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TOPICS OF THE WEEK.

THE no-change faction of the Swarajist party apparently does not propose to let Messrs. Jayakar and Kelkar live in peace after their resignations from the party's Executive Council. It is bent upon pursuing them with further pains and penalties. Pandit Motilal Nehru points out that membership of the Executive Council is not the only responsible office held by them; they are also Leader of the Bombay Council Swaraj party and Deputy Leader of the Swarajists in the Assembly respectively. They must resign these posts also. But the claim which party discipline has on these leaders does not end here, for Pandit Motilal says that in the Swaraj party "every office-bearer and individual member are governed by the same discipline," and thus, so far as Messrs. Kelkar and Jayakar are concerned, there is nothing for it but to leave the party. Mr. Jamnadas Mehta, who is the chief of the Provincial Swaraj Council, is already plotting to depose Mr. Jayakar from the leadership of the Swarajist group in the Legislative Council of Bombay and putting Mr. K. F. Nariman in his place. This plot will very likely miscarry, because though the strength of the obstructionist party in Bombay is not negligible, there are few of that persuasion in the Bombay Council besides Mr. Nariman. But the demand for the Swarajist members' resignation from the Bombay Legislative Council is not quite unreasonable. The demand is made on the ground that these members won their seats on the official programme of the Swaraj party. Since they now seek to change the programme they must in justice resign their seats on the Council and offer themselves for re-election. To this contention Messrs. Kelkar and Jayakar might perhaps have replied that they did not contest

the election on the obstruction platform and were therefore under no necessity to give up their seats. They have however denied themselves this defence by their own admission that having fought the elections on the non-acceptance of office programme it is not open to them to press for acceptance of minister-ships now. But the admission really renders their resignation of seats in the Legislative Council necessary. It need not be thought that we are pressing the election theory too close in supporting this demand for resignation, for it is more than doubtful if some at any rate of the sitting members in the Legislative Council would have had any chance against Liberal and Independent candidates if their politics were known to be identical with Liberal politics—responsive co-operation. It would go far to establish a sound tradition in election matters if those who are now trying to change the Swarajist policy and for that reason feel unable to counsel the acceptance of minister-ships in the present term of the Council resigned their seats on the Council and sought re-election. Mr. Jamnadas Mehta probably makes this suggestion with a view to strengthen the no-change section of the Swarajist party, but it is possible for outsiders to endorse it in a wholly disinterested spirit.

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Attempts at Justification.

PANDIT MOTILAL NEHRU is hard put to it to defend his acceptance of a place on the Skeen Committee when party exigencies make it necessary for him to make a strong pull for civil disobedience. The defence becomes the more difficult because of his former ostentatious refusal to serve on the Muddiman Committee. This partiality for the Indian Sandhurst Committee was first sought to be justified by the plea that while the terms of reference of the Reforms Committee were restricted, those of the Committee on which he has agreed to sit suffered from no such restriction. Pandit Hirday Nath Kunzru however has picked the bubble and shown conclusively from Lord Birkenhead's speech that the Skeen Committee is not free to recommend an increase in the number of King's Commissions to be conferred on Indians annually any more than the Muddiman Committee was free to recommend fundamental changes in the existing constitution. Lord Birkenhead has declared that until the experiment of Indianising eight units "has been shown to be a success within those limits, it is not our purpose to go beyond them." Pandit Kunzru therefore roundly describes the reference to the Skeen Committee as

most disappointing. Having failed in this attempt at self-justification, Pandit Nehru makes another by invoking the name of Mahatma Gandhi. It was on the Mahatma's own advice, he says, that he accepted the membership of the Skeen Committee. The Free Press of India has however shown that this statement is none too accurate. The fact is that Mahatmajī has stated his view quite plainly, viz. that while he disapproves of Council entry, he holds that next to Council boycott he approves of the utilization of Councils. He was accordingly pressed to advise the Swarajists publicly to accept Ministerships so that Pandit Nehru could plead that obstruction was abandoned in obedience to the Mahatma's command. Mahatma Gandhi, however, saw through the trick and replied that if the Swarajist party was agreeable to make a change in its policy, it should do so on its own responsibility and on its own initiative. It is clear that Pandit Nehru never succeeded in obtaining from Mahatma Gandhi any detailed advice in regard to the Skeen Committee, other than the general one that if the Swaraj party is bent on going into the Councils, it would be much better for it, in his opinion, to use them for constructive work than to follow the barren policy of offering unmixed opposition. Thus no justification exists for Pandit Motilal's continuance on the Skeen Committee.

* * *

The Nemeses.

WHO would have thought that such popular idols as the Maulana brothers would ever be howled down at public meetings? Yet the whirligig of time has meted out to these leaders the same measure as was the lot of Mrs. Besant and Mr. Sastri at the height of their unpopularity. We are not sorry for the fate which has befallen the Ali brothers, because it will surely make them reflect, that since one can never be always riding on the crest of a wave of popularity, one had better adhere to one's convictions and take such unpopularity as comes rather than make a deliberate attempt, even at the cost of one's convictions, to retain the public esteem and yet in the end lose it for some reason or another. Messrs. Kelkar and Jayakar also will be moved now to some such reflexion, for they were described in the address which the Chanda public presented to Pandit Motilal Nehru as "place-hunters." Now no appellation could be more unjust to these leaders than this. For Messrs. Jayakar and Kelkar have no doubt their share of worldly ambition, but the mentality characteristic of job-hunters is entirely foreign to their nature. Indeed it was only their dread of this very characterization that made them swallow their principle of responsive co-operation and cast in their lot with a party of obstructionists. They then put their conviction fairly into their pockets and now find that they must always keep it there if they are successfully to avoid the title from which they shrink. Now they make a faint attempt to square their actions with their opinions and they are met with the denunciation which it was almost their one aim to dodge—"place-hunters." They too will now conclude, we guess, that it is best for one to be honestly doing one's duty, cost it what

it will, since hard names will anyhow be flung at one—if not to-day, to-morrow. Messrs. Kelkar and Jayakar are only slightly less unpopular at present than the Liberals, but the Liberals have the consolation which these neo-Liberals have not—of ever having guided their conduct by their conscience.

* * *

The South African Deputation.

