

# THE Servant of India

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## TOPICS OF THE WEEK

Mr. Sastri. ELSEWHERE we publish a letter received by last week's mail from Mr. Polak which gives rather disquieting news of Mr. Sastri's health. Relying upon the generosity of friends, the Servants of India Society has despatched a cable to England requesting Mr. Sastri to go to a Nursing Home and take complete rest there, as enjoined by the doctor. We fervently hope and pray that the rest will completely restore him to health.

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Peace with Turkey. SO the long-drawn negotiations at Lausanne are actually coming to an end. Well, the result has certainly justified the Angora delegates in their stubborn persistence. Of all the people beaten in the last war, they alone have obtained a peace-treaty, which on the face of it is not impossible of fulfilment. Best of all, it really looks, as if in the end M. Venizelos and Ismet Pasha had reached a real *entente*, in pledge whereof that storm-centre of Greek nationalism in Turkey—the Phanar—appears to have been given up and the Patriarch Meletios prevailed upon, to take up his residence in Greece. This means more than a formality: it indicates a genuine desire on the part of Greece, no less than Turkey, to conduct themselves in future as modern States and to have done with the politico-religious *damnosa hereditas* of the past. Alas, that our own Moslem fellow-countrymen cannot rid themselves of the shibboleths of a past age! Thus we find Dr. Syed Mahmud fiercely asserting that the Anglo-Turkish Peace of Lausanne is all wrong, because it is not acceptable to—Indians! So it may be acceptable to Turkey right enough, but that apparently does not count. Not a word of relief at Turkey having got rid of

the old Ottoman imperialism, and relegated the Khalifa to a position of purely spiritual importance. Not a word, that Turkey is free to-day of all foreign encroachments on her sovereignty, is free to grant or withhold concessions and all other favours, is free to legislate within her borders as her people may desire.

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AND what are these "Indian Moslem feelings" which "have not been placated", *pace* Dr. Syed Mahmud? The rock of offence is apparently that Turkey has given up her imperialistic claims over the Jezirat el Arab. The Central Khilafat Committee at Nagpur recently passed similar resolutions—*à propos* of a rumoured treaty between England and the Emir of Transjordania—asking for "the freedom of the Jezirat el Arab from any kind of foreign control." Clearly none of us want "foreign" control, whether in Arabia or elsewhere. Then why in the same breath ask for *Turkish* control over *Arab* countries? Of course, we shall be told, that, when the Committee say "foreign," they really mean "non-Moslem": but that just shows, as we said at the outset, that Indian Moslems are in evident danger of rapidly becoming the most reactionary and medievalist section of the whole Moslem world. We have not a word to say in favour of the ignominious series of machinations, whereby the Sharifa of Mecca is made King of the Red Sea Littoral and two of his sons forced, one on an unwilling Transjordania, the other on a still more unwilling (because mainly Shiah) Iraq. If all this does not redound to the credit of England, France however cannot be left out of the unsavoury picture as "protector" of Syria. After all, Damascus is the real capital city of Arabia—and Damascus to-day is under the control of French guns. Why do our Khilafatists never protest against this encroachment of their sacred Jezirat el Arab? Unkind people have drawn from this silence the conclusion, that after all our Khilafatists are perhaps more interested in the value of the Jezirat el Arab as a weapon in Indian politics, than as a tenet in their religion. The *Bombay Chronicle* of Tuesday however had a very thoughtful article on the Khilafat and though we do not pretend to appreciate its demand of temporal power for a spiritual head of Islam, we welcome its realization that the Khilafat has ceased to be a Turkish affair. If Indian Moslems really care for the

Khilafat, they certainly should now take up the burden of, if not the lead in, a panislamic reorganization of the Khalifa's office (as pleaded for in the article in question) and cease bothering about Arab politics.

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Col. Wedgwood's  
Counsel

IT was an unworthy suggestion made by Dr. Fisher in the salt tax debate in the House of Commons that the non-official members of the Assembly rejected the tax only because they could not, in view of the coming elections, summon courage enough to make themselves responsible for it. The insinuation was contemptuously repudiated by Col. Wedgwood, testifying to their conscientiousness in the following terms: "I do not think there have been any men in India who have shown more moral courage than have these men, who have gone on these Councils in the face of popular disapproval and boycott. They have shown moral courage and proved their worth, and I do not think we need suppose that on this issue of the salt tax they have been swayed by anything except their principles, or by any desire to acquire temporary popularity." Col. Wedgwood, it would be remembered, was and is entirely opposed to the boycott of Councils inaugurated by Mr. Gandhi, and he is only less strongly opposed to Mr. Das's proposal for carrying out a "boycott from within" by indiscriminately opposing all measures, and in this debate he said with reference to the Swaraj party: "I hope they will come on as the Labour party comes on, determined to oppose, but at the same time to cooperate where that co-operation involves no infringement of their determined struggle for liberty;" in other words, walk in the footsteps of the Indian Liberal party.

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Bad Tactics.

MR. SESHAGIRI AYYAR can hardly be said to have manifested much political sense in selecting the present time, when the attendance of non-official members in the Assembly is so very poor, for moving a resolution urging the release of Mahatma Gandhi. As to the attitude of the Government, it could easily have been foreseen from the circumstances in which a prosecution was launched against Mr. Gandhi. He was to have been arrested on the eve of the inauguration of civil disobedience by him at Bardoli; but the suspension of civil disobedience forced upon him by the Chauri Chaura outrage also led to the cancellation of the order for his arrest by the Viceroy, who in doing what he did had to override his Executive Council, which is a rare political phenomenon in the Government of India. Mr. Gandhi, however, went back on the Bardoli decision to a certain extent when, at Delhi, a resolution was adopted allowing individual civil disobedience. This change, according to the Government, made it incumbent upon them to set the law in motion against Mr. Gandhi, though by that time Mr. Gandhi had already confessed his error and advised the country to adhere to the Bardoli re-

solutions. Civil disobedience being thus the crux of the matter in the opinion of the Government, the launching of that movement at Nagpur, apparently in pursuance of the teachings of Mahatma Gandhi, was hardly a circumstance which would have persuaded the Government at this time to release him. If the Assembly was expected to bear down the Government's opposition, Mr. Seshagiri Ayyar should have chosen a moment when the non-official members could muster in larger numbers.

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A Venture of  
Faith.

