherhood are decidedly the most potent causes of the difference. By all means let these be set right. In the case of Bengal an additional aggravating factor is that the more unhealthy parts of the province have a Hindu majority while the more healthy ones have a Muhammadan majority. But if anyone is dissatisfied with the present slow rate of Hindu increase, let him turn his attention to the appalling death-rate; for the birth-rate, owing to the universality of marriage among us, is higher than in most civilised countries and there is absolutely no reason to suppose that our fecundity is below normal. With a high birth-rate we have also a high death-rate, and the result is that the margin between them is not very wide. If we kept the present birth-rate but lowered the death-rate to the level obtaining in most civilized countries, no one among us would have occasion to deplore our slow rate of increase, but on the other hand we should have to think of keeping the expansion of the population in proper check. As a matter of fact, however, a high birth-rate and a high death-rate usually go together and the death-rate can be brought down only by bringing down the birth-rate also.

* * *

Hindu "Race"! THE root cause of all this alarmist propaganda is neither the wish to see the number of people worshipping God in the Hindu way multiply, nor zeal for the social welfare of Hindus, but the political distrust of Muhammadans. During the last forty years the Sikhs, Christians and Buddhists in the whole of India including Burma have increased by 75, 155 and 238 per cent. respectively against an increase of 37 per cent. of Muhammadans. But the increases of the former

are not viewed with any alarm. Whatever special grounds there may exist for viewing Muhammadans in a different political light from Sikhs, Christians and Buddhists, surely there is no advantage in increasing this distrust on both sides by dwelling constantly on the different rates of increase between Hindus and Muhammadans. We are all eager for Hindu—Moslem Unity, but it will not be promoted by the Hindus dwelling with alarm on the growth of the Muhammadan population. It is only trust that begets trust. To what ridiculous lengths do these propagandists sometimes go! They speak of the Hindu "race" becoming extinct—yes, even sir P. C. Roy, if his speech is correctly reported—thus adding race prejudice to religious fanaticism. What can be more absurd than to speak of the Hindus, Sikhs, Muhammadans and Jains as people of different races instead of different religions? In most parts of the country there is absolutely no racial difference between Hindus and Muhammadans. In the Punjab, where racial intermixture among Muhammadans is at its greatest, the non-Indian element among them is estimated to be not higher than 15 per cent. Rather than dwell on our differences, real and fancied, let us dwell on what is common to us all. Thus we shall best promote national interests.

* * *

His Latest.

IF the *fatwas* issued by His Exalted Highness even during one year were collected, they would make a very interesting, if equally depressing, study in autocratic government. His latest *fatwa* prohibits Pandit Madan Mohan Malaviya from entering the State of Hyderabad. How has the Pandit offended His Exalted Highness? He has not criticised the latter's administration, nor expressed an unfavourable opinion regarding his claim to Berar—which constitute very serious offences in the Nizam's eye. The Pandit's only offence is that he was to preside over the Hyderabad Hindu Maha Sabha, and preparations were being made to give him a fitting reception. The Hindu Maha Sabha is viewed with disfavour by Muhammadan fanatics and His Exalted Highness obviously thought it his duty, as the most important Muhammadan ruler of a State, to set his face against a person so closely connected with the Maha Sabha. He is also anxious, perhaps, not to disturb the placid contentment of his subjects—of his Hindu subjects in particular. What if this Pandit from the north sowed an idea in the minds of Hyderabad Hindus, that they should organise themselves for their own improvement? It may take root even in the uncongenial soil of Hyderabad. So it is best not to take any risks! Only, it is an obstrich-like policy and will alienate further the Nizam's Hindu subjects from him.

* * *

Unsportsmanlike
Discrimination.

MESSRS. Rutnam and Hadi, the well known Indian tennis players, are to be heartily congratulated on standing up for their national dignity and refusing to play for Cambridge on account of their claim for captaining the team being overlooked on racial grounds. The tradition of Cambridge is to choose the seniormost

"blue" as Captain. But when Indians have happened to be in that position, the custom has been violated "for practical reasons." On two former occasions the claims of Indians have been overlooked, one of them being Mr. C. Ramaswami, who won the British championship and played for India in the Davis Cup matches. Messrs. Rutnam and Hadi have shown their sportsmanship and the impersonal character of their protest by offering to play for the University if an assurance is given that on the next occasion that presents itself an Indian's claim will not be passed over. We are glad to note that their protest is backed up by some of our Anglo-Indian contemporaries.

* * *

THE current number of the *Contemporary Review* has a forceful article by Lord Olivier on "The Disease of

Indian Diarchy" in which he examines the Majority and Minority reports of the Muddiman Committee and thoroughly endorses the views of the Minority. He urges the British Government to take immediately in hand the examination of the possibility of advancing on the lines suggested by the Minority and ridicules the idea of inaction until 1929 as "an irrational obstinacy, founded not on practical reasons, but on a formula." He calls communal representation 'the canker at the root of constitutional evolution in India' and speaks of the remedy as follows:

"The only way to eliminate religious factionism from politics is the way that we have followed in this country, to make secular interests the basis of the political representation. The adversaries of Indian democracy incessantly harp on the sectarian fanaticism of Indians, because they see in religious antagonisms a buttress of their policy of dividing and ruling, which however alien it may be from the minds of our responsible statesmen is, as everyone who has consorted with Anglo Indians and military club-politicians knows, still their cherished stand-by as an assurance against 'sedition'—meaning Indian Nationalist policy. Nationalism is the only force that actively and effectively combats that dissidence."

* * *

EVEN his worst detractors must admire Sir Surendranath Banerjea for going back to his old editorial chair in the office of the *Bengalee* after a break of nearly five years and when he is seventy-seven years old. His recent book, giving his reminiscences of the public life of India during the last fifty years, shows that he is in the full possession of his mental faculties, and if anyone had inferred from Sir Surendranath's writing that volume that he would thereafter enjoy well-earned rest, an agreeable surprise was in store for him. Sir Surendranath's wonderful energy is such that in addition to editing the *Bengalee*, he has undertaken to control and look after the policy of two other papers. Another great personality in our public life who compels our profound admiration for her energy and capacity for work is Dr. Besant who is of about the same age as Sir Surendranath. In welcoming the veteran leader back again into the comparatively thin ranks of Liberal journalism, we should like to express our great appreciation of the ability and dignity with which Mr. Bipin Chandra Pal conducted the *Bengalee* during the last year or so. He put new life into it and raised it at once above its peers Bengal. His distinguished régime will be remembered for a long time.

