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TOPICS OF THE WEEK.

WHEN the debate on the Indian estimates started in the House of Commons Mr. Lansbury offered profuse congratulations on their being given two days, instead of one as before, to discuss Indian affairs. If however the final upshot of the debate is nothing better than the supercilious and singularly inept speech of the Under-Secretary, who roamed over a wide ground just to utter some platitudes with an air of priggishness all his own, there is hardly any reason to be thankful for. We do not wish to underrate the value of the exceedingly good contribution of Mr. Lansbury and other friends of India, but the unreality of the debate is not lessened in any way by reason of the India Office expenditure being borne on the British estimates. It is profitless to go into the points touched by Lord Winterton, but we may refer just to one which is characteristic of the entire effusion, viz. his anxiety about the paucity of Indian Civil service candidates. What of course he was referring to was not the paucity of Indian candidates, but that of non-Indian, for apparently Lord Winterton thinks that to have Indians to fill the superior posts in the services would destroy their proud estate approximating to Dominionhood, on which he enlarged with much unction in the beginning of his speech and he is therefore most eager to persuade British boys to enter the services in a spirit of disinterested trusteeship which Britishers alone exhibit in their relations with backward races. "The Government of India and Lord Birkehead were carefully watching the position and all necessary steps would be taken to ensure the recruitment of sufficient British officers." Their anxiety was profound about the civil services but was still profounder about the military services. "The apprehensions regarding the effect of

Indianisation must be more carefully considered when the Government dealt with the Indian Sardhurst Committee's report." This gives us as clear a warning as possible that the none too ample recommendations of the Committee will be turned down in important particulars and that when the Report is acted upon the recommendations will be reduced to a meagreness which will leave things little better than before.

* * *

THE Muslim situation in the Punjab which for a time threatened to develop dangerously is now very much easier. It was necessitated the issue by the District Magistrate of Lahore of orders under section 144 Cr. P. C. prohibiting meetings in public places. This was followed by some talk of civil disobedience, which soon fizzled out. No doubt a few hot-heads did defy the orders in question; and were in due course sent to jail after summary trial by a magistrate who luckily happened to be a Mahomedan. But the idea of civil disobedience never commended itself to the more responsible and sober elements in the Mahomedan community, who counselled patience and exercised a steady influence at the cost of not a little of their popularity among their co-religionists. For this they deserve all praise. While Muslim meetings continued to pass resolutions demanding the resignation not merely of Mr. Justice Dalip Singh, but the substitution of the Chief Justice, Sir Shadilal, who, by the way, has been enjoying his well earned leave in England all these days, by a Mahomedan, another deputation wanted to wait upon the Governor, this time to press for the release of the Muslim editor and printer of the *Muslim Outlook* who were sentenced to six months' imprisonment for contempt of court. It now transpires however that the writer of the offending article was non-Moslem. But Sir Malcolm Hailey, though an undoubted friend of the Muslim community, is not given to fondle it unduly and expressed his inability to receive it, especially for the purpose for which they wanted to see him. In doing so, he gave them a bit of their mind by warning them that these unfair attacks on the High Court and its individual judges were alienating a good deal of very valuable sympathy for the Mahomedan community. Those who think that he showed a pro-Moslem bias in referring, in his reply to the Mahomedan deputation, to Mr. Justice Dalip Singh's judgment in the manner he did, ought to have much to applaud in his conduct on the present occasion. Some idea of the kind of oratory indulged in at some of the Moslem meetings in Lahore may be formed by the advice one speaker is reported to have given to fellow-Moslems to "carry a lathi, to keep a knife in his pocket and to eat beef to gain muscular strength" and to boycott Hindu shops. The Mohurrum has passed off on the whole much more peacefully than many had expected. At some places impossible demands like the stopping of all Hindu Marriage processions during Mohurrum were of course made, but better counsels prevailed in the end.