WE do not agree, however, that the Government are applying a proper test. There was never, within the last few years, so little risk of the disturbance of public peace owing to a light-hearted embarkation on perilous experiments as now. An indication of this is furnished by the point-blank refusal of Mr. Das and other Swarajists to have part or lot in the Nagpur agitation. The non-co-operation movement has already collapsed, on the showing of Earl Winterton no less than on that of Mr. Das, and the causes which led to the movement are also disappearing. Although, therefore, popular excitement will continue for some time, it is extremely improbable that any movement detrimental to public safety will find favour with the public. The release of political prisoners at this time involves little risk. On the contrary, from the Government's point of view, there is a decided advantage in such an action. If non-co-operation ceases now, the failure is apt to be attributed by the public to the restraint imposed on the activity of its originator. The failure will sink better into the public mind if, in spite of the best efforts of even Mahatma Gandhi, the movement comes to naught, as it is bound to do. It is in this spirit of a venture of faith that the Government should have agreed to the proposal for releasing Mahatma Gandhi.

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A Correction.

IN our issue of June 28th, while writing on the revised electoral rules, we expressed the opinion that their effect was to enable the same person to sit in both houses of the Indian Legislature. We are obliged to a correspondent for pointing out that this statement has only a limited application. He refers to Section 63 E (2) of the Government of India Act which says: "If an elected member of either chamber of the Indian Legislature becomes a member of the other chamber, his seat in such first-mentioned chamber shall thereupon become vacant." Similarly he points out that by Section 63 E (4) Members of the Governor General's Executive Council are precluded from being nominated to both chambers, though they have the right to attend and address the chamber of which they are not, respectively, members. Membership of both chambers is therefore possible only in the case of nominated non-officials and nominated officials other than the Members of Executive Council.

A Bill relating to  
Prostitution.

WE are wholeheartedly glad to find the Government of Bombay to have framed "a Bill to consolidate and amend the law relating to prostitution in the city of Bombay." The Bill is of course the result of the well-known Report on Prostitution, submitted April 19th, 1922, by a Committee appointed *ad hoc* and, basing itself on that Committee's recommendation of the gradual enforcement of a policy of total abolition, professedly only meant as a first step. As such, it deals with professional prostitution only; and even so, only in the City of Bombay; and even there, the Commissioner of Police "may" only (not "shall") require any person resident in a brothel to remove himself from any stated place. But the most important and most welcome point gained, is the definite acknowledgement (in the Objects and Reasons of the Bill) that "the first and most necessary step is to eliminate the activities of the procurer," since "with the disappearance of the persons mainly concerned to maintain the system, the evil itself should soon be substantially mitigated." As our readers are aware, this is the very position we have taken up all along, notably on the cognate debate on the protection of women and children at the last Delhi session. The Bill passed at Delhi of course only dealt with the age of consent to illicit intercourse, while the present Bombay Bill deals, not with illicit intercourse in general, but with professional prostitution in particular. If both bills were law, the procurer would find it illegal to induce (1) any woman whatever to professional prostitution, (2) a woman under 18 to any illicit intercourse whatever.

Some Criticisms.

THE Bombay Bill distinguishes between and makes penal three activities of the procurer: procuring proper, importing, and living on prostitutes. Which is very good as far as it goes, but it really does not go far enough, since it only extends to male persons living on the prostitution of females and touches neither brothel mistress nor brothel landlord. The very restriction to "professional prostitution" will open the door wide to all kinds of technical evasions. Again, what is one to say to such leniency as provides for persons, detaining *against their will* inmates of a brothel, a punishment of imprisonment which merely "may extend to two years"—when general "wrongful confinement for 10 days or more" (whatever the object) is already punished "with imprisonment of either description for a term which may extend to three years" (I. P. C. §344). But our main objection is, that the Bill does not establish the clear principle that it is a penal offence for any third party to derive gain from the illicit intercourse of two persons: for only thus can the evil ever be firmly grappled and uprooted. If gradual enforcement is indispensable, we believe that it would have been much better to provide for it by permissive exemption of areas and classes of people for stated periods of time,

rather than by legislating piecemeal, this time against *apaches*, and "next time, some time or never" against the rest of the noisome brood that feed on the victims of sexual immorality. But we repeat that we are glad that at least some step is at last being taken and only hope that the Legislative Council will not let the opportunity pass by of drastically improving the Bill to be introduced.

Conscience Clause  
in Bombay.

THE Bombay Government has now introduced a Conscience Clause in its Grant-in-Aid Code as follows:—

No grant-in-aid will be paid to any school or college maintained by a particular religious community which,  
(a) being the only school or college of its class in the locality, and  
(b) admitting pupils of other religious communities, makes attendance at instruction in its own religion a condition of the admission of such pupils.

The Clause is of a restricted character, applicable only to single-school areas, and will have soon to be replaced, and will we hope be replaced, now that the principle is admitted, by one of wider scope, applicable to multiple-school areas as well. We are glad that the Compulsory Education Act is being applied voluntarily by several district boards in the Presidency, the latest to come in being the Ahmednager district board which, at the instance of Mr. Chitale, President of the Board, is preparing to bring the whole district under compulsion within the next five years and has expressed its readiness to levy a local cess for the purposes.

A Deserving Cause.

IT has been a reproach to the public life of this country that there are so few indigenous missions for the uplift of the aborigines and depressed classes. It is therefore gratifying in a special degree that soon after Mr. A. V. Thakkar, of the Servants of India Society, published in this journal in December last his scheme for the starting of a Bhil Seva Mandal, it should have materialised and that some self-sacrificing workers should have come forward, binding themselves for a period of three years in the first instance, and that work should have been started already in as many as five centres. The headquarters of the mission is located at Dohad in the district of Panch Mahals. The chief drawbacks of the Bhil are his illiteracy, fondness for drink and thriftlessness. The mission is attempting to remove all these by starting settlement work in suitable centres. Each centre is in charge of a worker who is given a Bhil assistant. He conducts a school for children (instruction, books and slates being given free), keeps a medicine chest for treating simple ailments, gives clothes and grain to the destitute, preaches abstinence from drink and gives readings from religious books. In two centres co-operative societies have been organised and in one a free boarding house with 20 inmates and a free dispensary in charge of a competent  *vaid*  are maintained. The monthly expenditure already amounts to Rs. 700 and if the centres are increased, as originally intended, it will rise to Rs. 1,400. Besides, a sum of Rs. 5,000 is needed for a permanent building for the boarding house and dispensary. We trust Bombay and Gujarat which have always been the most generous supporters of all good causes will not fail this mission which is so peculiarly their own.