THE GURUDWARA BILL.

THE Sikh Gurudwaras and Shrines Bill, which was introduced in the last session of the Punjab Legislative Council, had a very different kind of reception from a similar measure which was introduced three years ago. The latter was a Government Bill, sponsored by the Education Minister, unacceptable to the Sikh and Hindu members of the Council, but pushed through the legislature by Government and Muhammadan votes. It is supposed to be in force now, but no wonder that it has altogether failed in its purpose. The present one is a non-official Bill, sponsored by a Sikh member, drafted with the whole-hearted assistance of Government, approved by the Shiromani Gurudwar Prabandhak Committee and welcome by all sections of the Council. It has also obtained the support of the general public, and such opposition as exists comes from a limited circle which takes a very narrow view of its vested interests. The Bill is now being considered by the select committee, which is expediting the work as much as possible—in fact, with an expedition which is disapproved by some of the warmest supporters of the measure, who rightly point out that sufficient time has not been allowed to interested persons and associations to communicate their views to the select committee. We hope this complaint will be heeded and that the period within which suggestions may be made will be reasonably extended, so that all needless grievances may be avoided. But it is clear that the select committee will not make any material changes and that the Bill will be passed almost in its present form. Thus after five unhappy years of suffering and ill-feeling, peace will at last prevail between the Sikh community and Government—much to the relief not only of the people of the Punjab but of the whole of India.

The Bill is a very long one. But its provisions, though numerous and detailed, are easily enough understood. Its main object is to place Gurudwaras and shrines, declared by competent authorities to be Sikh Gurudwaras and shrines, under the control of the Sikh community. This is the principle for the recognition of which the Shiromani Gurudwar Prabandhak Committee has agitated so long, adopting wise and unwise methods as well. Hitherto managers of Sikh shrines have looked upon the latter as their private property and have been doing very much as they pleased with the incomes of the shrines, often leading immoral and scandalous lives—very much like the majority of our Princes, who look upon their States as private property given by a benevolent Providence for their personal and family glorification. The Bill makes it clear that the managers are only trustees of the public and removable from office if they do not discharge their trust properly. Whether a shrine is to be regarded as a Sikh shrine or not is to be determined by its origin and "habitual use," i. e. it should have been habitually regarded by Sikhs as essentially a place of Sikh worship. The authorities to declare particular shrines as Sikh shrines are, in the first instance, the legislature, later a special tribunal and after the latter ceases function-

ing an ordinary law court. The Bill contains a Schedule (Schedule I) of 232 shrines, regarding which there is practically no doubt, and on the Bill passing these will come under its operation. Regarding shrines not included in this schedule, any fifty worshippers at a shrine may apply within a specified date to the Local Government for its being declared a Sikh shrine, and a special tribunal, presided over by a High Court Judge, will enquire into the application and decide the matter—subject to an appeal to the High Court. After the expiry of the prescribed period recourse should be had to an ordinary court of law. The shrines so declared to be Sikh shrines and entered in the schedule will come under the general control of the Sikh community and the jurisdiction over them of the courts of law will be curtailed in various directions. The superior control over all of them will be vested in a large Board of 151 members, of whom 120 will be elected by popular constituencies in which every adult male Sikh will have a vote. A vigorous agitation is now going on in the Punjab the object of which is the enfranchisement of Sikh women also. There is a special force in this claim, since women everywhere take a greater interest in shrines and worship than men do. The agitation is mainly conducted by Sikh women and it is to be hoped that their demand will be cheerfully conceded by the legislature. Of the other members of the Board, five are to be the managers of the most important shrines, twelve nominees of the Sikh States and fourteen co-opted by all these. Under this Board there are to be small managing committees, one for each shrine; the more important ones consisting of seven to thirteen members and the others of five, of whom four will be elected and one nominated by the Board. Each Committee is required to keep a register of the properties, &c., of the shrine under its management and maintain a regular account of its income and expenditure, which will be audited by an auditor appointed by the Board. On what objects expenditure may be incurred is laid down in the Bill. Each shrine will make an annual contribution to the Board's general fund. In case of surplus the Board has the power to authorise its expenditure on religious, educational or charitable work not connected with the shrine. There is also to be a Judicial Commission of three Sikhs of adequate legal training for the settlement of disputes relating to the management of shrines. According to the Bill, an appeal against the Commission's decision is to lie with the High Court. These provisions are similar to those of the Madras Hindu Religious Endowments Act which has recently come into operation.

The Gurudwara movement was directed against the Mahants and the present Bill is the fruition of that movement. Nevertheless, it has not lost sight of their legitimate vested interests. Mahants who accept the principles of the Bill and are willing to manage their shrines under the committees and the Board, are given security of office. They may not be dismissed unless they violate certain provisions of the Bill, and their *chelas* may succeed them as of

old. Those, however, who do not accept the Bill and others who have already been dispossessed of their office by the direct action of the Akalis, their *chelas* under certain circumstances, and others who may prove pecuniary loss on account of the change of management—are to be given compensation in the shape of annual grants, the amount of which will be decided by the special tribunal to be constituted. This is a fair provision and ought to be acceptable to the Mahants. This is in respect of shrines that come under Schedule I. There is another important provision in the Bill which safeguards the interests of two conservative sects of the Sikhs, who have been opposed to the popular reform movement, viz., the Udasis and Nirmalas. Their shrines—numbering 224—are scheduled separately and none of them can be incorporated in Schedule I, unless the Local Government has reason to believe that the majority of the Udasis or Nirmalas, as the case may be, connected with it desire the change. The Udasis and Nirmalas have been opposing the Bill, but their opposition seems to be based on an inadequate understanding of the provisions of the Bill.

The Hindus of Madras and the Sikhs of the Punjab, in two opposite corners of India, have succeeded by characteristically different methods in getting the principle recognised that temples are public trusts which must be managed according to the wishes of the people. Their success ought to stimulate other communities in those provinces and all communities in other provinces for getting similar legislation for the benefit of their own religious endowments.

THE OPIUM CONVENTION OF 1912 AND BRITISH *BONA FIDES*.