THE Government of India is at last seen to be making some move in regard to the Asiatic Bill of the Union Government—it is sending a deputation to South Africa to obtain detailed information regarding the conditions of Indian labourers and, we doubt not, to confer with the Union Government on the subject of the Asiatic Bill. But this deputation is pronounced to be both inopportune in season and unsatisfactory in personnel. With the first criticism it is not easy to agree, for, as it is, the deputation will arrive in South Africa just on the eve of the reassembling of the Union Parliament; and it is clear that if a deputation is at all to serve any useful purpose it must be there to plead the Indian case before the Bill comes on. The very fact that Mr. Andrews left now shows that the present time cannot be altogether inopportune. It is argued that the best Indian settlers are coming over to this country. But, we ask, is there such an imperative need for the South African deputation to come over to India at present if its help to the Indian deputation to South Africa is indispensable, as there is for the Indian deputation to be in South Africa? No doubt the South African deputation has started now with a view to attend the Indian National Congress. But the Indian public can surely afford to await enlightenment on this question by a few months. With the criticism against the composition of the deputation we have some amount of sympathy, but we cannot blind ourselves to the fact that the Government tried to obtain the co-operation of men in the confidence of the public but failed to get it. Still why should not the Government of India have shown imagination enough to invite Mrs. Sarojini Naidu herself to lead the deputation—the only person in India we suppose who still retains the hope that India will yet be able to find a solution to this question and who still retains a gushingly friendly feeling for the South Africans? She alone could supply the "human touch" of which she speaks. It would have been a stroke of genius to have made the selection, but the Government of India is not known for such strokes. Any way, situated as we are, we cannot afford to neglect even the small openings that offer themselves for carrying on negotiation and we cannot therefore condemn this deputation as others have done.

* * *

The Bombay Strike.

MR. T. JOHNSTONE, the British trade union delegate now in Calcutta, made the other day the remark that he was really astounded to find 150,000 people on the strike in Bombay and nobody in the rest of India paying any attention to that fact: which seemed to him to throw a glare of light on the current political mentality in

this country and to indicate the necessity of the British Parliament not extending the scope of Indian *Swaraj* without providing a very much wider franchise. In the meantime the mill-workers are suffering terrible hardships. Fortunately some help is forthcoming, though it is miserably inadequate to the need. It reflects great credit on the Bombay Corporation that it has voted one lakh of rupees for the relief of the sufferings of the mill population. The Corporation naturally takes no sides in the industrial dispute and this vote must be regarded only as a token of sympathy with the suffering humanity. Nor is the Corporation going to give doles. It proposes only to employ those who are out of employment on useful works and to spend thereon a sum not exceeding a lakh of rupees. Help is being received from abroad too. Though much sympathy has thus been aroused, no solution for the present troubles can be found till the mill-owners are in a relenting mood or the Government intervene effectively in the struggle. The mill-owners are in a mighty rage with Mr. Joshi for having brought the facts regarding the fall in the cotton prices to light and having so insistently pointed to the obvious duty of the employers. They even accuse Mr. Joshi of disloyalty inasmuch as they have made handsome donations to him for work among the mill population and still he raises the mill-workers against his own donors. But in their anger the mill-owners forget that the money they gave Mr. Joshi was for welfare work, and his obligation ended when he started schools, co-operative societies and other institutions for them. He never understood it to be hush money and would never have accepted it as such.

* * *

Propaganda. EVEN Homer, as is well known, sometimes nods. Says our good friend, *Foreign Affairs*, in its November issue:—

It appears that the enlightened Persian Government, desirous for the good of the world of reducing its cultivation of the opium poppy, but distressed for a means by which the consequent drop in the national revenue could be averted, has actually applied to the League to send an agent to Persia to inquire into the possibility of raising revenue in some other way than poppy growing.

Why does not the Indian Government urge the League to perform the same good office for India?

Why does not the British Government urge the Indian Government to urge the League to perform the same good office for India?

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There seem several ways in which this could be done, and the Indian Government be made ashamed of its attitude towards the opium revenue.

As a matter of fact, the boot of course is on the other leg—as was announced in the Council of State early in September, the Indian Government has invited a League of Nations Committee to study the Indian opium question on the spot. We commented on this in our issue of September 10th under the heading "*Pour encourager les autres.*" So after all, the Persian Government is not quite as enlightened as *Foreign Affairs* thinks, nor has the Indian Government anything to be ashamed of—all the unbalanced propaganda of well-meaning enthusiasts notwithstanding. For Propagandism exists not only for bad causes, but unfortunately also for good ones; more's the pity—for what damages a good cause more than exaggerations which make it appear untrue?

WHAT JUSTICE DEMANDS.

BY the execution of Shafi Ahmed and Dighe, the curtain has fallen on the Bawla case. This case has adorned a tale of a most tragic character and points certain morals worth reflecting on.

In the first place the high character for impartial justice enjoyed by the High Courts of Judicature and the highest tribunal in the Empire, viz. the Privy Council, has been vividly brought home to the people. The eminent judge who presided over the Criminal Sessions, Mr. Justice Crump, has earned a great name for impartiality, a high standard of rectitude, integrity, and judicial acumen. The members of the special jury in this case have also lived up to the traditional standard of unbiassed verdict, amidst influences tending to corruption and intimidation. Even the presiding Judge was not spared these influences; he was anonymously addressed by busybodies pointing out to him the manner in which the case ought to be tried. But the jury, dismissing everything except the intrinsic merits of the case from their minds, and cutting themselves free from all external influences, returned a verdict which is just, intelligent and level-headed. The Malabar Hill tragedy was also instrumental in exhibiting to the world the gallant conduct of three Military Officers who rushed to the scene of offence at the risk of their own lives and tried to rescue the victims of this nefarious outrage in a most heroic, selfless and admirable manner. Their subsequent conduct also shows their grit and the high sense of honour which they possess. Their evidence proves their transparent veracity. Indeed they have done much to enhance the Englishman's reputation for devotion to duty, self-effacement, and chivalrous spirit. We wonder how many Indians would have rushed into the scuffle and faced death to save helpless creatures of another race, religion and country.

Now that the trial is over and the seal of the highest court has been indelibly stamped on it, the question is, what next? The responsibility for conducting a thorough investigation rests entirely on the political department of the Government of India, of which the Viceroy is himself the head. Lord Reading has made "justice" the motto of his Indian career as it was his motto when on the bench, and the Indian public has therefore a right to expect that in this case, which is such as to tax the capacity for justice of even the late Lord Chief Justice of England, stern justice will be meted out. Mr. Justice Crump in his admirable charge to the jury stated: "It is possible, whoever the assailants were, that there were persons behind them, whom we cannot precisely indicate. But where an attempt is made to kidnap a woman who was for ten years the mistress of the Maharaja, is it not at least reasonable to look to Indore as the quarter from which this attack may have emanated? There may be other persons who were interested in kidnapping Mumtaz. We know nothing of them. Indeed we know from the accused themselves that there was a wish to take her back to Indore in the

interest of Shankar Rao Gawde. But whether it was in the interests of Shankar Rao or some other person, who desired to have her or who desired to do away with her, when you consider the materials placed before you, they indicate that Indore is the place from where this attack emanated."