IF the Justice Party's Coimbatore resolutions are intended to show up the Madras Swarajists, it must be admitted that they are playing their cards well. They have decided enter to the Congress because in their absence the Congress organization in Madras would be sheerly communalistic—Brahman-ridden! They have similarly decided to refuse office in order to strengthen the wobblers among the Swarajists!! It is of course only too true that the Congressmen are both communal in outlook and very shaky in the Swarajist policy. But there was no need for non-Brahmans to give over their own principles in order to make the Swarajists conform to theirs. The resolutions of the Justicists have at least healed the differences between Madras Swarajists and the true-blue Swarajists of other provinces like Mr. Horniman, for the declarations of men like Mr. A. Ramaswami Mudaliar have forced upon Mr. Satyamurti and others the stiffer policy which they were unwilling to pursue. This will of course accentuate the existing tension between the Responsivists and the Swarajists and postpone indefinitely the realisation of the lingering hope that the Sabarmati pact will be brought back to life. It is not yet clear however that the non-Brahman party as a whole will accept the Coimbatore decisions and agree to join the Congress or refuse Ministerships if offered. Sir K. V. Reddy, a prominent member of the party, is frankly unable to take the somersault which he is invited to take merely with the object of downing the local Swarajists. The latter profess much rejoicing at the turn events have taken but for our part we are not sure that the joy now expressed is wholly sincere.

IN accordance with the recommendation of the Joint Select Parliamentary Committee, the C. P. Government have framed a bill embodying the principles of their land revenue administration. Under this Bill, the minimum term of a settlement has been laid down as 20 years and the maximum 30 years, the Government being empowered in exceptional circumstances to extend it to not more than five years beyond the maximum. While fixing the assessment, the Bill requires the Settlement Officer to take into account the demand for land, the profits that it yields and the existing level of rents in the locality, but, as in Bombay, will not allow his decision to be influenced by any improvements in the holding that may have been effected by the tenant. It is a matter for regret that the Bill does not define "assets" and "the fraction of assets to be taken," which no piece of legislation designed to define principles of land revenue administration should fail to do. The only provision in the Bill on this point is where the maximum of enhancement has been prescribed. This will be 100 per cent. in the case of an individual holding, 66 per cent. in the case of a mahal and 33 per cent. in the case of a group of villages. Public opinion has always regarded the Government demand on land as excessive leading to the impoverishment of the agriculturist and when the Bill comes up for consideration by the Legislative Council, attempts are sure to be made to have it amended in the desired direction. By the way, why has the Berar Land Revenue Bill been held up by the Government of India so long? It seems ages since it was submitted to them and it is a matter for wonder that they should take so long to sanction it.

PATIALA deserves praise for its new Compulsory Primary Education Act, which has, to begin with, been made applicable to Patiala town from the 1st of this month and whose operation will be gradually ex-

tended. It is however a great pity that the benefits of compulsion under the Act will be confined only to boys. Under it the attendance of boys between 6 and 11 in school is made compulsory, exemptions being made in the case of those receiving instruction otherwise or unfit to do so owing to some bodily defect or infirmity. It has also been provided under this Act that if a school cannot do without fees, the local authority within whose limits that school is situated will "pay from its own funds the whole or any fees up to the maximum scale of fees payable for primary education in respect of any boy or boys attending such school". The employment of boys of school-going age has been made punishable with a fine up to Rs. 25 and for non-compliance after warning with the provisions of Act the maximum penalty laid down is Rs. 5. Primary and College education is, we are told, already absolutely free throughout the State. Though secondary education is not imparted gratis, the scale of fees is about one-third of that charged in India. It is to be hoped that the State will abolish fees even in regard to secondary education at an early date.

THE Christian missionaries who have settled in far-off countries inhabited by backward races should naturally be expected to protect the rights of the aboriginals against the encroachment of their own white kinsmen; but, at any rate in E. Africa, they have ignominiously failed in doing their duty. Except for solitary instances like the late Bishop of Zanzibar, the missionaries as a general rule openly side with the European planters who are making havoc with the lives of the natives. Mr. Andrews has often drawn attention to this sad fact, but now we have the testimony of the Very Rev. Archdeacon Owen who, in the course of his speech in Manchester in connexion with the C. M. S. anniversary meeting, said:—

"The missionary in most cases, though not in all, will go farther than others in according rights, but, speaking broadly, the conviction of the African's inferiority, which all missionaries have with regard to the development of the African, involves them in methods of dealing with the African which they would never dream of applying to even the most submerged and ignorant men of their own race. Briefly to run over some main points, many missionaries assault Africans, and on occasions have been dealt with in the courts. It is called discipline when a missionary does it and assault when done by a settler. When an official does it it escapes comment.

Missionaries want land and get it; oft-times in the past freehold, now others get leasehold. Missionaries in Kenya did not protest when the 1915 Crown Lands Ordinance was passed. They have protested much since 1919. There is a simple test. Are missions willing to let their freeholds be converted into leaseholds? Some are, some are not.