### THE SPECIAL CONGRESS.

PANDIT MADAN MOHAN MALAVIYA has expressed his approbation of the decision to hold a special session of the Congress in Bombay next month, because he hopes it will lead to unity among the warring sections of Congressmen. It is, however, possible to welcome a special Congress without cherishing any such hope. For whatever result may ensue from the Congress, one may be sure it will *not* tend to produce greater accord between rival schools of thought. On the contrary one may hail the special sitting just for the reason and in the hope that it will straighten out the tangle of Congress politics and separate the two contrary policies which are struggling for mastery under one name. The Congress will have served a useful purpose if it finally determines whether the people who own allegiance to it are to follow the path of non-co-operation or of constitutionalism. It is quite clear that the Das party, in spite of its professions to the contrary, is organising a revolt against non-co-operation itself and the decision of the special Congress will perhaps force it into the open and avowedly cut itself free from non-co-operation. If the Congress pronounces in favour of Council entry, it will mean the end of non-co-operation. If, however, it pronounces in favour of Council boycott, which is more likely, the Das party will have little incentive, after two successive adverse decisions of the Congress, so to shape its policy as to be consonant with non-co-operation. Then the talk of "uniform, consistent and continuous obstruction" will cease and the Dasites will take their place among constitutionalists. The *Kesari* remarked some time ago that the Das party had agreed to pursue obstructive tactics only as a concession to the orthodox non-co-operators, and if the latter assumed an unyielding attitude towards them they would be free to revert to responsive co-operation, pure and undiluted. The Dasites obtained a certain advantage by the Bombay compromise, but if they are now to be deprived of it and to be again confronted with a mandate forbidding them to go into the Councils, they will naturally be moved to execute the threat which the *Kesari* held out recently. It is possible that in the Das party itself there are some who are honestly convinced of the superiority of obstruction to constitutional opposition. They will, in the event of the majority of the Swarajists taking to orthodox constitutional methods, organise themselves as a separate party. The Gandhian non-co-operators also are contemplating the formation of a distinct party. At present they are merged in the Congress and have no organization of their own. As the Congress consists of discordant elements, this involves them in a distinct disadvantage. They do not therefore desire hereafter to make the whole future of non-co-operation depend upon the accident of a majority in the Congress, but they want to found an

independent party which will in their policies pay homage to non-co-operation irrespective of the Congress decisions. The likely result of the special Congress would thus be to emphasise the differences in national policy rather than its identity or integrity. And we think this is all to the good. As political life grows, differences are bound to appear, and the evil of the present situation is, not that there are different parties but that they are not founded altogether upon real convictions, and that the element of make-believe enters into many of them. If the special Congress results in clearing up issues now involved in obscurity and in the formation of parties based upon principles, we for our part shall greatly rejoice.

### INTER-COMMUNAL RELATIONS IN THE PUNJAB.—II.

"BHISHMA" has made Mian Fazli-Husain, the Muslim Minister, responsible for the present communal feeling in the Punjab. He might have stated who was responsible for promoting Hindu-Muslim union in the Punjab in 1916. The answer to this could have been only one, that it was Mian Fazli-i-Husain, the Muslim Minister, who brought about the Hindu-Muslim union in the Punjab, and that the agreement of the Punjab to the Lucknow compact was due to his efforts. Was it not, therefore, but natural for him, having brought about Hindu-Muslim unity through which the Reforms Scheme was made possible, to carry out that policy in practice and thus secure the co-operation of the Muslim community throughout India to the Reforms? If all the promises which were made to the Muslim community before the acquisition of Reforms were to be broken, how was it possible for the Muslim community to co-operate with the Hindus in securing the next instalment of the Reforms Scheme? If the two communities were to fall foul over the distribution of the rights already acquired by the first instalment, was it possible for the two to co-operate in securing the second and third instalments of the same? Therefore the question really is, were the measures adopted by the Muslim Minister in the Punjab such that they exceeded the legitimate demands of the Muslim community on the basis of the Lucknow compact or of the general principles underlying the Reforms Scheme? If they did, then he is responsible for the disunion which exists: if they did not exceed those limits, then those who refused to agree to his proposals are responsible for the split. This is the point which "Bhishma" has not placed before himself for expression of opinion, and this is really the point at issue.

I feel it necessary to emphasize this point, for on the correct answer to this depends not only the vindication of the policy of the Muslim Minister in the Punjab, or on the other hand, the attitude adopted by the Hindu members and the Hindu press in the Punjab, but also the future of

India's Swaraj. It is well understood that under the Reforms Scheme, a good deal of provincial autonomy has already been secured, and that in the provinces the legislatures have a strong controlling voice. In all provinces excepting Punjab, there is a large Hindu majority. In other words, there is practically a Hindu government established in every province excepting the Punjab. What are the conditions prevailing in the Punjab? There is no clear Hindu majority, but the number of Hindu members is in excess of the number of Muslim members, though only by 2 or 3. Thus neither the Hindus nor the Muslims can impose their policy on the other, and the adoption of the policy rests entirely with the official members of the Legislative Council. In other words, under the Reforms Scheme in the Punjab when the two communities are quarrelling, the whole power resides in the Governor and his official members. Under these circumstances can the Indian Muslims be expected to have any very serious longing for a second instalment of the Reforms Scheme which will not give them the determining power in any Province, and which will only render complete their subservience to Hindu majority in all Indian Provinces excepting the Punjab, and in the Punjab leave the power of the Governor and his official members intact? No, certainly not.

Therefore it is for the consideration of the Indian leaders whether they will put their heads together and decide upon a policy which will give power to the Muslim community in one or two provinces—the same sort of power which the Hindu community have in half a dozen other provinces. If this can be done, the co-operation of Indian Muslims can be assured—due to common good and common interest—but if this is not forthcoming, then the Muslim community in India is being called upon to co-operate with the Hindu community, so that in all provinces and in the central Government a form of government be established wherein the Muslim community have no determining voice. If the Punjab Hindus resent the grant of a share—nay an inadequate share at that—to the Muslim community in the Punjab, how can the Indian leaders expect Indian Muslims to sacrifice themselves and their interests for them?

Thus it would appear that the Muslim community in the Punjab hold that under the Lucknow compact and under the Reforms Scheme they are entitled to certain rights, and that the Hindu community is denying them those rights. If this contention of theirs is correct, then the blame for the present position rests on the Hindu community. If, on the other hand, this contention is not correct, then the blame rests on the Muslim community. In any case it appears that the two communities genuinely feel aggrieved at the attitude taken up by the other community. As the Hindus are in possession of the good things of the world they resent a breach being effected in their monopoly, and this attitude of mind has made

them aggressive and hostile, and having said that, the Multan riots and Amritsar troubles need no explanation, and the Shudhi movement is but an inevitable corollary of this. I am at one with "Bhishma" in thinking that the Vernacular Press has made matters worse. Again, it rests with Indian leaders to see that this dispute in the Punjab does not continue to develop, and, if possible, is settled. Otherwise the danger to the next instalment of the Reforms Scheme is very serious.