It is the duty of Lord Reading's Government to discover this hidden hand and to drag him before the Court of Justice. Although the trying Judge made no mention of the Maharaja of Indore, there are abundant circumstances in this case which go dangerously near implicating him. They are: (1) the sworn testimony of Mumtaz; (2) her allegation about the murder of her child by the Maharaja; (3) her petitions and telegrams, sent to the Commissioner of police at Amritsar; (4) the getting down of Mumtaz at Delhi on her way to Mussoorie and her refusal to proceed further, and her statement that she was pursued and harassed by the Maharaja's officials; (5) the proceedings to secure an extradition warrant against her and the miserable failure of this attempt; (6) the fact that all the accused were in the service of the Indore Durbar, some of them holding high offices and one a Mankari; (7) the free use they made of the Indore Durbar estates at Bombay, viz. the Aurora House and the Somerset House for hatching the plot; (8) the keeping of the Red Maxwell in the garage in one of these houses; (9) the presence of Mr. Sharma, the Financial Secretary of the State, in Bombay and the mysterious telegrams he sent; (10) the spiriting away of the mali by Messrs. Mulgaokar and Khasgiwalla, both Indore officials, for the apparent reason that the mali knew something which they did not wish him to divulge; (11) the facilities of leave of absence from Indore which these mercenaries secured to perpetrate this dastardly act; (12) the huge expenditure of money incurred in engaging eminent counsel far beyond the means of these wretched accused persons; (13) the presence of the Legal Adviser of the Indore Durbar in England to instruct the counsel; and on top of this all (14) the candid admission of Mr. Sen Gupta that Shafi Ahmed was after all a hireling and the appeal for mercy of Mr. Velinkar for Ponde to the effect that exceedingly powerful influences were brought to bear on him with a view to draw him into the conspiracy and the plea that Ponde and Dighe did not desire to take Mumtaz away for their own sake. We are far from contending that the circumstances mentioned above establish the guilt of H. H. the Holkar. We would be the last to prejudge the result of the inquiry for which we press. All that we maintain is that the facts we have gathered above are of such a grave character as to demand a thorough inquiry into the Maharaja's part, if any, in this scandalous affair.

MATTERS KENYAN.

IN his opening address to the Legislative Council of Kenya on the 28th October, the Governor, Sir Edward Grigg, spoke at greater length than we

believe any previous Governor has ever spoken on education, and, as is only to be expected, he was duly apologetic in treating the planter-oligarchy more to the necessity for the provision of educational opportunities than to the supply of labourers. The length of his reference to this subject he tried to justify by the remark that education "is vital to every race in the Colony"; what, however, apparently gratified European members of the Council in the speech was that though the new Governor for the sake of form included all races in his reference, he in point of fact emphasised the need for the educational growth of the European community alone. And on the subject of European education the new Governor's ideas are very expansive. At the bottom of the scale he wants nursery classes to be opened for white children of from 3 to 6 years of age. Then comes compulsory elementary and lower secondary education for all European children between the ages of 6 and 16. Then follows specialised courses in agricultural, commercial or technical training for boys and in domestic science for girls. And at the top a boarding school is to be established, liberally supported by scholarships, which will bring high school education up to university standards. All this is admirable, and no one would give this scheme anything but the most enthusiastic support if it were not so narrowly exclusive.

Compulsory Education is by no means a new idea in Kenya; it is only its restriction to the White community that is a novel feature in Sir E. Grigg's speech. The Education Commission reported in 1919 that "the aim should be to provide the means of education and then to apply compulsion to Europeans and Indians in the first place; after that to the Arabs, Baluchis and Swahilis." Thus it was never contemplated to leave Indians even for a short interval out of any scheme for compulsory attendance, though some interval was to elapse between the compulsory education of Indians and Europeans on the one hand and that of other non-native races on the other. The natives, however, were not, in the view of the majority Commissioners, to receive the benefit of compulsion for a long time to come. But this view was hotly contested by that real friend of the natives, Mr. John Ainsworth, and two others who advocated a lower form of compulsion in the case of the natives. Going back upon all that the Commission recommended, Sir Edward Grigg now proposes to restrict compulsory education exclusively to the Whites. The Whites alone are, again, to be admitted to institutions imparting higher education. For this latter restriction Sir Edward vouchsafes a reason: such institutions are an imperative necessity for Europeans, for it is the Europeans who are to be the "rulers" of the country. This sentiment is of course commonly given expression to in Kenya, but we draw pointed attention to it here only because it gives an indication of the character and the spirit of the new Governor.

The question naturally arises as to how such a spacious scheme of European education is to be

financed. Former Governors must have no doubt found it hard to justify a heavy expenditure of money on European education, when Indian education received a scurvy treatment in comparison with European education and native education was most cruelly starved, both absolutely and relatively. But Sir Edward has a ready-made plea for the defence of the Kenya Government's open partiality for White education. He proposes that each race should find money necessary for its own education by a self-imposed cess and should bear no part of the burden of educating other races. "There could then be no question," he says, "that the education of one community was being starved for the benefit of another, and each community would have the highest and wisest system of education which it felt able to finance. I cannot but believe that the European community will respond whole-heartedly to this ideal." We daresay the European community will be persuaded to fall in. Will the mill-owners of Bombay, e. g., raise a howl if the Bombay Corporation cast upon them the obligation of financing the education of their own class and relieved them from their share in the burden of providing for the instruction of the mill-workers in Parel? If Sir Edward Grigg thinks this to be the best means of teaching Europeans the common duties of citizenship, he had better make them pay for roads and railways, which it will be admitted by all impartial men are intended primarily for the Whites and absolve the native community from the responsibility for constructing and maintaining these means of transport. We should very much like to see how the European community will respond to this ideal.

Indeed, on the railway estimates an Indian member raised the question whether branch lines proposed to be constructed out of loan funds were required by the natives, whose interests he said should come first. His plea was that he would support the raising of a loan for this object if the railways would benefit native races and would oppose it if they would benefit mainly the Europeans. Mr. Shams-ud-Deen was so emphatic in enunciating an "Africa for the Africans" policy that we very gladly quote his very words. "He maintained that the policy of the country should be that when money was to be spent the native community should be taken into consideration first and foremost. If it could be provided that the new lines would benefit the natives and increase their prosperity he would say 'carry out the surveys by all means and raise the necessary loans,' but he must lodge an emphatic protest against himself and his children being saddled with the burden of that loan which was to be expended for the benefit of one particular section of the community (viz. the Whites). If it was being spent for the welfare of the natives he would have no objection. *He was in a country belonging to the natives and his duty was to saddle himself and his children to pay for the money to improve these natives, but the railways in the country with one or two exceptions had all been constructed for the benefit of one particular section of the*

community". Did the European planters, on a parity of reasoning, volunteer to bear, and did the Governor urge them to bear, the expense of constructing these new lines? On the contrary the planters deprecated the consideration of this question from a narrow racial point of view when the affairs of Kenya required to be looked at from a broad non-racial point of view! After this expression of opinion who can accuse the Kenya Whites of a spirit of racialism?