A few missionaries have used forced labour of one kind and another in Kenya, and have advocated it. I have used it myself for years though not in Kenya, and complained when I could not get enough. Again there is a test. Are the wages paid by missionaries more equitable than those paid by Government or settlers? If there is exploitation here, then missionaries are equally involved. Generally speaking, a missionary pays less for labour than others (though not always), especially in the case of domestic labour. The moral is that missionaries must be on their guard lest they unwittingly sanction themselves what they condemn in others."

THE VIRAMGAM CUSTOMS LINE.

MANY will recollect the hardships to which people wishing to cross the Viramgam customs cordon were subjected till about ten years ago. This arrangement was substituted in 1917 by a fresh engagement entered into by Government with some maritime States in Kathiawar. Under it these States were allowed to handle goods at their ports on condition that they were charged at the British India Tariff rates, the Government reserving to themselves the right to reconsider the arrangement "if, at any time in the future, by the creation of a port capable of accommodating large vessels or otherwise the fiscal interests involved became very important." The concession of free transshipment at Bombay and Karachi was also recently allowed.

Whether as a result of these concessions or otherwise, a good deal of trade was attracted to some of these ports, especially to Bedi Bunder in Jamnagar—so much so that it set businessmen in British India furiously thinking about it. The increase of goods landed at these ports, especially those that were subject to high customs duties, was so phenomenal as to give rise to doubts as to its being normal and being brought about by straightforward and fair means. Thus, we find that the value of silk imported through Porbander in 1924-25 amounted to Rs. 2700, while in the next year it mounted up to Rs. 65,695; in other words an increase of 2433 per cent. Similarly, the value of sugar landed at the Nawanager port, which was Rs. 1,56,757 in 1921-22, rose to Rs. 49,29,741 in 1925-26, or an increase in value in four years of more than 3144 per cent. In his reply to the businessmen's deputation, Sir Basil Blackett instanced another Kathiawar port, which imported less than 3,000 tons of sugar in 1923-24 but took over 90,000 tons in the first eleven months of 1926-27! With every intention to take the most charitable view of the situation, it cannot be said that everything about the development of these ports as represented by the increasing volume of imports thereat was aboveboard—a fear shared even by such an impartial body as the Taxation Inquiry Committee. Another factor, which lends colour to the suspicion, ought not to be lost sight of. And it is this that though equally high customs duties as at British India ports are charged at these ports and though the railway freight for sugar from some of these ports to Delhi is substantially higher than that from Bombay to the same destination, Kathiawar merchants are able to undersell their rivals in British India in that market. This no doubt sounds a paradox, but, according to the Bengal Chamber of Commerce, is none the less, "an ascertained fact." No wonder business men in British India got considerably perturbed in consequence, and sought Government intervention. It need hardly be stated that we are referring to the influential deputation representing large commercial interests that waited upon Sir Basil Blackett, Finance Member with the Government of India, early in June. In their statement they mentioned "the steadily growing danger of deflection of trade from British Indian ports to Indian State ports,"

vaguely hinted at "some unknown attraction for imports at Bedi Bunder, or breach of some important condition on which the port is allowed to work by the British Government;" and did not leave the Finance Member long in doubt as to what they meant by a direct reference to the "refund of import duty in some form or other at Bedi Bunder" that was believed to have contributed to all this phenomenal growth. It also transpires that goods landed at these ports enjoy other concessions as well like, e. g., free warehousing, free insurance, etc. financed, it is said, out of the customs receipt. All this, if true, means that the condition referred to above about charging identical duties at these ports is observed more in the letter than in the spirit. Though the deputation merely contented themselves by a request to Government to inquire into the allegations commonly believed to be well founded, and did not suggest any definite course of action, the reimposition of the Viramgam customs line was by no means foreign to their thoughts. Sir Basil Blackett was so far convinced by the case made out by the deputation for a revision of the agreement with the Kathiawar States as to assure them that "there is no disagreement between you, gentlemen, and the Government of India that present conditions are intolerable to all concerned and must be mended. The time has clearly arrived when the whole position in relation to customs duties on goods entering British India through Kathiawar ports must be reconsidered. Things cannot go on as they are." It will be seen from this that both the Government of India and the deputationists were agreed, of course for different reasons, upon the point of the customs position being examined afresh, the former desiring it in their revenue interests and the latter in those of their own trade.