IN last week's *Young India* Mr. C. F. Andrews once more writes on the failure of the British Government to carry out the provisions of the International Opium Convention which it signed on January 23rd 1912, and from such failure he deduces the manifest *mala fides* of the British Government in this matter. This is by no means the first time that Mr. Andrews makes that inference: in fact, it would almost seem as if he could no longer write on the opium question at all, without making this point which to him appears to clinch the question of British *mala fides*. The point has been met before: but, lest from Mr. Andrews' repetitions it may appear that such is not the case, we venture to place the whole facts once for all before our readers. Not, indeed that we are here concerned to defend in general the *bona fides* of the British or the Indian Governments: both Governments may well be as wicked and callous as Mr. Andrews suspects them to be. But if they are, they must be that for some other reason, than the one adduced; and surely it is but spoiling a good case to base it on an argument which is transparently false; and we therefore venture to put it earnestly to Mr. Andrews, in the interests of his own cause to drop that argument.

The first International Opium Conference sat at the Hague from December 1st 1911 to January

23rd 1912, on which latter date an "International Opium Convention" in 25 articles and a "Final Protocol of the International Opium Conference" were signed by 12 States, viz. Germany, U. S. A., China, France, Great Britain, Italy, Japan, Netherlands, Persia, Portugal, Russia and Siam. Article 22 of the *Convention* provided that, in addition to the 12 States represented at the Conference, 34 other States should be invited to sign the *Convention* likewise: but in the event only 30 of these States ever signed the *Convention* and even so it took them a couple of years to do so. Eighteen months after the closure of the First Conference ten of these States had not yet signed, viz. Austria-Hungary, Greece, Serbia, Turkey; Bulgaria, Montenegro, Rumania, Switzerland, Peru and Uruguay—i. e. all the principal Balkan and Anatolian producers of opium.

Art. 23 of the *Convention* provided that if by the end of the year (December 31st 1912) all Powers invited to sign had not yet signed, the signatory Powers should be asked at a second conference to consider, whether ratification of the *Convention* should be proceeded with, even though all invited Powers did not sign the *Convention*. As a consequence the "Second International Opium Conference" was convoked by the Government of the Netherlands and sat at the Hague from July 1st to 9th 1913, on which latter date a "Final Protocol" was signed by 24 States, which included 13 States which had not been original signatories of the *Convention*, but did not include Persia, which, though an original signatory in 1912, had sent no delegate to the Hague in 1913. The Second Conference answered certain technical objections put forward by the Governments of Austria-Hungary, Switzerland, Norway and Sweden, and regretted that "certain Governments" (i. e. Bulgaria, Montenegro, Peru, Rumania, Uruguay, Greece, Serbia and Turkey) "have as yet declined or failed to sign the *Convention*," the Conference being of opinion that the abstention of these Powers would prejudice most seriously the humanitarian ends sought by the *Convention*." Having "expressed the firm hope that these Powers will alter their negative or dilatory attitude," the Conference finally decided that, should, all this pressure notwithstanding, the signatures sought not be forthcoming by the end of the year (December 31st 1913), a Third Conference be convoked.

This Third Conference met accordingly at the Hague from June 15th to 25th 1914, 30 States participating, viz. all the 12 original signatories (including Persia) and 18 of the 34 additional Powers invited under article 22 of the *Convention*; the 16 unrepresented States being

Austria-Hungary	Bolivia
Greece	Bulgaria
Servia	Colombia
Turkey	Costa Rica
	Cuba
	Honduras
	Nicaragua
	Norway
	Panama
	Paraguay
	Peru
	Salvador

The Powers in the second column were unrepresented, but signatories of the *Convention*; whilst the four culprits in the first column even then had not yet signed the *Convention*. The *Convention* was dated January 23rd 1912: for 29 months therefore efforts had been made to get adherence of all States concerned, yet these efforts had failed definitely as regards Austria-Hungary, Greece, Serbia, and Turkey; and the question therefore now arose whether it was worth while to put the original *Convention* into operation notwithstanding the abstention of these four important producing countries. The Third Conference eventually answered that question in the affirmative and accordingly advised all signatories to ratify the *Convention*; and it further stipulated that, even if by December 31st of that year (1914) all signatories had not yet deposited their ratifications, "it shall be permissible" for the ratificatory Powers "to bring the *Convention* into force."

Up to the date of holding the Third Conference, only nine of the signatory Powers (Denmark, Siam, Guatemala, Honduras, Venezuela, U. S. A., Portugal, China and Sweden) had ratified the *Convention*; Belgium and Italy ratified it during the Third Conference; Great Britain on July 15th 1914; and eight other States (Netherlands, Nicaragua, Norway, Brazil, Ecuador, Uruguay, Spain and Luxemburg) subsequently—i. e. only 20 out of the 30 signatories of the *Convention* ever ratified it. But this ratification, be it observed, was merely that of the *Convention* which (artt. 23 and 24) was originally not to come into operation until "the ratification of all the signatory Powers, as well on their own behalf as on behalf of their colonies, possessions, protectorates, and leased territories have been received by the Government of the Netherlands"—a term which had been proved incapable of attainment. Hence the third Conference had "made it permissible" for ratificatory States to put the *Convention* into operation, irrespective of the attitude of other States, at any time after December 31st 1914, on signing a "Protocol respecting the putting into force of the *Convention*." The first to sign this latter Protocol (February 11th 1915) were the U. S. A., China and the Netherlands; Honduras and Norway followed later in the same year, Belgium and Luxemburg on May 14th 1919; Sweden and Spain in 1921: i. e. 9 States out of 42 signatories and 20 ratifiers of the *Convention*.

Now in the meantime—as it already seems necessary to remind some people—there took place a certain war of 1914/9 and as a consequence the participators in that war did not avail themselves for the duration of the war of the permission given by the Third Conference, to bring the *Convention* into force. They waited with the solution of such humanitarian problems, as the control of the drug traffic, until peace had made such pursuits again possible; but it is noteworthy that the Peace Treaties were by the victors made the occasion of imposing both the original *Convention* and the "Protocol respecting the putting into force of the *Convention*"

on all signatories of those Treaties. As a consequence the Peace Treaties led to the automatic ratification of the *Convention* by Austria-Hungary's successor States, Greece, Serbia, Germany, France, Japan, Bolivia, Bulgaria, Cuba, Haiti, Panama, Peru and Rumania: and (see art. 295 of the Versailles Treaty) they further provided for the bringing into force of the *Convention* "within a period of twelve months from the coming into force of the present Treaty", i. e. within 12 months from January 10th 1920.