We are glad that the Indian members—Messrs. Shams-ud-Deen, M. A. Desai, Pandya, Nehra and Kassim—are all acquitting themselves creditably in the Legislative Council. All of them took an active part in the discussion and ventilated several grievances under which the Indian community is labouring. Indians are being weeded out of the Railway service. The General Manager, who has been specially brought for this purpose from South Africa, has been vigorously carrying out this policy for several years past. This is being done ostensibly to help the natives, but what is really happening is that Indians are being replaced not so much by natives as by Europeans, and sometimes one Indian is replaced by two and even three Europeans. The result is seen in the sudden increase in the cost of management. The iniquity of the present policy becomes all the more apparent when it is remembered that the salaries of Indian employes are reduced one-sixth, while those of European employes have suffered no reduction. There is a general outcry among Europeans about the growth of administrative expenditure, but the enormous increase in overhead charges that has resulted from the anti-Asiatic policy is suffered by them with perfect equanimity. Another important matter raised by the Indian members was the policy of discrimination against Indians in giving travelling facilities. For instance, old and obsolete second class carriages were reserved for Indians while modern up-to-date carriages were made available to Europeans. Instances were quoted in which Indians were even refused first class tickets. Till recently Indians were not admitted to waiting rooms. Now it would appear that separate waiting rooms are provided for Indians at four stations, Mombasa, Kapiti Plains, Nairobi and Kijabe. But the Government complain that since they are not being used, they cannot be kept open for Indians even when required. The best remedy for this, of course, is to throw open to Indians and others the waiting rooms now being used exclusively by Europeans, but if that cannot be done, separate waiting rooms must be provided for Indians, however wasteful this proceeding may be. Much credit is due to Indian members of the Council for exposing these injustices and even more for so strongly espousing the cause of the natives.

LIBERALISM, SOCIALISM, AND CATHOLICISM. VII. INTEREST.

I CLOSED the last section, in which I considered "private property", by asserting that the rights of

private property were only safeguarded, as long as the right was maintained, not only of owning and bequeathing, but of lending out property against interest. This latter point needs elucidation, since it is around it that rage most of the anti-capitalist controversies of the day.

Let us begin by remembering that capital are goods reserved for production: and that such reservation or saving is quite praiseworthy, provided the reservation "leads to a greater or better consumption, whether on the part of the individual who saves or of society at large." (I, 371) Seed corn is the classic example: by not eating it this year, we shall be able to feed 100 times as many people next year. But the point to be considered here is this—does he, who reserves his corn and lends it as seed-corn to a neighbour, thereby earn his title to a share in his neighbour's coming harvest? Now let us be quite clear here, what we mean: if A saves up what he might have eaten and gives it as seed corn to B, stipulating a share of the profits in the next harvest, we have one kind of transaction; if A lends his seed corn to B stipulating a double quantity back within a year, irrespective of what B's harvest is or indeed what B does with the corn, we obviously have a different transaction altogether. The first is one of enterprise, and, as we have seen already, deserves to be rewarded with a "profit"; the second is a financial operation, which claims to be entitled to "interest". Is it?

Here again an answer is not possible, until we have cleared away some further difficulties in the line of approach. We all feel, certainly the Church has always felt and given expression to this feeling, that there is something sordid and immoral (a) in a man waxing fat on the troubles and misfortunes of his neighbour and (b) in the certainty and automatic manner in which pounds of flesh accrue to the lender, without any compensating risk or labour on his part. Mr. Tawney therefore is quite right when he says (IV, 109) that "Medieval opinion, which did not object to profits, provided they were reasonable, had no mercy for the debenture holder." But this opinion, after all obtained only, because in the Middle Ages the modern debenture was unknown. Until the 16th century borrowing was almost exclusively what Mr. Tawney calls "casual": the money-lending which concerned 9/10ths of the population was "spasmodic, irregular, unorganized, a series of individual and sometimes surreptitious transactions between neighbours. Borrow they must: they will lend—for a consideration, if they can. It is indeed because this type of credit is a matter of mutual aid among men exposed to the common risks of uncertain seasons and perishable live stock, that it seems peculiarly odious for those who are fortunate to take advantage of the necessities of those who are not, and that religious opinion has been able for centuries to treat money-lending as a simple case of neighbourly or unneighbourly conduct." (IV, 21-23.) As is well known, usury was strictly forbidden by the Church until quite recent times—an injunction which she took over from the Mosaic law: but what

was really forbidden was the unneighbourliness which quite forgot that one of these days the lender might find himself in the place of the borrower and vice versa.

For it seems to me—and I am surprised that Fr. Fallon e. g. does not make this point—that what justifies interest is the fact that the return of something borrowed does not, in strict justice, close the transaction. If Mrs. A borrows a pound of flour from Mrs. B, because guests have turned up unexpectedly, the matter is not settled by Mrs. A in due course returning another pound of flour to Mrs. B. Mrs. A still remains indebted to Mrs. B for her kindness in helping her out in an emergency. That indebtedness surely is not discharged, until Mrs. B, finding herself on some other day in a similar predicament, borrows from (and in due course returns to) Mrs. A likewise a pound of flour. This obviously is the condition of affairs, which Mr. Tawney calls "casual borrowing" and it is one where charity and prudence alike would not demand "interest"—not because none in justice is due, but because the tables may so soon be turned. But where a very poor woman borrows the flour of our example from a very rich woman and the turning of tables may be dismissed as an altogether unlikely contingency, it is both legitimate and natural that Mrs. A, returning her pound may add a few sweetmeats for Mrs. B's children, thereby returning one act of neighbourliness for another. Then, and then only, will both will be "quits." But what are the sweetmeats in this example, but *interest*?

Interest therefore is perfectly legitimate, "interest being the price paid for the temporary allocation of capital. But this price, as every other price, must be *just*." (I, 280.) That means that the interest must be a fair equivalent of the service rendered: the lender of a bicycle must not expect back a motorcar nor the lender of a rupee two annas a week, as is quite common in this country. That rules out usury in the modern sense of the word; but it also rules out the assumption that there is no limit to compound interest. It is not just that, because, once upon a time, A lent B Rs. 100, B and his children's children should forever pay an annual tribute of Rs. 5 to A and to his heirs. The service rendered by the loan of Rs. 100 in no circumstances can equal that of an irredeemable and undeterminable annuity of Rs. 5. It is the instinctive recognition of this natural principle, which in this country used to limit the accruing of interest to the *वसुधैव कुटुम्बकम्*: i. e. by the very liberal rule that when a debtor had paid back the capital sum borrowed and in addition by way of interest a sum equal to that capital, the debt was deemed to be fully discharged. This is extremely sound finance and political economy; it is equally sound ethics, and one can but regret that more strenuous efforts are not made to insert this old rule into the statute book of modern India. The principle has only lately been vindicated in the inter-Allied debt settlements, which as a matter of fact are even more lenient to the debtor than our old *वसुधैव कुटुम्बकम्* system would have been: Belgium, for instance,