"Bhishma" is hardly right when he says that the suspicion of a communal bias attaches to all departments excepting the High Court. As a matter of fact, there is no such exception. "Bhishma" after going through certain figures, which by the way are not quite correct, proceeds to say that the Lucknow compact urges upon Muhammadans the necessity of regaining and retaining the confidence of non-Muslims, and says that the Lucknow compact is superseded by the loftier principle of the identity of interests. Is it not strange that the principle of identity of interests should be invoked in order to reduce Muslim representation on representative institutions or for denying them adequate representation on them? The question is one of monopoly. Those who hold the monopoly certainly do not want to surrender it, and those who are outside the monopoly naturally desire to get into it. To say that one who is outside the monopoly should secure the co-operation of the monopolists and get in with their consent, is to expect him to perform a miracle. In the present case the position is something like this. India wants Home Rule; India wants full and complete provincial autonomy. In Bombay and Madras Presidencies, in Bihar and Orissa, in the United Provinces, in the Central Provinces and in Burma the Muslim community constitute a minority and under Home Rule they cannot but remain a minority, and as such they must submit to the great majority of the Hindu community; whether the minority is 15% or 25% is immaterial. In Bengal and in the Punjab it is possible for India to give the Muslim community a working majority in provincial administration. Are the Hindus prepared to give it or not? It should be remembered that the majority will be a bare majority. If the Hindus of the Punjab and Bengal will not agree to this, then let the old state of affairs, i. e. foreign domination, continue. If they really think that Indians should have Home Rule, then they should also think that those Indians who are non-Hindu are as much entitled to Home Rule as they themselves are. Have the Hindus learnt a lesson from history or not? In the past they always preferred a foreign conqueror to a settlement between themselves. Is that the attitude they still persist in adopting? Therefore the problem is one for all Indian leaders to consider and solve and even when they have solved it, its execution will depend upon the amount of self-sacrifice the Punjab and Bengal Hindus are able to place on the altar of Indian Home Rule. So far as

the Muhammadans are concerned, they are ready to co-operate in working for complete Home Rule for India, but it should be remembered that it is not to be at the cost of their existence as a community. It is not to be attained by an annihilation of the whole community. Short of that, they are prepared to occupy a position of subservience in the whole of India except the two Provinces where they want to a limited extent the same position being given to them as will be guaranteed to the Hindu community in the rest of India. Let the Hindu community make its choice.

SYED MOHD. HUSAIN.

### THE LEPER PROBLEM.

ONE hears a good deal of the leper problem to-day, and it may be of interest to examine the question, and to find out exactly what the situation is. For thousands of years this dread disease has been a curse and a terror to mankind. "A leper"—the mere words conjure up a picture of ghastly misery from which men turn away with loathing and contempt.

Leprosy was prevalent in Western Europe at one time, and the victims were forced to wear a special dress, and to ring a bell as they walked, in order that all men might fly at their approach. In addition to this, Leper-Asylums were instituted, the victims were segregated, and the disease was stamped out. In India the case is otherwise: there are at least 150,000 lepers in India, out of these only 8890 are in the Asylums, there are thus more than 140,000 lepers who are receiving no treatment at all. It is an appalling thought, 140,000 persons suffering from a disease which is so loathsome that death is preferable in comparison. The public are so used to seeing lepers that they have perhaps become somewhat hardened and callous, but pause for a moment and try to imagine what it really means. Love, friendship, hope, ambition, all put away in a moment, and replaced by loneliness, misery, dark despair and death. It is not only the prospect of sickness and pain that confronts the leper. The bitterness is deeper and blacker than this. To sickness and pain is added the knowledge that his fellows will look upon him with loathing and contempt. The pangs of illness and the dread of death can be vanquished by the care and devotion of those we love, but these consolations are denied to the leper. Rejected and outcast, surely no man is so miserable as he.

There seemed no hope for him anywhere, black darkness encompassed him on every side, there was no ray of light visible, yet the dawn was about to break. I have walked on the banks of the sacred river and seen a leper, holding up his poor maimed hands to heaven in supplication. Was he praying for all the lepers in India, and has his prayer been granted? It would almost appear so. In the laboratories in Calcutta the scientists have been patiently searching and experimenting, and

in October 1921 Sir Leonard Rogers was able to announce to the world that an almost certain cure for leprosy had been found.

In a flash the situation was changed. Darkness was turned to light, hope succeeded despair.

Sir Leonard Rogers has pointed out that greatest danger of infection comes from the early and hidden cases. Many persons of respectable family are affected with leprosy, and they naturally shrink from entering the Asylums. It is therefore of vital importance that the treatment should be made easily available to all those who need it. An effort in this direction has been made in Patna. A balance was in hand from the Prince of Wales' Reception Fund, and out of this the sum of Rs.1,000 was made over for the treatment of lepers in Patna. A further sum of Rs. 300 was given for the same purpose by the Behar Landholders' Association. Arrangements were made for starting the work at once, a Leper Dispensary was opened, and injections were given twice a week by Dr. P. C. Ray, Health Officer to the Patna Municipality.

It is only fair to add that the scheme was rendered possible only by the disinterested action of Dr. Ray. When the proposal was first made he came forward and said he was willing to do all the work without receiving any remuneration whatever. His offer was put before the Committee, and it may safely be said that, had not Dr. Ray volunteered in this way, the initial grant would not have been given, and the difficult first step could not have been taken. In this materialistic and money making age, it is refreshing to find that everyone is not actuated by love of gain, and one cannot sufficiently admire the single-minded and adventurous spirit of Dr. Ray, who volunteered for difficult and dangerous work, the result of which would depend largely upon his own tact and judgment.

The Patna Leper Dispensary was opened in April 1922 with three patients one of whom was a woman. When she understood that the medicine was given by means of injection, she flatly refused to take it, but after a great deal of argument she allowed herself to be persuaded.

It was surprising to find how anxious the lepers were to receive the treatment, the number of patients rapidly increased, some of them walking ten miles in order to get the injections. After a few months it became clear that the success of the Dispensary was assured.