To sum up: Great Britain signed the *Convention* on January 23rd 1912 and ratified it on July 15th 1914: a *Convention*, which was not to come into force until 45 other States had similarly ratified it. On June 25th 1914 Great Britain signed a Protocol making it permissible for each signatory of the *Convention* to bring the *Convention* into operation, without the concurrence of all the 46 States concerned; and of this permission Great Britain availed herself, as soon as the intervening war had come to a close, as from January 10th 1921. Now where, in all that long period from January 23rd 1912 to January 10th 1921, has Great Britain shown *mala fides*? There simply can be no question, but that she has with the greatest *punctilio* observed every obligation she put her hand to in this connection: which after all was not very difficult, since she never entered into any very onerous obligation during that period. One may blame the British Government for that; one may say that it was wicked for having cared more for the defeat of Germany than for the eradication of the poppy in India: but it really is not possible to accuse it of breaking the word it pledged on January 23rd 1912.

And once more we would suggest to our friend not to waste good indignation on a mare's nest.

THE STORY OF THE LONDON COUNTY COUNCIL.

I WELCOME this readable account by my friend and former colleague, Mr. Emil Davies, of the functions and the activities of the greatest municipal body in the world.* The London County Council is great not only by reason of the important functions which are entrusted to it and the vast population for whose welfare it is responsible: but also on account of its efficiency. It is an institution which works so smoothly and so thoroughly that the ordinary London citizen is almost ignorant of its existence except at election time. But to those who are acquainted with its machinery and who have as members come to grips with the problems of the day, the London County Council is a very living thing indeed. I had for twelve years the privilege of serving upon it, first as an elected councillor and latterly as an alderman: and I look upon those twelve years as the most precious years of my life. The ambition to become a member of the House of Commons is both laudable and intelligible: but the parliamenta-

* *The Story of the London County Council*. By A. Emil Davies. With Introduction by Herbert Morrison. (Labour Publishing Company, London.) 1925. 6½ x 4. pp. 95. 1s.

rian, unless he rises to the rank of a Minister of the Crown, is more or less of a voting machine. The London County Councillor can select the branch of administration in which he is interested, and, having done so, can exercise direct control and feel conscious of direct responsibility.

The London County Council, as at present constituted, consists of 144 members of whom 20 are aldermen. The 124 councillors are elected triennially. The city of London is entitled to return four members and the 60 electoral divisions into which the County is divided for parliamentary purposes return two members each. The aldermen hold office for six years, ten of them being chosen by the Council immediately after each triennial election. From 1889, the year in which the Council came into existence, until 1907, the majority was invariably Progressive: and the London which we see today exhibits the result of their labours. Mr. Davies has little to say upon the subject of these achievements. As the leader of the Labour Party which has almost swallowed up the Progressive Party, he projects his mind into the future. The labour millennium is, however, very far off: while the good work done by the Progressives in the past ensures the comfort of the London citizen daily and at every turn. To them he owes the tramways which transport him so cheaply from his home to his place of business; the organization of education within the London area was developed and perfected by them; the disappearance of slum areas, of which even the memory has vanished, and the creation of such magnificent thoroughfares as Kingsway, are the fruit of Progressive courage and foresight. Of the Municipal Reformers or Moderates, who form the third party in the Council and have been in control since 1907, Mr. Davies has more to say; but here again he has suffered his burning zeal as a labour propagandist to conquer the icy impartiality of the historian. In days gone by, when the Moderates were in a hopeless minority, their opposition undoubtedly retarded the fruition of certain useful and beneficial schemes. But since the power has been theirs, they have used it well; and in many respects they are conducting the administration upon lines to which it is impossible for any Progressive to take exception. The fact, of course, is that where local government is concerned, there is really no room for party differences except upon certain large issues. The gulf which divided the modern Municipal Reformer from the old Progressive is, therefore, very small. But the Labour man pins his faith to municipalization of all public services: the Municipal Reformer is unwilling to stifle private enterprise. The question involved is too complicated for discussion on the present occasion. It must suffice to say that it has yet to be proved that private enterprise is less efficient or more extravagant: and efficiency and economy are watchwords which always appeal to the intelligent elector.

Education has been, since the dissolution of the London School Board since 1904, one of the principal pre-occupations of the London County Council.

Nearly a million children are in the schools: the teachers number approximately 23,500, and the annual expenditure amounts to close upon 19½ crores of rupees (£13,000,000 sterling). I commend these figures to the Indian politician and would beg him to bear in mind also that an enormous capital outlay, on which interest charges are payable, has been incurred in the building of schools and training colleges. The efforts of the Education Committee do not end with the departure of the child from the elementary school at the age of fourteen. Compulsion, it is true, is no longer applied: but voluntary instruction is provided at trade schools, technical institutes and evening classes. Nor are the afflicted forgotten: there are special schools for backward children (who are to my mind mis-called "mentally defective") and the physically defective. There is another feature of education in London which deserves attention. A grant of public money is made by the Board of Education and supervision is exercised to an extent which is, I fancy, hardly realised in India. Upon one memorable occasion in 1910 the Board fined the Council £10,000 for its dilatoriness in carrying out a reduction in the size of classes in the schools which had been ordered. The forms which the Board require to be filled up are innumerable: and no money is ever given and no new scheme sanctioned unless and until the Board have laid down conditions and insisted upon modifications.

Next to Education, Housing has in these days become one of the most important duties of the Council. Under the Act of 1890 the Council is empowered to clear large insanitary areas and to erect model dwellings thereon: and in the eight years from 1890 to 1898, when the Progressives were in control, one and a quarter crores of rupees (£800,000) were spent on slum clearances. By 1914 accommodation for about 22,000 persons had been provided on some 113 acres of property which had been purchased in or near the County boundary. Nor have the Municipal Reformers lagged behind. Extensive operations are now in hand at Becontree in Essex which will eventually house a population of over 120,000 persons.

Mr. Davies is silent, I observe, on the subject of the Mental Hospitals which are conducted by the London County Hall. I was for eight years chairman of the managing committee of one of these hospitals which are, happily, no longer known as asylums: and I am in a position therefore to testify to the wonderful work that is being done in the treatment of the mentally afflicted. In addition to the ordinary hospitals which receive patients committed on medical certificate, there is the Maudslay Hospital in South London which caters for out-patients and dispenses with certification.