which owed America \$ 417.78 millions; (\$ 171.78 millions for pre-Armistice, and \$ 246 millions for post Armistice debts), under the last settlement is only called upon to pay a total of \$ 727.83 millions spread over 62 years. The Mosaic Law similarly proclaimed after 7 x 7 years a year of jubilee, when all forms of indebtedness lapsed, when bondmen became free once more and mortgaged lands reverted automatically to their owners. Issiah (V. 8) thunders already against those "that join house to house and lay field to field, till there be no room" for any but them; and it is notorious how cramping the unrestricted passing of lands into *mortmain* or *wakf* is bound to prove, whether in the West or in the East. The Church has never made much of this Mosaic injunction; but I venture to suggest that, in justice to her own principles, she ought to do so. If "nobody may divest himself of responsibility for the manner in which his capital fructifies, since this must ever conform to the demands of justice" (II, 146): the limitation of interest, not merely in regard to rate, but to time, is surely a very clear reform to be demanded.

No perpetual servitude can be a legitimate consequence of an indebtedness and it is the absence of this statutory limitation in time of interest which I think is the legitimate ground of complaint on the part of Socialists against interest as developed to-day. It is surely against equity that the English State e. g. should still be paying to-day for money it borrowed for wars waged a hundred years ago. But it is surely also against equity that an industrial investment should go on paying dividends indefinitely. Dividends of course are a form of profit, but under present joint-stock company conditions the line dividing profits from interest is bound to get very indistinct at times. A man invests in bank stock, much as he would in government stock, in order to ensure a safe and regular annuity: and it is evident that for him it is only technically right to speak of "profits" in one case and not of "interest" in both. Much of the "enterprise," if not all of it, disappears, the moment it becomes a "safe investment": and in this case it would seem to me to be hardly deserving of profits any longer. But if so, the investor is only entitled to interest: and, if I am right in my contentions, that interest should be subject to limitation, on the principle of, say, our *ब्याज क़ुतर*. At present, a man may, in legitimate enterprise, establish a business and subsequently "float" it: the original shareholders still showing some "enterprise" in putting their money in the "floated" concern. But as the law stands at present, those shares may go on paying dividends, year after year, but pay as the concern may, it can never get rid of its liability to its shareholders: on the contrary, the value of each share in the open market, instead of growing less, will grow greater, the more dividends (i. e. 'profit') are being paid. Limitation of this interminable right to dividends is clearly indicated: how should it be effected?

On the one hand time might be called on the

principle of the Jewish "jubilee": i. e. after 50 years shares in limited liability companies might be forfeited, either to the State or to the concern itself. Perhaps the emergence of what the French call the *actionariat syndical* may be showing the way in this respect. This "trade union shareholding" at present is increasingly used by Christian trade unions in France and Belgium, to get access to the general meetings of shareholders in large concerns, in order to bring home to the individual shareholders the grievances of labour. But it is quite feasible so to regulate things, if time limitation of dividends were enacted, as to ensure that the respective trade unions would get the reversionary rights of all shareholders after 50 years. Another form of limitation would be to limit the aggregate amount of dividends accruable to a shareholder: the total amount of course deserving to be fixed much higher than the 200% of pure interest (on the *ब्याज क़ुतर* system) on account of the element of risk implied *ex hypothesi* in venturing upon the enterprise. But even if it were fixed at 2000% instead of 200%, the ethical gain through such limitation would be great: for nothing of the order of the Bombay mills, paying their 300% interest year after year, without anybody being able to say them nay or their workers being an anna the better for it, would anyhow be possible any longer. This system would also prevent the now, on stock exchanges so popular pastime of "watering the stock" and [unloading it in boom times at fancy prices on the general public, which naturally expect dividends commensurate with the price paid by them instead of their original value: since it is the latter only which a system of limitation of dividends would take into account. Probably it would be just that concerns due to the genuine enterprise of starting altogether new industries should be given full scope of earning dividends for, say, 50 years—much as the copyright of authors runs for a statutory period of time—, whilst concerns which lack the element of novelty deserve to be more drastically limited, i. e. by limiting the total aggregate amount of dividends that may be distributed. Anyhow, a combination of the two systems would obviously enable the legislator to hold the balance of justice evenly between the investor on the one hand and the industry and commonweal on the other. Similarly, the reversionary interest of the shareholders might in fairness perhaps best go entirely neither to the employees of the concern, nor to the whole trade union, nor to the State exclusively, but rather to a combination of all three, in a proportion to be adjusted in accordance with the justice of each case.

It can obviously here not be my purpose to work out the details of such a plan: all I am concerned about is to show that the principle of limiting interest and dividends is sound and its application feasible, and that both are in accordance with Catholic theory, if not yet of practice. Catholicism of course is not a mechanical system, but one living and developing: it provides eternal principles which need working out in time. Many of the modern conditions I have just described are novel develop-

ments which need novel applications of the unchanging principles of Justice and Charity. Neither of the two Catholic authors referred to by me puts forward the suggestions I am here making; but surely if for Liberalism interest, like profits, were sacrosanct; if Socialism would extirpate both, root and branch: their just limitation is the obvious solution which Catholicism can offer of a problem which is daily growing more pressing.

H. C. E. ZACHARIAS.

REVIEWS.

SOCIAL PARASITISM.

ABSENTEE OWNERSHIP AND BUSINESS ENTERPRISE IN RECENT TIMES.

By THORSTEIN VEBLEN. (George Allen & Unwin, Ltd., London.) 1924. pp. 445. 8 x 5 1/4. 13s. 6d.