As said above, the early and hidden cases constitute the greatest danger to society, and it is these cases that will benefit by a Leper Dispensary. When it entails going to an Asylum, the afflicted person naturally hides his trouble as long as possible, but when he understands that for the early cases there is an almost certain cure, and that the latest scientific treatment is available free of charge, he has every reason to avail himself of the advantage offered. It should be borne in mind that children are peculiarly liable to contract the disease. Several children have been treated at the

Patna Dispensary, some of whom are already cured, and are merely kept under observation for a time.

The success of the Dispensary being thus assured, the next step was to extend the sphere of influence, and to secure for other towns the advantage enjoyed by the lepers of Patna. With this object in view, Babu Devaki Prasad Sinha moved a resolution in Council that the treatment should be made available in all the District Hospitals of the Province.

In spite of the fact that Sir Leonard has said that the treatment can be given in any Asylum or Hospital, the proposal was not enthusiastically received by the then Inspector-General of Civil Hospitals, but he finally went so far as to say that if the patients applied for treatment they would be given it, but that they would not be encouraged to do so. At any rate this is a step in the right direction. It has been estimated that in Bihar and Orissa alone there are at least 15,000 lepers who are receiving no treatment at all and it is hopeless to think of eradicating the disease until a steady and concerted effort is made to bring the cure within reach of all those who need it.

What can be accomplished by energy and determination is made abundantly clear in the Philippine Islands, where the Americans have induced all the lepers to live in one island. Here they are scientifically treated, are given every possible comfort and amusement, and in the course of the next thirty years or so it is confidently expected that the disease will be entirely eradicated.

It is stated in a pamphlet entitled "The Leper Problem" that in the year 1920-21 there was only an increase of forty patients in all the Asylums in India. It is quite obvious that if such a small proportion of the lepers are in the Asylums and few or none of those at large are receiving treatment, it is hopeless to expect to eradicate the disease. On the other hand, if a persistent and concerted effort be made, it is estimated that the disease can be entirely stamped out in thirty years. In order to facilitate such an effect, a League of Help has been formed, the object of which is to eradicate the disease from India.\*

Many young men to-day are anxious for social service but do not know how to begin. The Leper problem gives an opening for all. It is difficult to imagine a nobler work than that of bringing the good tidings to those who are hopeless, and of saving innocent children from a ghastly fate. Without the help of the public little can be accomplished, and the youth of India must now come forward and carry on the work. Let all those who care for the miserable, the hopeless and suffering join the League of Help. Let them succour the wretched and heal the broken-hearted. For black despair and misery let them substitute joy and hope. It is perfectly possible to eradicate leprosy

\* Enquiries about the League of Help should be addressed to Mrs. Johnston, Collector's House, Balasore (Orissa).

from this beautiful land, and the work is a sacred and noble one, which should be undertaken in a spirit of humility and thankfulness.

E. A. JOHNSTON.

### THE SIMLA SESSION.

(FROM OUR PARLIAMENTARY CORRESPONDENT.)

SIMLA, 15TH JULY.

#### THE NABHA-PATIALA DISPUTE.

THE decision of the Nabha-Patiala dispute was a matter of common knowledge in Simla for some time past; but its actual announcement and the immediate "abdication" of the Maharaja of Nabha have created quite a sensation in this part of the country. From the perusal of the *communiqué* of the Government of India and from such private information as is available here, one is led to believe that the Maharaja of Nabha was guilty of some serious offences against the Patiala Durbar and deserved punishment. But the general opinion here is that the action taken by Government in this dispute is too drastic. They could have stopped further abuse of power on the part of the Maharaja by curtailing his powers for some time and appointing an officer of their own to supervise the Nabha administration or by some other method. But the sudden abdication and immediate removal of the Maharaja to an unknown destination under military escort have come as a great shock to the whole Sikh community. The Shromani Gurdwara Parbandhak Committee, who have taken this matter up, have charged Government with having made the Nabha-Patiala dispute "a pretext to get rid of a Sikh Prince who was well-known for his liberal views and Panthic sympathies." They further allege that "the abdication of the Maharaja is not voluntary but has been extorted by official pressure," and that the Maharaja of Patiala "never desired this virtual deposition of a prince of his own family," and that "His Highness did not make a secret of his being opposed to such an idea." Nabha is one of the oldest states in the Punjab; and naturally, therefore, the alleged enforced abdication of its ruling Prince seems to have been much resented by the Sikhs. This action of Government has added considerably to the growing discontent of that martial community; and I fear some trouble may arise over this affair.

#### RELIEF OF BHAGUR.

The Legislative Assembly sat for four days during this week and spent most of its time in discussing non-official resolutions. But before dealing with them, I must warmly congratulate Mr. N. M. Joshi upon the success he achieved in his endeavours to get the Cantonment Act withdrawn from the limits of the Bhagur village in Bombay Presidency. The inhabitants of that unfortunate village were suffering for over four years enormous hardships under the rigours of the Act and were groaning under heavy and unbearable Cantonment taxation. The villagers' patience and perseverance and the iron determination with which they carried on their agitation on constitu-

tional lines, are beyond all praise ; and they at last bore fruit. Mr. Joshi's searching questions in the Assembly brought forth a long overdue announcement, from the Government of India that they had decided to withdraw the Cantonment Act from Bhagur, that a notification to that effect would soon follow and that, in the meantime, the collection of cantonment taxation had been stopped under executive orders.

#### ABOLITION OF TRANSPORTATION.

The only important legislative business transacted by the house during the week, was the consideration of the report of the Select Committee of the Bill to provide for the abolition of the punishment of transportation in respect of criminal offences. The object of the Bill is to substitute for transportation an equivalent punishment of some other form ; and the only possible form is punishment by imprisonment. The substitution of imprisonment for transportation made in the Bill in each section of the several statutes is more or less arbitrary and has not proceeded "on any definite principle for the determination of punishments equivalent to transportations," and further, it perpetuates and re-affirms "a system of rigorous imprisonment for lengthy terms which is not in consonance with the principles of modern penology" and has, therefore, evoked considerable criticism and controversy. Sir Henry Stanyon, a member of the Select Committee, has appended an illuminating note to the report of the Committee in which he has brought out the defects of the Bill and suggested an alternative proposal of punishment which will approximate to transportation. He thinks that "under present-day conditions imprisonment with continuous hard labour for seven years and upwards is a punishment of far greater severity than transportation for an equal term." It further appears to him that "transportation is a form of punishment which gradually lessens in severity with time, as the convict becomes reconciled to his exile, initial misery and despair being replaced, first by apathy and then by attachment to the new life, or by the prospect of approaching return to the old." He believes therefore, that a sentence of rigorous imprisonment for a few years, followed by simple imprisonment for the rest of the term, the severity of the former being graduated towards the latter, would be the nearest equivalent to the same term of transportation.