Time and space would alike fail me if I were to attempt a detailed description of the other activities of the Council. A good idea may be derived from Mr. Davies, although it is to be regretted once more that propaganda, and not history, appears to have been the chief object with which it was written. The

Labour Party has not yet won control of the Council. Until it does so, justice demands that full recognition should be given to the achievements of their political opponents, who, whether they be Municipal Reformers or Progressives, are by no means the betrayers of public interests which the Labour Party represent them to be. No Londoner who remembers the conditions which obtained in 1889 and compares them with those which he sees around him in 1925 can subscribe to such a doctrine, although he will freely admit that much more remains to be done. The work has lasted because it is work which is essentially good.

Much of the success which has been achieved is, of course, due to the excellent staff which the Council possesses and in which it rightly reposes the utmost confidence. The theory which I have heard expounded in India, that good work can be obtained in return for exiguous salaries, obtains no support at the County Hall from any party. High salaries are paid to the heads of departments. They are invested with considerable executive authority, and are not subject to interference so long as their duties are properly discharged. The spectacle is unknown on the London County Council of a member endeavouring to use his influence to obtain some concession or relaxation on behalf of himself or his friends. The standard of public purity is indeed extraordinarily high and I can recall a case in which the Municipal Reformers forced the resignation of an old and respected member of their party who had in some minor matter fallen short of it.

There is, however, one tendency which has revealed itself of late years and which is to be deprecated: and that is the presence on the Council of members who are felt to be primarily the mouth-piece of some powerful outside organization. The tendency is perhaps unavoidable: for members of the L. C. C. are not paid for their services, although these are of a most exacting character. A member who takes his full share of the work will find that there is scarcely a morning or afternoon during the week upon which he is not called upon to be in attendance at the County Hall. But no better testimony to the all-absorbing interest of that work can be adduced than the fact that candidates are never wanting as the election comes round and that old members who are defeated are never happy until they return to the scene of their labours. Some may say, as Mr. Davies says, that the poison of power has infected them: but it is power which is invariably and jealously exercised in favour of the general good.

EVAN COTTON.

A LETTER FROM LONDON.

(FROM OUR OWN CORRESPONDENT.)

APRIL 30, 1925.

I have for some time had the pleasure of the friendship of Mr. Maurice Emygdins Watts, the new Dewan of Travancore. He is a quiet, hard-working, able, and unassuming man of about 45 years of age, and it takes a great deal of persuasion to get him to

talk about himself, without which few people would be aware of his distinguished career in India, or of the generous sentiments that he bears to the people among whom it is his pride to have been born. He regards himself as being by descent and tradition a Travancorean. His forbears on both sides held high office in the State and regarded themselves as among its citizens and as loyal servants of the reigning House. Mr. Watts studied at the Maharaja's College at Trivandrum with other young Indians of his generation. I use the term expressly, since Mr. Watts always regards himself as an Indian in spite of his European blood. Later he graduated from the Presidency College, Madras, where many Indians now distinguished in public and professional life were his contemporaries.

He owes much to the wisdom and foresight of his parents, he tells me. His father was of opinion that, as he was born in the country, and would have to live and earn his livelihood there, he should be brought up and educated at the same institutions and under exactly the same conditions as Travancoreans of Indian birth. He, therefore, learned Sanskrit, Malayalam and Tamil, the last two of which, as well as Hindustani, he speaks fluently. After leaving the Presidency College, in competition with a large number of other candidates, he came fourth on the list in the Provincial Civil Service competitive examination, and entered the Board of Revenue in the Madras Presidency. His subsequent career in the Chief Secretariat, in the Foreign Office at Simla, and in the Finance Department of the Government of India are well known, as also the circumstances in which, after the last Afghan campaign, he was invalided out of the service. He has been practising at the Bar here for the last five years and was rapidly coming forward as a rising practitioner on the Midland Circuit.

Mr. Watts looks upon himself as being now on the point of returning home after a long exile. In view of his early upbringing and the circumstances and conditions of his education, he is naturally closely attached to the feelings and aspirations of the people of the State with whom he feels himself in the closest harmony. Mr. Watts tells me that he is strongly of opinion that in a Native State a European has the best opportunity of realising that there is no such thing *per se* as racial superiority. Living under an Indian sovereign, serving under high officials of Indian race, mixing with the best people of the country from early childhood, inevitably bring home this feeling of equality, complete kinship and community of interests. Mr. Watts ascribes whatever success he has had up to this, the culmination of his career, as being very largely due to the fact that his parents, with much wisdom, decided that he should not be quite segregated, as a child, in the so-called European Schools in the hill stations, to grow up in an artificial atmosphere and in surroundings fostering a detachment from the people and conditions of the country of their own birth and in which they have to earn their bread.

He takes pride in the fact that he started life in

competition with his fellow-students of Indian race in the subordinate ranks of the services, and that in working his way up shoulder to shoulder with his Indian colleagues he succeeded in holding his own. He enjoys the privilege of the friendship of large numbers of Indians in the various Provinces in which he has served, and has obtained an insight into Indian character and psychology which has enabled him to smooth over many a trouble and tide over many a difficulty in later days, when set in authority over large offices staffed mainly by Indians of diverse castes and creeds, carrying them with him in sympathy and goodwill.

He is looking forward to a renewal of this good feeling upon his forthcoming return home, and he trusts that the verdict upon the conclusion of his term of office will be that he was a useful and loyal servant who gave of his best to the State, his own motherland, with love and devotion.

In view of Mr. Gandhi's recent expressions of opinion on the subject of birth-control and the comments that these have aroused in various circles on your side, it is interesting to note that Messrs. Macmillan and Co. are shortly publishing, under the title, "The Ethics of Birth-Control" a volume which contains the Report of the Special Committee of the Birth Rate Commission established with the National Council of Public Morals, presided over by the Bishop of Winchester. It includes the evidence given by the eminent physician, Lord Dawson of Penn, Bishop Gore, the Bishop of Guildford, Miss Maud Royden, Lady Barrett, Mr. Harold Cox and Mr. Bertrand Russell.

The Report of the Ormsby Gore East African Commission is to be published on May 7, and immediately thereafter, the Labour Party will give notice asking for a date for the discussion of the Colonial Office Estimates.

I hear that it is very likely that the Labour Party Executive will generally endorse the conclusions of the Minority Report of the Muddiman Committee and will ask for the appointment of a Royal Commission with wide powers of reference.

REVIEWS.

STATE AND RAILWAYS.

THE ROLE OF THE STATE IN THE PROVISION OF RAILWAYS. By H. M. JAGTIANI. (P. S. King & Son, London.) 1925. 8½ × 5½. pp. 146. 8s. 6d.