IN the words of Mr. J. A. Hobson who writes a foreword on the jacket, Mr. Veblen in this book "presents his complete indictment of the injustice, inhumanity, and waste of modern big business and finance and is the most formidable attack upon capitalism ever delivered." It is an inquiry into the economic situation as it has taken shape during this century, particularly as exemplified in the case of America. The author shows how law and custom are on the side of capitalism and how absentee interests dominate the world politics. "The Great War arose out of a conflict of absentee interests and the Peace was negotiated with a view to stabilise them." He traces the growth of modern industrialism and describes the stages by which it has developed into Big Business, the result of which has been the growth of social parasitism at the cost of what he calls "the underlying population," and the widening breach between profiteering business enterprise and the productivity of industry. A fair picture is presented in this book showing how inflation of currency results in high prices and industrial prosperity, which are followed by depression and employment, and how the salesman's interests sabotage production. The "Superstitions of the Herd" are mercilessly exposed. "The moral excellence and public utility of the kept classes that now march under the banners of absentee ownership and business enterprise are no more to be doubted by the loyal citizens of the Christian nations to-day than similar excellence and utility of the princely establishment and the priestly ministrations which have drained the resources of the underlying population in an earlier and ruder age. The secular life of the people is governed in recent times by three systems: the mechanical system of industry, the price-system and the national establishment. "The existing industrial system is dominated by the technology of physics and chemistry, and is a product of recent times, a profoundly modified derivative of the handicraft industry. The current price system is dominated by absentee ownership and is also a greatly altered outgrowth of the handicraft industry and its petty trade; its continued growth in recent times has, in effect, changed it into a credit-price system. The nation, considered as a habit of thought, is a residual form of the predatory dynastic state of early modern times, superficially altered by a suffusion of democratic and parliamentary institutions in recent times." It is believed that business men must be free to limit their output and restrain employment with view to what the traffic will bear, but that the tactics of the organised workmen are a menace to the prosperity of the community at large. In America permits to carry

weapons are issued in the main to substantial citizens, corporations and to "those incorporations of mercenaries that are known by courtesy as detective agencies; these latter being in the nature of auxiliary forces employed on occasion by corporations which may be involved in strikes or lock-outs." The democratic nations of Christendom are "a filial generation" of those dynastic and territorial monarchies which filled Europe with a muddle of war and politics in early modern times. "And these national establishments, and the spirit of national integrity on which they trade, are still essentially warlike and political. That is to say, predation is still the essence of the thing. The ways and means of the traffic are still force and fraud at home and abroad. The actualities of that 'self-determination of nations' which has so profoundly engaged the sentiments of thoughtful persons, always foots up to a self-determination in respect of warlike adventures, political jobbery and territorial aggrandisement." The author proceeds: "In recent times, owing to the latter-day state of the industrial arts, this national pursuit of warlike and political ends has come to be a fairly single-minded chase after unearned income to be procured by intimidation and intrigue. It has been called Imperialism; it might also, in a colloquial phrasing, be called national graft. By and large, it takes the two typical forms of graft; official salaries (the White Man's Burden), as in the British Crown Colonies and the American dependencies; and of special concessions and advantageous bargains in the way of trade, credits and investments, as, e. g., the British interests in Africa and Mesopotamia or the American transactions in Nicaragua and Haiti." These extracts are rather lengthy, but they clearly demonstrate how the affairs of individual nations as well as of the world as a whole are controlled by a handful of capitalists and how capitalism is a standing menace to the peace of the world, prospering, as it does, at the expense of the toiling masses. He would be a bold man who would dare question the truth of this indictment, severe and uncompromising as it is. Mr. Veblen subjects the old and the new systems to a searching analysis and spares neither, the new being nothing but a modified continuation of the old and both depending for their existence on fraud and force.

The reader, however, puts down the book with a sense of dissatisfaction in that the author does not suggest means of reconstruction on an equitable basis. Not only that. He ends by striking a note of pessimism, expressing his belief that "the effectual run of popular sentiment touching these matters will not undergo any appreciable change in the calculable future." The style is fluent and forcible, with a sprinkling of Americanisms, but too much diffusion and redundancy are its serious defects. The whole matter could have been well compressed in half the number of pages and the reader would have been saved some tedious minutes. In spite of that the book deserves strong recommendation. Some of the views set forth in it are refreshingly original and many a pet theory of the orthodox economist is dealt a mortal blow.

P. G. KANEKAR.

SHORT NOTICES.

READINGS IN INDIAN CONSTITUTION AND ADMINISTRATION. By H. L. CHABLANI and G. N. JOSHI. (The Wilson College Co-operative Stores, Ltd., Bombay.) 1925. 9 1/4 x 6 1/4. pp. 618. Rs. 4.

THIS is a collection of extracts from primary as

well as secondary sources "chosen with the purpose of illustrating the chief phases of the development of the Indian Constitution and Administration under British rule and their working at present." The extracts have been so arranged as to give a continuous historical treatment of the different topics which fall within the scope of Indian Constitution and Administration and whenever a break of continuity was feared the authors have supplied the necessary links. The authors have been well advised in not restricting themselves to the primary sources. All they have sought is the most illuminating expression of any particular point that was to be brought out and they have laid under contribution very varied material—official as well as non-official—for the purpose. The result is a very serviceable and compendious work which renders the use of a professed text-book almost redundant. At all events it is heartily to be recommended as a companion volume to be read together with any of the systematic treatises on the subject. It affords a glimpse into the workshop of constitutional reform and helps materially an adequate comprehension of an intricate but important subject.

The average text-book writer fights shy of quotation marks and usually appropriates other people's views by the simple method of paraphrasing them. This is generally a destructive process, taking the bloom off the peach and it is refreshing to turn from it to the original passages in their un mutilated condition and the present collection of extracts is valuable from this point of view.

Writing in June 1925 the authors have been able to give the Report of the Reforms Inquiry Committee the attention it deserves.

G. B. JATHAR.

THE ISLES OF EAR: THE TRUTH ABOUT THE PHILIPPINES. By KATHERINE MAYO. (Harcourt, Brace & Co., New York.) 1925. 9 × 6 pp. 372. \$ 35'0.

THE contents of the book do not justify its ostentatious subtitle. Miss Mayo chops her own prejudices into suitable lengths for numerous imaginary dialogues and monologues, puts them between inverted commas and by means of this simple typographical device tries to convince her readers that whatever she writes is unvarnished truth. She refuses to give the names of her informants and interlocutors in most cases, persistently asserting that such a course would endanger their life. This, however, is a calculated 'stage' touch and serves to create an atmosphere of verisimilitude. Miss Mayo accuses the Filipinos of habitual dishonesty, treachery, greed, cowardice, lewdness and incest. To believe her would be to believe that the average Filipino is a devil under an alias and that the Philippines are the nearest modern equivalent to inferno relieved by such occasional radiance as is cast by a few picturesque and soulful Americans. The author professes great sympathy for the Filipino peasants in order to be the better able to spite the 'politicos' for whom her bitterness is unlimited. The championship of the Moros, a small and localised Mahomedan minority, is largely inspired by the same motive. It is the hackneyed old game of "Ulsterisation". Governor Harrison (1913-20), who gave the Filipinos the largest autonomy, is naturally the *bête noir* of Miss Mayo. His rule is referred to as the "scourge of Harrison". The book is an amazing mixture of half-truths, wild accusations and sweeping generalisations.

J. B. S.

THE LAND SYSTEMS OF MEXICO. By GEORGE MCCUTCHEN MCBRIDE. (The American Geographical Society, New York.) 1923. 8¼ × 5¼, pp. 204. \$ 3'50.