This was followed by the Conference between the representatives of the Government of India and those of the maritime States in Kathiawar held at Mount Abu towards the close of last month. It is indeed a great pity that the Government have not seen fit to take the public more fully into their confidence with regard to its proceedings. The only official statement on the subject is a brief press communique which merely tells the public that the conference came to a sudden end without finding any solution of the problem which it had been summoned to consider. It also announced their decision to reimpose the land customs line forthwith, "as an agreement on the lines necessary to secure the fiscal interests of British India has not been reached." If the proceedings of the Conference had been published, the public would have been in a position to apportion responsibility for the break-down of the Conference; and would also have been able to judge for itself of the strength of opposition to the terms offered by the Government. As it is, we must rely for enlightenment on the subject upon such information as is available from unofficial sources like the Anglo-Indian press.

At the Conference attention seems to have been mainly concentrated upon finding a solution of the problem, no pains being taken to ascertain the truth

or otherwise of the allegations about unfair means being used to attract trade to the Kathiawar ports in question. As an alternative to the reinstatement of the Virangam customs line, the Government suggested an arrangement which seemed to be an eminently reasonable way out of the difficulty. Under it the collection of customs duties at ports that remain open to foreign traffic, whether direct or by transshipment, would have been made by officers appointed by the Government of India at rates in force in British Indian ports, the remaining ports being closed to traffic. In return for giving up their right to customs collection, the States would have received "a guaranteed annual payment for a term of years, at the end of which the arrangement will be revised, at a figure equivalent to (1) the highest amount collected by each State in any year up to and including 1925-26, and (2) an allowance, where necessary, in consideration of the actual expenditure incurred from 1917 up to date on the development of their ports and railways serving the ports." Over and above this sum, the Government had offered to pay "10 p. c. on the total of the highest collection in one single year and the expenditure incurred on the development of the ports and the railways." The only other alternative which has been put forward in certain quarters is the establishment of a customs zollverein. But in the present circumstances it is not a matter of practical politics and even the Taxation Inquiry Committee which must have carefully gone into its pros and cons has dismissed it as a counsel of perfection.

The reinstatement of the old arrangement of the Virangam customs line shows that the Government's offer failed to commend itself to the States represented at the Conference. Nor can it be said that they have acted wisely in turning down so very favourable terms. In strict fairness, nothing more than a sum equivalent to the highest customs collection in a single year since 1917 on goods consumed by the States need have been offered; but to make their offer more acceptable, the Government made it still more liberal with consequences quite the reverse of those desired. But the matter will not be allowed to rest here and we shall perhaps hear more of it in due course.

An attempt has been made in some quarters to secure popular support of the States by representing the revision of the 1917 engagement as an attack upon the sanctity of treaties. We do not think it is anything of the kind. That engagement itself contained germs of further revision in the form, e. g., of the proviso already referred to, by which the Government reserved to itself the right of reopening it. To say in face of that explicit provision that the sanctity of the treaty between Government and the States was sought to be violated is to distort facts. But the distortion is too palpable to deceive anybody and may be safely passed over. It is to be hoped that the new arrangement, safeguarding as it does passengers from harassing customs inspection, which was the bane of the old one, will work to the satisfaction of all concerned.

D. V. A.

THE RIGHT TO STRIKE.

THE Trade Unions Bill, which has convulsed England like few other contemporary measures, is avowedly intended to outlaw the General Strike such as the one that happened last year, but the section declaring these and such-like strikes illegal is so loosely worded and is capable of so wide a construction that it puts in peril all sympathetic strikes and even other normal activities of trade unions. The General Strike, it may be conceded, the State has a right to prohibit, but the question is whether there is any urgent need for a legal enactment for the purpose. Only once did such a strike take place in England, and when it did take place all the reputable and influential Labour leaders warmly repudiated it, so that it may fairly be asserted that there is no prospect, so far as one can see, of a repetition of a General Strike in England. If then there is no immediate necessity for a law prohibiting the General Strike, why force it on the country? Nor is it at all an easy task to define a General Strike in such a way that the valuable right of labourers to strike work will not be infringed in any way. It seems quite simple to distinguish a General Strike from an ordinary industrial strike by saying that while in an industrial strike workers bring pressure to bear on their employers by a concerted refusal to work or take employment, in a General Strike they bring pressure to bear not on the employers but on the State by compelling the authorities to intervene on their side in an industrial dispute in which they are engaged. The General Strike is thus an attack on the State; it is an attempt to coerce the Government in order that the Government may in its turn require the employers to meet the demands of workers. In a General Strike the community is hit in the first instance, and the employers only in the second instance, while in normal industrial strikes undertaken for the purpose of improving labour conditions the general community is not affected at all, but only the employers in that particular industry or when labourers in other industries strike in sympathy, the employers in those industries also. Though this is the main distinction between an ordinary industrial strike and the general coercive strike, it is most difficult to put it in words, and the form of words used in the Bill is so extraordinarily vague that there is a reasonable fear in the minds of persons unconnected with labour that it makes many more things illegal than the General Strike.