THERE are so few Indians with a sufficiently keen interest in, and a deep enough knowledge (even if only theoretical) of the subject of railways to enable them to produce a really instructive book, that we welcome with unconvictional pleasure the appearance of the book entitled "The Role of the State in the Provision of Railways." This book had its origin in a thesis written by Mr. Jagtiani and submitted to and approved by the London University in connection with his candidature for the degree of Master of Science (Economics). The thesis

has since been revised by the author and published in book form with a deservedly appreciative and encouraging Introduction by the late Sir William Acworth, one of the most distinguished railway experts in England. The book is really a historical and critical study of the part which the State has played in railway development in England, Prussia and India, and purports to investigate "what system is best adapted to lead to a healthy development of railways in a country" and "to what extent the association of the State is necessary." Apart from the introductory chapter in which are summarised the conclusions of the author, the historical development of State control of railways in each of the three countries is traced in a separate chapter. Mr. Jagtiani mentions three requisites to a healthy development of railway facilities: (1) a wise and economic distribution of the net; (2) a well-regulated as opposed to spasmodic and hysterical growth; and (3) protection from the unsettling influences of speculation. The history of English railways makes depressing reading. It shows that from the point of view of fulfilling these requirements, the ownership and management of railways by private companies has proved a failure. The necessity for some measure of State control has always been recognised in England. Committee after committee has sat and made wise recommendations as to the form State control should take and the objects it should pursue. But the attempts of the State at guidance have been limited in practice and these limited attempts have been frustrated by a peculiar conception of the executive functions of a Government. Added to this inadequate State control, there was an almost superstitious belief in the efficacy of competition, with consequences detrimental to public interests. Many of the consequences have been obliterated by the natural expansion of traffic. But the evil effects of the combination of inadequate State control and uncontrolled competition still persist in the form of uneven and uneconomic distribution of railways.

The history of Prussian railways is delightful reading, both absolutely and comparatively. It is a story of wise advice sought and found and wisely acted up to; of good policy consistently followed and of movement from progress to progress. Almost from the beginning there has been a clear conception on the part of the State of its duties in regard to the construction of railways. Railways in that country began with private enterprise under well defined General Stipulations: but on account of the inherent timidity of German capital and partly on account of the discouraging results in foreign countries, unaided private enterprise did not thrive. Thereupon the State decided to participate in the construction of railways through the purchase of shares or by guaranteeing the interest on the capital with suitable agreements, one of the terms being the right of the State to future acquisition. Subsequently when the tightness of the money market supervened, the State decided to build railways on its own account; and thus began the era of State ownership-

and management side by side with private ownership and management, the State gradually acquiring private lines as occasion offered or demanded, until in 1919 out of the total length of 49,770 km., 35,904 km. represented State railways, 10,880 km. light railways and only 2,970 km. private and other States' railways. The light railways in Germany are those which serve the traffic of a local area, for which the capital is found by the State, the provinces, the district groups of directly interested people, such as owners of agricultural land, and others disposed to participate. How evenly the railways have been distributed may be gathered from the fact that there was not a single province in 1919 with a length of less than 11 km. for every 100 sq. km.

The history of Indian railways, as read by an Indian, has already been told by Rai Saheb Chandrika Prasad Tiwari in his admirable and exhaustive book called "Indian Railways." The history given by Mr. Jagtiani relates only to one particular aspect of railways, viz., the part the State has played in the provision of railways, and given as it is side by side with what the State has done in England and Prussia, it is well worth a careful study. It is one long story of how the English companies have been able to exploit alternately the weaknesses of the Government of India and of the Secretary of State for India. Contracts were framed, interpreted or violated, in revision or otherwise, in a manner favourable more to the companies than to the State. The Government of India were consulted or ignored at the sweet will of India Office. When we realise the fact, not noticed by Mr. Jagtiani, that Government officials in prominent positions in the Railway and other departments of the State were, on retirement, taken on by the companies to enrich their directorates, it is easy to understand how the completion of each negotiation could not but go in favour of the companies as against the State, if only on account of the disparity of the quantity and quality of well-informed expert advice available to each side. Enthusiasm on the part of the Indian Government for railway extensions has never been lacking, encouraged as it has been by the consciousness that railway development in this country is in the interests both of India and of England. The only limitation has been one of finance and this limitation has now been considerably relaxed by the separation of railway finance from the general finance of the country and by a substantial portion of the quinquennial grant of Rs. 150 crores obtained for capital expenditure on the railways being found unemployable for the original purpose of rehabilitation of the existing railways. The old fascination for the employment of English companies, whether as owners and managers of the railways or as managing agents of the Government, has worn away. There is no sign of Indian companies taking to railway enterprise; meanwhile the State has to take over the management of its own railways from the existing companies as their contracts expire. What permanent policy the State is going to adopt is uncertain. The conclusion which Mr. Jagtiani comes to is:

"How much soever the Government in India may divest itself of the burden of the direct construction, the operations of railways in India are so inextricably bound up with the interests of the State that the Government will have to continue to hold an important control over them."

As was to be expected, the investigation which Mr. Jagtiani undertook, although admirably carried out, has not enabled him to give a general answer to the ambitious questions as to which system is best adapted to lead to a healthy development of railways in a country and to what extent the association of the State with railways is necessary. In the introductory chapter he has discussed how the three requisites, mentioned before, can be fulfilled by the employment of private companies, regulated and controlled by the State, combined with a well-considered guarantee system, so as to enable the State to influence a reasonable distribution of the railway net, to lend its superior credit to the companies, and to ensure a well-ordered march of progress in the development of railways. Wisely planned, the guarantee system can, the author admits, be inferior only to a well-organised State system. But, says he, the requisites of the latter are many, and each country will have to choose, according to its own circumstances, between a well-considered guarantee system and a well-regulated State system. So stated, the proposition is unexceptionable; but it was open to him to discuss what system is suited to each of the three countries examined, in the light of the known circumstances at present obtaining in them. The only other observation we have to make is that it would have made for a clearer understanding of the evolution of the present form of State control in the different countries, if the author had described the form of their respective governments. England had a democratic government; Prussia had an autocratic government in a modified form; while India had a foreign bureaucracy, severely controlled by a distant democracy with an inevitably greater leaning towards its own interests than towards those of India. It must, however, be mentioned that both in England and in India there is a widening circle of thinkers who believe in State ownership and management of railways.

ECONOMY.

THREE BOOKS ON THE LEAGUE.