To bring this equivalent as near as possible, Sir Henry Stanyon considers it necessary to subdivide the two kinds of imprisonments, rigorous and simple, thus :—

Rigorous	...	{ Class I, i. e., with hard labour.
		.. II, i. e., with moderate labour.
Simple		{ Class I, i. e., with light work and degradation.
		.. II, i. e., mere confinement without degradation or compulsory work.

He further suggests that a maximum of three years be provided for class I of rigorous imprisonment to be followed by a maximum of four years

in Class II ; and that any further term should be suffered as simple imprisonment of the first class.

The Select Committee saw great force in the arguments advanced by Sir Henry Stanyon and the Governments of Bombay and Madras in this respect and were convinced of the necessity to graduate the rigour of imprisonment. But this could not be done without a review of the whole law of punishment ; and the Committee had to recommend the Bill once more to the considerations of the Local Governments ; and the Legislative Assembly on the 9th July approved of the Committee's recommendation in favour of consultation with the Local Governments.

Mr. Joshi took advantage of this opportunity to urge upon the Government the desirability of introducing modern systems of punishments, such as the probation of offenders, of indeterminate sentences and their periodical revision. These excellent suggestions met with sympathetic response from the Home Member.

#### NON-OFFICIAL RESOLUTIONS.

The way in which the Assembly has set about to select its non-official resolutions and the manner in which it is dealing with them will, I am afraid, hardly do credit to the sound commonsense which it has shown on most occasions in the past. The complete disorganisation in the non-official parties and the great divergence of views not only between party and party but between member and member, are mostly responsible for such a depressing state of affairs. The Democratic Party, numerically the strongest in the House, has, in the absence of a strong, influential and able leader capable of controlling unruly elements in the party, unfortunately fallen into the hands of men with whom the Assembly has ceased to reckon, with the result that they have not only disrupted their own party but, by concentrating on a resolution nearest to their heart at ballots, they have succeeded in blocking many useful resolutions the passage of which would have advanced the cause of the country in more than one direction.

As regards individual resolutions, need not deal with them at length. On the amendment to Dr. Nand Lal's resolution for the cancellation of the Viceroy's power of certification, by Mr. Basu to delete the words "or interests" from section 67 B of the Government of India Act, notable speeches were made by Sir Henry Stanyon who has been making valuable contributions to the debates of the House, as also by Messrs. Subrahmanyam and Samarth. The last-mentioned member accused the Home Member of "quibbling" when the latter objected to the statement of the former, viz., that the Government were a party to the passage of the amended resolution of Mr. Muzumdar two years ago about the further instalment of constitutional reforms.

The second resolution for releasing Messrs. Gandhi, Hasrat Mohani, and the Ali Brothers and others convicted at the Karachi trial was vehemently opposed by Government on the usual



plea of peace and tranquillity and was subsequently heavily defeated. I do not think that Mr. Seshagiri Ayyar, the mover of the resolution, has done any service either to these gentlemen or to the country by moving this resolution at this time.

The resolution of Sir Deva Prasad Sarvadhikari asking Government to consider the question of continuing the existing financial and other support to the League of Nations in the light of the grievances of Indians in the Mandated Territories of Tanganyika and the Ex-German Islands in the Pacific Ocean, met with strong opposition from Sir Sivaswamy Aiyar and Mr. Joshi. They impressed upon the House the many advantages of India being one of the eight original members of the League of Nations; and any idea of India's withdrawal from such an international body as the League, was, they declared, suicidal.

Mr. Agnihotri's resolution demanding that alterations should not be made in pay, pensions or other service conditions of the Imperial Indian Services before referring the matter to the Legislature, was opposed by Government on the specious ground that these matters rested with the Secretary of State and the Government of India could not interfere with this statutory power of their superior officer. Dr. Gour's amendment thereto requiring Government to place all the recommendations of the newly appointed Public Services Commission before the Legislature before giving effect to them, received only partial support from Government but was vehemently opposed by his brother Democrats and was consequently negatived. The original resolution met with the same fate, Dr. Gour abstaining from voting!

### CONTINENTAL LETTER.

BRESLAU, 26th JUNE.

IN the days of the world war, the people of the Central Powers found a certain amount of consolation in the fact that the Bulgarians, being free to choose, had thrown in their lot spontaneously with the Central Powers. Their king especially, Ferdinand of Koburg, was considered one of the shrewdest and cleverest monarchs of Europe, who was not to be expected to take a step that would prove entirely wrong. Alas! King Ferdinand was infatuated too. His belief in the military supremacy of the Central Powers corresponded with his military education which obscured his political judgment, his sense of proportion was deficient, his mental independence less than most people imagined. So his enemies in the country got the upper hand in the end. They consisted, on the one hand, of the Socialists, who naturally opposed his "personal régime" and autocratic manners, and, on the other hand, of the peasants' league whose influence upon public affairs increased enormously when the entire failure of those parties became evident which had up to then dominated the situation. This party became all the more powerful because here, like in other parts of Europe, the war had left large classes of the population destitute and in distress, but had made the farmer throughout a wealthy man.

One of the leaders of these peasants who rose in opposition to the Bulgarian government when

the end of the war and the great collapse in Central Europe came, was Stamboliski. Being a man of extraordinary and brutal energy, he, on finding himself suddenly in a situation more favourable to an absolute reversal of all conditions than anybody could have expected, decided to make the most of this occasion. The introduction of the republican system in Bulgaria and the nomination of Stamboliski as the first president at that moment hung by a thread. However, somehow the idea proved unworkable for the moment, and the king abdicating, his son Boris who enjoyed no small sympathies with large sections of the population ascended the throne. His personal influence upon the development of things however proved very different from that exerted by his father; for Stamboliski, although nominally only Prime Minister, began to wield the sceptre like a dictator. He created the so-called Narodna Guardia, the "people's guard" of which there soon existed groups in all places of the country and which was composed only of peasants who were accustomed to obey his commands blindly. When his party (the so-called Semlyedelzi) did not reach an absolute majority at the first elections he annulled so many of the mandates that the minority was turned into a majority. Of his adversaries even in his own party he made short work. The influence of the other parties he succeeded in reducing to almost nil for a time by imprisoning and putting to trial most of their leaders. The most prominent of them had served in different State Departments during the war and he found an excellent expedient to get rid of them in conjuring up a great state-trial against them all for having brought about the ruin of the country by dragging it into the war. The working men's organisations too which had originally been on not unfriendly terms with the opposition in the rural districts were snubbed and weakened by reactionary measures. For almost four years this sort of government seemed to be unshakable. By electoral corruption, violation of the law and no end of misuses, it had in the end brought about a state of affairs which is characterised by the fact, that of the 240 members of the "Sobranje" no less than 215 belonged to the Prime Minister's party. The intelligentsia of the country had lost almost all influence in political affairs.