As originally drafted, the Bill was a by-word of ambiguity, but later certain improvements were made which have made the measure a little less dangerous than before. In the unamended form the Bill made it an offence merely to strike, if the strike was declared later to be illegal. How that would have made all stoppages impossible is not hard to understand. A man takes part in what he holds to be a normal industrial strike; that strike is perhaps followed by other sympathetic strikes; and those who participate in the latter perhaps make a foolish declaration that the strike is aimed not at the employers but at Govern-

ment. In such a case not only those who make the declaration but those who take part in the primary strike with no other object than that of improving the terms of their employment would have become criminals liable to two years' rigorous imprisonment. That is to say, the cessation of labour on the part of a worker, though such cessation may be perfectly legitimate and innocent when it happens, would have become illegal through the activity of another fellow-striker, over whom he has no control and of whose very existence he may be ignorant. Such a contingency is now obviated by a proviso which has since been introduced to the effect that "no person shall be deemed to have committed an offence under this Section (i. e. Section 1) or at Common Law by reason only of his having ceased work or refused to continue to work or to accept employment." It still remains an offence under this Section for a person "to declare, instigate, incite others to take part in, or otherwise act in furtherance of a strike or lock-out declared by this Act to be illegal." Now, "acting in furtherance" of an illegal strike are words susceptible of such extensive application that it is positively dangerous to insert them in a statute. Is it illegal, e.g., to support the family of a person who goes on an illegal strike? The Attorney-General, Sir Douglas Hogg, says it is not. "Merely supporting the wives and families of strikers is not (illegal); in my judgment, supporting a strike is." Is collecting funds in support illegal? "If by funds are meant funds which are merely meant to support people in distress, no, but anybody who makes a collection and collects funds in order to carry on a strike is affected." The distinction is so nice that the assurance here given does not count for much in practice. Suppose one gives money to support the wife of a striker and the wife passes on part of it to the strike fund. Will the giver make himself liable to a prosecution? Any one who thus furthers the illegal strike is liable to have his funds sequestered or held over by an injunction; and the trade union is liable to be sued to the full extent of its assets.

Hardship on the community apart from seditious intent being now made the test of illegality and such hardship in a greater or less degree being the essence of every strike, every strike is really apt to be held an illegal one, but the sympathetic strike is more liable to be so held than others because its object can more easily be represented to be coercion of the State than that of primary strikes. The secondary strikes are thus put by the Bill in a position of the utmost uncertainty. Indeed if the sympathetic strikes occur in essential industries, they are definitely illegal, as was declared in terms by Sir D. Hogg. Mr. Roy Wilson took the case of miners striking in respect of some trade dispute of their own, and asked whether, supposing other trades which related to essential services struck in sympathy, that would be a prohibited strike. In replying to this question the Attorney General said: "If that strike took place in an essential service, and if it were on such a scale that it would inflict hardship on the community to an extent sufficient to coerce the Government, that