- 1 **INTERNATIONALE SOZIALPOLITIK:** die Internationale Arbeits-organisation und ihre Ergebnisse. Von H. Fehlinger. Allg. D. Gewerksch. Bund, Berlin.) 1924. 9 × 6½. pp. 210.
- 2 **LE CHEMIN QUI MONTE.** (De la 4. a la 5. Assemblée de la Société des Nations.) Par Ernest Bovet. Orell Fussli, Zurich. 1924. 8½ × 6. pp. 43. Fres. 1-50.
- 3 **IRELAND AND THE LEAGUE OF NATIONS.** By BOLTOM C. WALLER. Talbot Press, Dublin. 1925. 7 × 4½. pp. 74. 1s.

WHEN in October 1923 the foundation stone was laid of the new building which is to house the Interna-

tional Labour Office, its director Mr. Albert Thomas^s in a most apposite manner quoted the prayer of Nehemiah (Neh. 4,4), who at that time attempted to rebuild the walls of Jerusalem amidst the jeers of hostile critics who said, "If a fox brushed against that stone wall of theirs, he would knock it down!"—"Hear, O our God, for we are scorned, and turn their scoffs back upon their own heads!" Prof. Bovet (2,p.8) mentions the incident, and his own book, as those of the other two authors coupled with him in this review, is an attempt to meet this contempt of the enemies of the League and the ignorance of those whom such enemies are wont systematically to mislead. Each of the three writers does this in his own way: the Swiss professor giving us four essays (published originally in the fortnightly review *Wissen und Leben* of Zurich,) dealing with "the Dogma of Sovereignty" "Where is Security?" and similar questions, and concluding that, however long the road which the League must travel, that part of it lying between the 1923 and the 1924 Assemblies at all events has been distinctly ascending from the lowlands exhaling the miasmata of nationalist hatred to the health giving higher regions of international justice. "The spirit of 1924," Prof. Bovet exclaims, "is no longer that of 1923; the speech just delivered by Macdonald is proof positive of it." (2,37). For the League's triumph will not be brought about merely by "intelligence and eloquence: what is needed is the disinterested sincerity of convictions"—"moral values," which, by the way, our author "finds mostly amongst the Anglo-Saxon and Scandinavian members" (2,6-7). It is all the more interesting to find that so sympathetic an observer should (writing in September last, before the close of the 5th Assembly) have doubted whether "this year already we shall arrive at a definitive text" of what afterwards came to be called the *Protocol*: to him it seems obvious that "we must walk warily," though the one thing we must do, is "to go on walking" (2, 41).

The Irishman's book is written for the "League of Nations Society of Ireland," formed "to educate the people of Ireland on all matters connected with the League of Nations." It is an altogether admirable pamphlet for the purpose; for without wandering off into the mazes of detail nor confining himself on the other hand to over-simplified platitudes, Mr. Waller manages in a short compass to give an extraordinarily good bird's-eye view of what the League is and what it has been doing, meeting half a dozen of the most usual criticisms levelled at the League and winding up with what Ireland's part in the League is and should be. An excellent feature is the prominence given to the 'network of activities which are less spectacular and seldom reported in the press, but by which solid work of lasting value is constantly being done." (3, 26). "But peace is not the sole, perhaps not even the main purpose of the League. The main aim is the building of an harmonious international society, and that is to be done by a 1001 minor but effective efforts which bring men of different nationalities into contact—

not of friction, but of friendly dealing." (3,39). In short, this is just the sort of pamphlet which—with slight adaptations—should be turned into Marathi, Tamil, Bengali and Hindi, and broadcasted amongst all classes in India who have the slightest pretension to an interest in public affairs. In India, as apparently in Ireland, "the significance of League membership has been more fully realized abroad than at home" (3 3)—which in fact applies to Mr. Waller himself, since one is amazed to find that he attaches "not very vital importance to the registration of the Anglo-Irish Treaty" (3, 66): an opinion which citizens of the British Commonwealth outside Ireland will undoubtedly not endorse. Be that as it may, to State members of the League like India the presence of Ireland in the League is of the utmost importance and comfort; for as our author says: "we have talked much of our own right to freedom: now that we have gained it, we will stultify ourselves if we do not use that position to help to establish freedom elsewhere" (3, 73).

Mr. Fehlinger's book, finally, restricts itself to the International Labour Organization, of which it treats in a most workmanlike and competent manner. It must be ranked with the three books on the same subject reviewed in our issue of November 20th 1924: though not as big a book as Dr. Guerreau's, it certainly equals Dr. Johnstone's book and intreatment distinctly excels it. With a complete absence of rhetoric and with strict impartiality the German author gives a short history of the Organization, describes its competence and constitution, and concludes with a critical consideration of results according to the subjects dealt with by the I. L. O. up to the end of 1923. When one finds that Blanqui in 1838 still only demanded reduction of daily hours of work from 15 to 13 (1, 13,) one gets some idea how far we have travelled to-day (however much further we may have to travel) and may take courage. Mr. Fehlinger emphasizes, how much non-European countries in particular have been stimulated in the way of labour legislation (1,9) and how much just those countries which are unable to have an intricate labour department of their own benefit by having the whole of the highly specialized I. L. O. at their disposal (1, 74); and he commends particularly India and Japan for having made the most of the opportunities thus offered to them (1, 150). He ends with wise words which I cannot do better than transcribe here in conclusion of this review:

"International co-operation does not exclude the fact that each nation forms a cultural unit, that each must be given fullest scope for developing its own powers. But International co-operation overcomes national antagonisms (so often in the past artificially maintained!) and proves soon that men everywhere have in common needs and requirements which in magnitude far exceed the particular interests of each individual nation. Once show in one great department of human activity that the spirit of conciliation can be paramount—and the chances of international conflict in other spheres will have been materially reduced. What a wonderful advance

that to-day in the I. L. O. there should be steady collaboration of officials, employers and workers of almost all countries of the world—a collaboration, not intended to benefit one, but all the people of the world!" (1, 55.)

Mr. Fehlinger's book has got a very useful index and appendices. It is printed and published by the German Trade Union Central and is a tribute both to the qualifications and temper of German Labour.

H. C. E. ZACHARIAS.

RACE PROBLEMS.

AND WHO IS MY NEIGHBOUR? (Association Press, New York.) 1924. 8 x 5. pp. 231. \$1.