MEXICO is to most people a *terra incognita*, now and then irradiated by the lurid light of a political revolution. The book under review describes the land systems of Mexico, and thus reveals one of the root causes of political revolutions—viz. an antiquated system of land tenure quite at variance with the present-day conceptions of social and economic justice. The most characteristic form of landed property is the hacienda—a vast estate with a population of landless labourers in a condition, if not of positive slavery, at least of economic bondage. This class of people is known as the peons. The description of holdings in the province of Mexico, for the year 1910, will make clear the appalling injustice of distribution. There were in that year 64 estates with an area of 460,000 hectares (one hectare = 2.47 acres) i. e. 1/6 of the whole area of the province! There were again 300 more big estates with areas under 1000 hectares each. If to these we add 460 ranches or moderate-sized farms, the total number of individual holders comes to 850. That is to say, 850 heads of families alone, out of a total 166,000 for the province, possessed land in proprietary right. One need not, under these circumstances wonder at the long succession of political revolutions in Mexico, each having for its object the annihilation of the haciendas and the creation of fresh holdings in individual proprietary right, out of land thus set free.

The book goes on to describe the economic and political results of such a distribution of land. The hacienda is so bloated and unwieldy an estate, that the proprietor is in no position to make the most of it, and the great mass of landless population harbouring ill-will against their hard task-masters are up to any desperate political adventure supplying an inexhaustible following to revolutionary leaders.

The book is calculated to bespeak the attention of ordinary readers even in India and to the student of comparative economics it is a document of great value and interest.

P. M. LIMAYE.

THE WORLD'S INDUSTRIAL PARLIAMENT. BY E. M. OLIVER, (Allen & Unwin, London.) 1925. 7½ × 5. pp. 63. 2s.

AS the sub-title says, this is a short and popular account of the I. L. O. by one who is a University Extension lecturer. The little pamphlet is published with the blessing and a foreword of Lord Burnham and boasts even of a frontispiece—of a Lebanese silk factory! This selection is curious, to say the least of it, as is the allotment of one whole chapter (out of nine) to the Kerman carpet factories. Is the "Oriental touch" intended to quicken interest? In this as in other respects the pamphlet reminds one somewhat of a "brightly written" missionary tract. And a curbing of feminine proneness to employ the exclamation sign would also not come amiss: I have counted e. g. on p. 33 nine sentences and five exclamation marks. The little brochure was written in May 1924 and includes in an appendix a summary of the International Labour Conference held in June 1924. On the whole hardly worth eight times the little threepenny pamphlet issued by the League of Nations Union in 1922 on "The International Labour Organization."

Z.

DIE PFEILGIFTE. Von L. LEWIN. (Verlag von Johann Ambrosius Barth, Leipzig.) 1923. 9 x 5 1/8. pp. 517.

THE book under review gives another example of the proverbial thoroughness of the Germans. In this volume of about 500 pages, the author has treated of all the known poisons that are used by different tribes for poisoning their arrows. The poisoned arrows then serve the purpose of self-preservation in all its phases. The book contains a fund of information which is both interesting and important to the anthropologist, the physician, the chemist, the botanist, and the student of human psychology. The author has also given hints for the treatment of wounds from poisoned arrows, and has shown that the idea that certain substances can act as anti-poisons is based only on hearsay. The only rational treatment can be symptomatic treatment, and also the prevention of the poison getting into the system. Once the poison has got into the system, there is no substance which can either confine its activity to a particular region, or automatically neutralise it. After this stage, the treatment can only aim at eliminating the different symptoms.

D. D. K.

MISCELLANEOUS.

N. M. WADIA HOSPITAL, WAI.

MR. G. K. DEVADHAR'S ADDRESS.

Mr. G. K. Devadhar delivered the following speech on the occasion of the opening ceremony of new blocks of the N. M. Wadia Hospital of the American Marathi Mission at Wai on the 18th instant:—

I am an old friend and admirer of the Christian Mission and their devoted band of strenuous workers and I owe little of my education, culture and, I would even say, inspiration to them. I ever feel grateful to them for all that they have done for me and my countrymen and it is always a matter of very great delight to me to be associated with their excellent work and to mark my sympathy with and admiration for it. I, therefore, welcome this additional opportunity to express my sincere feelings of gratitude to the worshippers of Christ in this country, whose influence on its life through His genuine followers has not been negligible and whose services to its people have been no mean factor in the economy of our national advance and well-being.

Your kind feelings, ladies and gentlemen, towards me which have prompted you to extend your invitation to me, a very humble man struggling in his own way to serve God through humanity, are an indication of the generosity of your heart. In that you recognise the service that is being rendered to the country by a small band of workers, I mean the members of the Servants of India Society, to which I have the honour to belong. When I received through our Secretary Dr. Hume's letter asking either Mr. Sastri, our President, or my humble self to be with you on this occasion of the dedication or the opening of the new blocks as also a nursing Home to the N. M. Wadia Hospital of the American Marathi Mission at Wai, I felt it a great honour to be allowed to associate myself with this most beneficent work, by performing the opening ceremony.

It gave me a further opportunity to tell my countrymen how very deeply obliged we ought to feel to our Christian friends and the Missionaries for the real work of great charity they are doing to our country, irrespective of caste, creed and social status. There is an example which deserves to be imitated very widely by our educated and patriotic men and women, who feel fired by the desire of serving the masses of countrymen. I, therefore, very cordially appreciate this their kindness of my comrades in the field of God's service and I only hope that I may be found worthy of the same.

On a solemn occasion like this, one in my position cannot resist the temptation of making a few observations

on the value of the great national and humanitarian service rendered by my Christian co-workers, I mean the Christian Missionaries in the fields of education (including medical education) and medical relief. European countries have sent to Eastern lands such as India, China and Japan, thousands of highly educated men and women to serve humanity and thus to serve their Master, Christ, and though their religious zeal stands prominently at the back of this colossal service, their real motive is love of and service to humanity, which is the corner-stone of Christianity and which glorifies their Master.

While speaking about India, I believe, over 4,000 men and women of European extraction are serving in this great land of ours as missionaries giving their best to our country with a rare spirit of devotion and sacrifice. They have trained for the furtherance of their work several thousands of men and women in our country, who, I am glad to notice, are now playing an important part in the ministration of the Christian Churches in this land and who have come to recognise their own responsibility.

The two main directions in which India is being served by them to build up its moral and spiritual strength and also its physical capacity are the fields of education (including medical education) and medical relief and broad-based social service. I had several special opportunities of studying the work of these friends all over India, pretty closely and minutely, and I have nothing but praise and admiration for all that is being done by them with the help of their own countrymen, who are actuated by the thought of service of humanity. In India the vast number of educational institutions, such as Schools and Colleges for boys and girls and Industrial and Technical Institutions, owe not only their existence to them but also to the very inspiration they receive from their Master, and thus they have contributed very extensively to the building up of the great educational edifice which would be a standing monument to the greatness and the glory of Christ, Who has been one of the greatest teachers and helpers of mankind.