of course, would be prohibited. On the other hand my hon. Friend (Mr. Roy Wilson), again I think quite accurately, put the case of some workmen in non-essential services who came out in support of such a strike of miners. The answer would be, of course, that that is not prohibited, because it would not be an essential service." That seems curious reasoning in view of the fact that if the strike took place originally in an essential service it would not be held illegal (so the Attorney-General declared) although it would inflict great hardship, on the ground that though it would have the effect of coercing the Government, it was not designed to have that effect, being inaugurated as a mere trade dispute. If so, the sympathetic strike too, even if in an essential service, may be started with the object of bringing pressure upon employers rather than on Government, and should for the same reason be held legal. But sympathetic strikes even in non-essential services are liable to be treated as illegal if they cause hardship on the community, which is held in the Bill as indirect coercion of Government. And what strike, if at all on a large scale and successful, does not cause hardship? As Sir H. Slessor said: "Every strike, every lock-out, every cessation of labour, of necessity, causes hardship to the community, and therefore to talk of a strike which causes hardship to the community is no more than to include within that definition practically every strike and every lock-out which could be conceived." The wording adopted in the Bill becomes all the more open to suspicion because a more acceptable formula proposed by Sir John Simon was rejected by Government. The result will be that uncertainty will surround all sympathetic strikes and not a few primary ones, and this will paralyse the labour movement. For, as Prof. Laski has said, "The withdrawal of the (trade unions') immunity for tort will mean that in any strike declared illegal, anyone affected by the dispute will be able to sue them; and we shall have a perpetual raiding of trade union funds by employers bent on their destruction. The malicious intent of this section passes all grounds of decency."

A LABOUR ADVOCATE.

A TRIAL IN IMPROVING A VILLAGE.

THE knowledge of village conditions obtained in carrying out Dr. Mann's village surveys created in the minds of some of the workers (Prof. N. V. Kanitkar, myself and one or two others) a desire to try and see how the present village conditions could be improved. The work was started in 1915 in Katraj—a village about 5 miles from Poona. We visited the village every Sunday for three years and carried on the various activities mentioned below. When the activities were handed over to the care of the village people, they slowed down and ultimately stopped. The following account will show the success achieved by the scheme and also its failure when left to the care of the village people.

Implements.—When we started our work we found that although Katraj is only five miles from

Poona the cultivators there did not use any iron plough. We, therefore, decided to begin our work with the introduction of this plough. We bought one plough at our own expense and taught the people the use of the plough and showed how it was better than their wooden implement. When they were convinced as to its superiority, we bought two more ploughs and put them all in charge of a cultivator whom we appointed with the consent of the people as secretary to look after the ploughs. It was settled that the ploughs were to be rented for 4 annas per day and the money collected should form a village fund for further work. By this method we were able to save, after paying for repairs, &c. over Rs. 100 which we deposited in the co-operative society started by us for the village. When, however, we relaxed our control the concern was left to the care of the villagers. Those that took the plough on hire did not make their payments and allowed the ploughs to remain on their fields without returning them, also many times broke and lost several parts. The same thing happened with smaller implements which we tried to introduce. The experience, however, shows how an improvement can be introduced and how even a village fund can be built up if things are carried on under proper control.

Supply of Pure Seed.—As is usual in many places, the cultivators at Katraj never thought of the seed till the rains actually came. Then they ran to the city to purchase whatever seed was available in the market. We brought to their notice the importance of selected seeds and provided some of the cultivators with good seed obtained through the help of the Agricultural Department. The people liked this seed. Next year, therefore, we showed them the advisability of purchasing good seed co-operatively. Accordingly they formed a group of men ready to buy such seed, elected their representatives to buy Bajri seed and we advanced them Rs. 100 to give effect to the scheme. The representatives bought the seed, but we found when we visited the place next that those that had promised to buy seed refused to do so because they said their representatives kept the best seed for themselves and gave poorer stuff to others. We had, therefore, to buy the seed ourselves for home consumption.

Pests and Diseases.—Whenever there was any trouble to crops from pests and diseases we gave them the necessary help but even here we found that if any work was left to the cultivators they did not care to carry it out to save their crop. Mere collection of insects in bags or sprinkling of medicine supplied to them was neglected.

Co-operative Credit Society.—We did not want to start a credit society until the real desire for it was created in the minds of the people, although we always preached the advantages of having a co-operative credit society. After some time a persistent demand came and we started a Society for Katraj and its Wadis. The village people put together Rs. 250 and we advanced about Rs. 1200 from our friends in Poona. All the officers were elected by the people from amongst themselves and we acted as mere ad-

visers. The meetings were held when we were there and we helped in keeping accounts and records. For one year the Society went on smoothly with regard to accounts and return of loans although we learnt later on that all the sanctioned loans were not spent for the purpose for which they were given. When we left the working to the villagers themselves irregularities began to occur. The year 1918 was a famine year and the Co-operative Department allowed the repayment of loans to be slackened. Once the slackening came, people thought that they could put off payment by some excuse or other and things went on from bad to worse. To-day the Society is practically dead.