THERE are roughly two ways of dealing with the problems of "Race": the scientific or theoretical, and the empirical or practical. The scientific method may turn either to Anthropology or Psychology. In the former case, the enquirer is led to an analysis of Race. He discovers that it is at bottom a zoological division, but that no really pure race exists. He is therefore led to assert that Race problems are matters of culture, and that as cultures have lived side by side and borrowed extensively from one another in the past there is no reason why they should not do so in the future. Race problems are, therefore, a figment of the imagination, and the intelligent man cannot admit that they affect him.

This is very unsatisfactory for the ordinary man, who knows perfectly well that strong feeling does exist on these points. If, then, the phenomenon is a mental one, he will turn to the Psychologist for help. Here, he will learn a lot about the instinct of self-assertion and the hostility due to unconscious fear. He will, probably, feel that he is arriving at the true explanation of the facts, but that it is still a long way off. Meanwhile, the emotions and actions which constitute Race Problems are still there.

Attempts have been made to bring science down to earth and make it pronounce upon these matters. These attempts have not been remarkably successful. Usually, accurate thought goes overboard, and facts are trimmed to sail the winds of theories: and even then, the vessel does not reach its intended port, that is, supplying a practical guidance in these matters.

The American National Conference on the Christian Way of Life, whose report is before us, have therefore been exceedingly well advised to take an empirical standpoint. Under different headings, they give test cases, showing the reactions of people under different circumstances. This is followed by a short questionnaire. This does not always escape the usual vice of questionnaires—that of suggesting the "right" answer. But generally speaking, they are exceedingly good. The method is one eminently calculated to raise good discussions: in a study circle people will remember incidents of the same kind and will speculate on their causes.

Secondly, the method will be likely to drive people to introspection. Nothing can be more desirable than that those who are concerned with racial

antagonisms should come to know themselves (which can only be done by asking themselves questions) and to realise how much that is thoroughly contemptible—cowardice and pride and jealousy—goes to the promotion of their attitude towards other "races."

Thirdly, the answers supplied to these questions will form very valuable psychological material. The final word must lie with the scientists. It is patient investigation of actual conditions, as promoted in this book, that will supply them with the material to furnish a solution.

It is to be hoped that the book will be widely read outside America as well as within. If it only reaches circles which have already discarded their prejudices, it will do little good. It is, however, very likely to show people that they have more prejudice than they think, and to make them realise that, in their desire to be righteous in this matter, the cross that they have taken up is a heavier one than they thought at first.

WALTER O. FITCH.

MISCELLANEA.

ADULT EDUCATION.

The Social Service League, Bombay, intends to collect information regarding the efforts that are being made for the education of the adults through night-schools or classes, in this country. At present such information is not available, and it is therefore difficult to estimate the extent to which facilities for the education of adults are afforded. Printed forms to be filled in by all such schools are now being sent to the various institutions. It is, however, possible that several may be left out. Those in charge of such schools are, therefore, requested to write to Mr. D. S. Savardekar, Assistant Secretary, Social Service League, Girgum, Bombay 4, for the printed forms. Persons interested in the problem of adult education are also requested to help the League by supplying the names and addresses of institutions that they know.

BOOKS RECEIVED.

- ABSENTEE OWNERSHIP AND BUSINESS ENTERPRISE IN RECENT TIMES.** By THORSTEIN VEBLEN. (George Allen & Unwin, London.) 1924. 8 x 5½. pp. 445. 10s. 6d.
- PRISONERS RELEASED: THE REDEMPTION OF A CRIMINAL TRIBE.** By THE REV. C. PHILLIPS CAPE. (Wesleyan Methodist Missionary Society, London.) 1924. 7½ x 4½. pp. 143. 1s.
- THE NEW DECALOGUE OF SCIENCE.** By ALBERT EDWARD WIGGAM. (J. M. Dent & Sons, London.) 1923. 8½ x 5½. pp. 287. 7s. 6d.
- FOLK TALES OF SIND AND GUJARAT.** By C. A. KINCAID. (Daily Gazette Press, Karachi.) 1925. 7½ x 5. pp. 111.
- JOHN BOYES, KING OF THE WA-KIKUYU.** Fifth Edition. Edited by G. W. L. BULPETT. (Methuen & Co., London.) 1924. 9½ x 4½. pp. 240. 2s.
- THE SOURCES OF ISLAM.** An Inquiry into the Sources of the faith and practice of the Muhammedan Religion. By THE REV. JOHN C. BLAIR. (The Christian Literature Society for India, Madras.) 1925. 7½ x 5. pp. 189. Rs. 2-10.
- INDIAN NATIONAL CONGRESS, 1924.** (Secretary, All-India Congress Committee, Allahabad.) 1925. 8½ x 5½. pp. 72. as. 6.
- TRINIDAD AND TOBAGO BLUE BOOK, 1923.** 1924. 12 x 8. pp. 644.
- THE JAPAN YEAR BOOK, 1924-25.** (Haramachi Sansome Ushigome, Tokyo.) 1925. 7½ x 5. pp. 718+270.

BOOKS ON VEDANTA, YOGA AND MYSTICISM.

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| 1. <i>Rambles in Vedant.</i> By B. R. Rajam Aiyar. Being a collection of his contributions to <i>The Prabuddha Bharata</i> , 1896-98. Aims at the realisation of the Self, the knowledge of the Atman the elaboration and impression of the sublime truth taught by all religions Long out of print-just republished. 5 0 | 5 0 |
| 2. <i>Yoga as Philosophy and Religion.</i> By Surendranath Dasgupta. M. A., Ph. D. (Cal.), Ph. D. (Oantab) Is the first exposition of the kind of the philosophical, religious, and mystical aspects of the 'Yoga' system of thought, based throughout on the original texts of Patanjali and all published Sanskrit commentaries on them. 8 9 | 8 9 |
| 3. <i>The Divine Songs of Zarathushtra.</i> By D. J. Irani. With an introduction by Rabindranath Tagore. Contains a translation of the chief hymns of the Zoroastrian religion and the author throws a new light on the importance of the teachings of Zarathushtra in the religious history of the world. 4 1 | 4 1 |
| 4. <i>The Mystics of Islam.</i> By Reynold A. Nicholson, M. A., Litt. D., LL. D. Sets before us the results of twenty years' unremitting labour, and that too with remarkable simplicity and clarity for such a subject. 0 13 | 0 13 |
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| 6. <i>The Beautiful Necessity. Seven Essays on Theosophy and Architecture.</i> By Claude Bragdon, F. A. I. A. Deals exclusively with the mystical and mathematical basis of the arts of design, particularly architecture. 6 15 | 6 15 |

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