It is not to be wondered at under these circumstances that the government did not prove very productive of new ideas. The principal aim of its leader evidently was to adapt himself to the political aspirations of France in the Balkans. Contrary to the political opinions of most of his countrymen, he for this purpose waived all claims to Bulgarian Macedonia and concluded treaties with Jugo-Slavia which in the eyes of his countrymen meant no advantage for his country. The great object which he seems to have had in view was a federation with Jugo-Slavia, which, however, would have meant the deposition of the Bulgarian king and to all appearances the change of Jugo-Slavia into a republic too. He himself would in this case have become the first president of the great united Balkan federation. This ambition, however, was suddenly shipwrecked in the night from the eighth to the ninth of June. A revolution had prepared itself in which all parties except the Communists had taken part; and its leaders, about a hundred energetic people, headed by a general, a professor and an advocate, and assisted by certain bodies of reserve officers had made its preparations so secretly and discreetly that the sudden outbreak of the revolution came as a perfect surprise to all concerned. Most of the ministers were

taken prisoners without difficulty and in practically one hour the whole work was done. Stamboliski himself was caught in his native village and shot "while trying to escape", the usual formula by which semiofficial political murders are announced to the public in Europe nowadays.

But it is not a single tyrant that has been overthrown but a small and very influential and well-organised powerful party. How much resistance this party will offer depends to a certain extent on the attitude that will be taken up by the great powers (which in the present circumstances is only another word for France). The conspirators have tried, it is true, to show their loyalty to the Entente-Powers by rendering ovations in front of the embassies at Sofia, and at some of them, especially at the Italian, the homage has been received with demonstrative sympathy. Italy's somewhat strained relations with Jugo-Slavia make it intelligible that she should look favourably upon any government which will be less open to influences from Belgrad. The whole affair is of such a nature as to be looked upon by politically progressive people with one dry and one wet eye. The Balkans are traditionally the quarter from which the bad weather comes. That is why great reversals there obtain a great deal of attention from the European Cabinets as well as from the public. The fact, it is true, that a Francophil government at the present moment is replaced by one of different tendencies, which is welcomed by some Central European papers with intelligible sympathy, is of no importance whatever in itself, for the government of Stamboliski was overthrown because above all it was tyrannical and meant an anachronistic suppression of all civil liberty, and not because of its obsequiousness towards French politics. Now the restoration of this public liberty is of course to be welcomed. It would have been better, however, if it had been possible, to restore it in a less violent way. Whatever may come out of the recent Bulgarian revolution—and no matter if its sequel is further reversals on the Balkans or not—the latter alternative seems to be at the present moment more probable—it no doubt sets a further dangerous example to all those unruly spirits in whom Central Europe abounds just at present. The cult of force receives new confirmation.

It has a sufficient number of supporters already. For the French politics bear their fruit. Monsieur Poincaré insists on his thesis that the French cannot consider any German offer before the passive resistance on the Ruhr and the Rhine are given up. At the same time he leaves no doubt that he is not going to accept the German offer which invites the experts of the whole world to examine her ability to pay and decide upon reparations accordingly. This attitude does not leave the slightest doubt that France is in the face of the whole Europe going to annex the Rhine and Ruhr districts. She means to and nobody is to hinder her. If passive resistance—the only impediment on France's road—be once given up unconditionally, the only weapon that is still in the hand of the German government disappears for good. Germany will be cut in two and Poincaré will have reached his aim. From this moment all negotiations and Entente-conferences about Germany will have about as much influence upon the trend of political affairs as the annual congress of the peace societies of Europe. That is why the British Government cannot make up its mind to recommend to Germany to fulfil the French wish to give up passive resistance in order to come,

to negotiations. This attitude of Mr. Baldwin however, answers simply to a necessity. For the great difficulty is that things have developed so far by now, that a German government which would order the passive resistance movement to be stopped without serious and obvious concessions from the French would in reality merely conjure up a political chaos in the country. It is possible that a certain part of the population will obey a behest of this sort. But other parts of it certainly would not.

The brutality of the French military authorities has created an atmosphere of exasperation that is not to be described. Every month produces new methods to curb the spirit of the people. In order to drive them to despair the whole economic life is stopped. It is forbidden to use the streets for hours. Regulations which forbid all traffic from a certain hour are issued at such short notice that many thousands of people, being absolutely unaware what they are transgressing when walking the street as usual, are suddenly greeted with horsewhips or shot down like mad dogs. The railway-service, the telephone-service and a great many other necessities of life are interrupted. Vexatious trickery is developed into a sort of art. Many thousands of people are daily losing their home, their health, their economic existence. In order to keep up their business—all exports from the occupied district having been made impossible—the *entrepreneurs* need enormous credits from the government. Otherwise they would not be able to pay their working men. But again and again the French authorities suddenly pounce upon this money and carry it away. Their methods are those of burglars. Some weeks ago a case of this sort happened in one of the greatest banks of the Ruhr district. The French had noticed that the bank, in order to be cautioned in time, had put two detectives inconspicuously in front of the building. These men were suddenly overwhelmed by some French detectives in the street, before they could signalise the approaching danger. At the same time five persons who were lounging about the rooms of the bank and were thought to have some regular business there, being about to be attended to by the unsuspecting clerks, suddenly jumped over the counter, fettered the clerks and snatched the keys of the safes from them. A few seconds later French soldiers filled the room. Of this sort are the great military triumphs of France in the Ruhr district. It is intelligible that the reaction is strong. This is specially noticeable in the case of the railways. The railway officials being sent away and what is left of the traffic being in the hand of French railway officials, nothing is left unessayed to put obstacles in the way. One attempt upon the railway follows another. Tracks are being blown up every night. It is of course difficult for the French to get hold of the perpetrators because they are protected by the population, so they try to help themselves by dealing with these cases with a cruelty that in nothing falls short of mediæval methods. It is not difficult to imagine what feelings are created in this way. A government that would declare itself conquered by such means would run the risk of seeing the best part of the nation rising against it in indignation. And so the unequal struggle goes on and the thumb-screws are being turned tighter from week to week.