Their services to the country through the channels of medical relief have been equally conspicuous. We are familiar in this part of the country with the names of Dr. Wagless of Miraj, Dr. Beals and Dr. (Mrs.) Beals of Wai, and Dr. Goheen of Vengurla, just to mention a few among the host of those whose services are equally distinguished and meritorious. There are at present in India over 300 missionary surgeons and physicians, both men and women, who are doing most excellent work for India's good and who are assisted in the art of healing by many scores of trained nurses and midwives. Glory be to them all! I expressed a similar sentiment in Bombay in 1913 at the big Town Hall meeting where a great event in the history of this Mission was celebrated.

Just to illustrate the value of their medical work, which is of a very high order, on this occasion, I will briefly refer to this Hospital at Wai which attracts many hundreds of suffering men, women and children from all over the Deccan and the Konkan districts. From the figures for the last three years, it will be possible for you to form a correct estimate of this great work. In 1922, the number of out-patients at the Out-patients Department or Dispensary of this Hospital was 19,516, and that of those treated in the In-patients Department of this Hospital stood at 803. During the following year, the number steadily grew, the attendance at the Out-patients Department being 22,431, while at the In-patients Department it rose to 812. But last year i. e. in 1924, the Out-patients Department attracted 25,830 patients whereas the Indoor Department claimed 1,080 patients that came for such treatment. This Hospital with its humble beginning with a small band of devoted workers in December, 1908, in a small house known as *Kasar Madi*, has now grown into a very big medical centre and has given medical relief to something like 2,46,501 out-patients alone. This is indeed a splendid record of medical service done during the last seventeen years by a small band of workers and if you can judge correctly from this single instance, you will easily believe me when I

say that through Christian Missions' medical institutions, several millions of poor people get a highly qualified medical treatment and medical service.

Those of you who care to understand the immensity of the problem for medical relief and the inadequacy of the provision thereof, have to study patiently figures relating to our population and the number of hospitals and dispensaries in our presidency, and the number of patients treated thereat. In our own presidency, by the end of 1923, there were 785 hospitals and dispensaries maintained by various agencies, including the Governmental institutions. The number of patients treated during the year was 25,60,701; of these, 78,042 were indoor patients and 24,37,659 were out-patients. The total number of beds available was 6,596 and the daily average number of patients occupying them was 4,035.4. The average daily attendance of out-patients was 27,275.2 and the total expenditure on this work amounted to Rs. 50,10,893.

There has been some steady improvement in this direction, no doubt, but it is very meagre. You can easily imagine what a vast increase in the existing facilities for medical relief to the poor and the backward amongst us is needed by our countrymen in our presidency with a population of nearly twenty millions of people or nearly two crores. Moreover, there is further need for measures and facilities on the preventive side of medical treatment which is now claiming more prominently the attention of the medical world. The world is gradually coming to believe that it is more economical and beneficial to endeavour to secure the prevention of sickness and sufferings rather than the cure of sickness and sufferings and I would, therefore, request all those who are interesting themselves in this vast and most urgent problem of medical administration and service to direct their thought and attention to the supplying of trained agencies working in the direction of the prevention of diseases in addition to its cure. This brings us face to face with the question of National Health, both personal and public, and I am an advocate of the latter though not at the cost of the former method of helping humanity. Disraeli, while speaking on one occasion, laid great stress on the interdependence of National Health and National prosperity. In his opinion, the duty of the wisest statesman is to secure to the people of his country the best of health, upon which hinge national prosperity, glory and greatness.

Judging from this point of view, we cannot but admire the great enthusiasm, nay I would even characterize it as Christian Missionary zeal, of our present most popular Governor of Bombay—I mean His Excellency Sir Leslie Wilson. He seems to have made a solemn resolution that during his tenure of office he would see at least in Bombay that the population has an adequate provision of sick beds in the hospitals in Bombay or create new ones. He has undertaken a very big scheme for the purpose of providing a large number of beds, more trained workers—doctors and nurses—and has been doing his utmost to put his scheme on a sound basis. Let us wish him all success. If he succeeds in a place like Bombay, he will, I am sure, take up the question of provision for medical relief in rural or backward areas and I am glad to mention here the zeal and the vigour with which my friend Major General A. Hooton, C.I.E., Surgeon General with the Government of Bombay, has been pushing on his scheme of village first-aiders.

All these attempts have touched in my humble opinion only the fringe of the problem. I know the instance of the district of Kolaba where we are now conducting one of our three Maternity Hospitals and Nursing Homes on behalf of the Kolaba Maternity and Infant Welfare Association through the Poona Seva Sadan Society. It provides medical relief to only 50,000 people in a population of 6,50,000 and thus a very small number get a chance of medical relief of an ordinary character. Private agencies ought to come forth to assist our people in this important direction to give the much needed help and private charitable agencies or trusts ought to take the lead in such beneficent work. While speaking on this aspect of the question, we cannot but be too grateful to the

two charitable trusts in Bombay—I mean the Trust of the late Mr. N. M. Wadia and the Trust created by the late Sir Ratanji Tata. These two noble souls earned money, spent it economically on personal needs and having realized the pangs and the sufferings of the poor and the helpless, left all their fortunes for the betterment of mankind. Their names will be cherished with love and affection in the history of Indian charities and the Trustees who are in charge of these vast funds are carrying out most loyally, faithfully and honourably the duties that have been enjoined upon them by their departed high-souled and noble friends. There ought to be many more such broad-based trusts and let us hope in the near future, we may have our Indian Rockfellers and Carnegies—the two well-known non-sectarian trusts of the world. But over and above these, there is great need for indigenous missionary bodies to take up such work. The Christian missionaries have set to us a very glowing example of sacrifice, devotion and true charity, and broad-minded Catholicity and I am sure that now that we have in our midst organisations like the Servants of India Society and the Poona Seva Sadan Society, with definite programmes of work—national services by training national missionaries—let us hope that such bodies will multiply and a vast amount of self-sacrificing patriotic service will result therefrom.

But the people have a very large amount of work to do in this matter. First, clouds of ignorance and prejudices against modern medicine and treatment must be dispelled and people must be told all about the laws of health, hygiene and sanitation, and so long as the sinews of war are to be supplied by the people to strengthen the basis of service of those who have undertaken to work in this field, by making the necessary sacrifice, people must learn to make regular contributions to such work and thus help in the rearing up of a vast and all-pervading system of medical relief—both of preventive and curative character—and to achieve which a great and good beginning will have to be made by a systematic education in Health Propaganda with the help of all—Government, the Missionaries, public bodies, private agencies—all working together to achieve the common goal which is to make humanity healthy, happy and God-fearing. This is a noble aim, worthy of the sacrifice of each citizen of India.

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