LEVIN L. SCHÜCKING.

## MISCELLANEA.

## THE BIGGEST MEETING IN ENGLAND.

## BRITAIN AND INDIA: APART OR TOGETHER?

AT the great Indian demonstration held in the Queen's Hall, London, on 26th June (at which about 2400 persons were present) Mr. J. Ramsay MacDonald presiding, the Rt. Hon'ble V. S. Srinivasa Sastri was the principal speaker. The *Times of India's* London correspondent, in describing the meeting says: "It was by far the largest meeting exclusively associated with Indian politics held in London during the present century. For a parallel we must probably go back to the days when John Bright attended and spoke at demonstrations, in relation to Indian polity." A summary of Mr. Sastri's speech is given below:

The question "Shall Britain and India walk together?" is rather a sharp one. Speaking for the Indians, I can say that nine-tenths of us would refuse to think of Britain and India severing their alliance. For myself, I know of no greater calamity than if my country should make up her mind that she has no self-respecting place within this great and beneficent organisation of our Commonwealth.

There are two ideals of this great Commonwealth. One of complete equality and brotherhood amongst the various component parts, with mutual trust and respect, that each contribute to the Commonwealth according to its capacity and tradition for humanity as a whole. The other ideal is that the general privileges and profits are largely to belong to the white population and that these great advantages should be shared with other populations to a very limited extent. If you wish to maintain this Commonwealth at its level of efficiency and advantage to the world at large, you must drop this second ideal, and adopt without reservation or qualification the first. (Applause.) South Africa was given Dominion status some years ago with great prestige to the Empire. But in the constitution of parts of the Union of South Africa an article of the fundamental law lays it down in so many words that there shall be no equality between white and coloured in church or state. The existence of an article of that kind in certain self-governing parts of the Commonwealth you will at once see is a force that will make for disunion and disruption rather than for consolidation (Applause). We are, therefore, all alike interested in finding its root, rigidly localising the trouble, and applying all possible remedies. I rather fear this poison has recently shewn a tendency to spread, and that tendency fills me, as it must fill every friend of the Commonwealth, with alarm. I am grieved to think that while this attitude is an attribute generally of the Boer population, it sometimes has a tendency to affect even the larger manhood and higher principles of the British people when they go to dwell in those regions. Your great Empire-builder, Cecil Rhodes, left an exactly opposite principle to operate, and that was equal privileges for all civilised men. (Applause.) Colour or creed or race was not to interfere, but if a person was civilised he had the same rights as every other citizen. Unfortunately the whole Union of South Africa is marked by a tendency to create a difference between coloured and white, and Kenya is another sphere where it is beginning to manifest itself. Can we view with equanimity a state of things in which the whole of Africa, so far as it is part of the British Commonwealth, should become a theatre within which white populations will be contending with other populations for the maintenance of privileges and monopoly, which we have resolved for the benefit of humanity to banish from other parts of our Commonwealth? (Applause.) It is specially unfortunate that the white population in Kenya have asked for support from South Africa, and General Smuts has apparently promised that when the time arrives he will interfere on their behalf. To every man his work, and possibly General Smuts regards himself as bound to stand up for white domination in Africa for ever. It will be nothing short of a disaster for the Commonwealth if General Smuts permits himself to interpose in this matter. Is he, when ideas of equality and brotherhood are gaining

ascendency in the British Commonwealth, to come in and put things wrong again? (No.) I shall regard it as an abdication and a complete surrender on the part of the Imperial Cabinet here, if it permits the head of the South African Government to dictate to it what its policy should be in the conduct of this the chosen instrument in the hands of Providence for the redemption of mankind.

One other point. People bid us, "Be patient." We are a very ancient people, and trace our existence long, long before the time when Europe became a civilised continent. (Applause). Have you won your famous rights and privileges, your immunities, by the exercise of patience? Are our white friends in Kenya now giving us a model of patience? Even the patient peoples of the East seem at last to be learning a lesson or two from you. I much regret it: our patience and moderation have been our shield in the past. Non-co-operation in India, a comparatively mild weapon, although it had the backing of Mahatma Gandhi, a man of unexampled purity of life, did not have the whole-hearted support of our countrymen. Our faith in the virtue of constitutional agitation is still unshaken. We still believe that by the adoption of exclusively peaceful methods we shall achieve Dominion status and equality abroad, and hand down to the world an example of which the British Commonwealth may be proud. Will you not strengthen every element that makes for peace and encourage the growth of bodies like the League of Nations, which seeks to compose differences between nations and communities by discussion, by compromise and settlement, and not by the arbitrament of war? Upon the way in which you treat the demands of Indians, whether in Kenya or South Africa or India,—whether you call upon them to put forward force and violence or whether you welcome their demands and meet them, as you should, with high-souled generosity—upon that depends whether you help forward the ideals of the League of Nations and prevent a future war, upon that depends whether you build this British Commonwealth of yours upon the largest foundation of justice. (Applause.)

## MR. SASTRI'S HEALTH.

WE give below a private letter received from Mr. Polak last week concerning Mr. Sastri's health to which we have referred editorially:—

London, 28th June 1923.

My dear —,

I have been in very close touch with Mr. Sastri. He has been under the personal care of a doctor who is well known to me, and in a Nursing Home that is in the charge of another old friend. Last Friday he went to consult one of the best known heart specialists in Europe. I am sorry that I cannot give you a very encouraging report. This specialist was of opinion that Mr. Sastri has been very badly overstraining his heart for a long time past, and it is providential that he has not had a collapse. There is no functional disturbance, but the heart muscle is very badly fatigued indeed, and were it not for the Kenya work, which will demand his immediate attention during the next three or four weeks, the doctor would have no hesitation in requiring him to remain in the Nursing Home. As it is, he has given it as his opinion that immediately after the work is finished Mr. Sastri should have three months' complete rest in a Nursing Home without doing any work or having any responsibility. It is, I am afraid, quite impossible for him to have the necessary rest in India, for I am afraid that your people have not yet realised that a man in Mr. Sastri's condition requires most tender nursing, and a complete rest and absence of worry. The difficulty, of course, is a financial one, as the cost would be about £200/-. I ought to add that the specialist is of opinion that, in any case, Mr. Sastri will never be able to take up the full burden again that he has borne in the past, and for a long time to come he must be content with much less onerous work and the very minimum of arduous travel. I am extremely sorry to tell you this, but I think it is proper that you should know and take the necessary measures.

Yours Sincerely,  
E. S. L. POLAK,

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