Secondary Occupation and Famine Work.—When we started work at Katraj we had an idea of providing secondary occupations to the people. The silt in the Katraj tank is excellent for brick-making and we thought that this would be an excellent secondary occupation, especially because a good market for bricks existed in Poona. We had no time to take this up, as we did not want to introduce too many things at a time. But in the famine year of 1918 there was no work for the people and we started brick-making to give full remuneration to workers even in that year and also to show how they could start a concern which will occupy their spare time and bring money into their pockets. We secured silt at a nominal cost from the Poona City Municipality from the Katraj tank and we advanced a sum of Rs. 1000 from the Famine Relief Committee. About 50 persons were employed. The whole work was entrusted to responsible and leading people of the village as it was not possible for us to be there in person except on Sundays. All went on smoothly but when the rains came and people were not so much in want of money every thing slackened and we had ourselves to sell the bricks in Poona City to recover the loan of the Famine Committee.

During the famine year we managed to keep several of the village cattle in Government camps to save them. We also supplied free clothing and cheap grain to the helpless and needy.

Educational Activities.—There was a day school at Katraj when we started work. We therefore persuaded people to send more boys and girls to school, and started a night school for grown-up men with the help of the Education Department. We ourselves many times gave lectures on agricultural matters with the help of lantern slides and provided a set of useful books to form a nucleus of a small library and supplied some newspapers and magazines.

Medical Help.—During our visits we found the village people suffering from malaria, asthma, skin diseases, etc. We, therefore, kept a stock of medicines for the use of the whole village with one old man who was a sort of a village doctor. This worked well for some time, but even here either the old man did not give medicine in time or people did not care to go to him. On certain occasions we went to the houses of the people and gave medicines. The medicines thus distributed were not necessarily used.

Sanitation.—Only one or two instances would be enough to show the kind of work done under this heading. Prickly pear from Government and public grounds was removed with the help of Revenue officers. But the people showed great reluctance in removing prickly pear or dirt from the places owned by themselves.

Generally the rooms of village dwellings are badly ventilated. So in one case we put up a window at our own expense to a room to admit light but when we went to the place after some days we found the window closed by paper and cloth. We were told that the window was closed to prevent serpents getting in.

The story is not very encouraging; but it gives a clear idea of the men and conditions we have to deal with. The men were all along on good terms with us and even now they are quite friendly to us; but to move them is difficult. Unless some body who would work and at the same time would be respected by the people exacts work till the people acquire good habits very little can be achieved. This is an uphill work and will always be slow. It must, however, be done and the sooner it is begun, the better it would be for all concerned.

D. L. SAHASRABUDHE.

OUR SOUTH AFRICAN LETTER.

(FROM OUR CORRESPONDENT).

PIETERMARITZBURG, 18th June.

THE happiest piece of news, since the publication of the conclusions of the Round Table Conference, is the appointment of the Right Hon'ble V. S. Srinivasa Sastri, P. C., as the first Agent of India to the Union Government. Without exception the Press in the country welcomed the appointment, and never has the Indian community, since the departure of Mahatmaji from the shores of South Africa, been more fortunate in securing the services of one of the illustrious sons of India. With Mr. Sastri, it is understood, are travelling Mr. Ricketts, who is an old friend of the Indians, and Mr. P. Kodanda Rao a member of the Servants of India Society. It is believed that Mr. Ricketts will act as secretary to Mr. Sastri, and no fitter person could be appointed in view of the capabilities and attainments of Mr. Ricketts, and his personal knowledge of the conditions in South Africa.

It is reported that Mr. Sastri will on reaching Delagoa Bay entrain to Cape Town, where, unless the Union Parliament is prorogued by then, he will meet the Ministers. For the time being, it is not improbable that Mr. Sastri will make Cape Town his headquarters, and Mr. C. F. Andrews has remained back in Cape Town to conclude all arrangements for providing housing accommodation, consistent with the dignity attached to Mr. Sastri's office.

A warm welcome awaits Mr. Sastri on his arrival in Cape Town and the Congress officials will not fail to make the best use of the opportunity of meeting him, and discussing matters of importance to the community.

After Mr. Sastri has settled down, it is expected that he will make an extensive tour throughout the Union to study on the spot the aspects of the different problems as affecting Indians. He will no doubt meet at the same time prominent official and non-official Europeans, and make their acquaintance.

It is not definitely known whether the adjourned debate on the two bills, namely to amend the laws

relating to immigration and Asiatics and to amend the law relating to Asiatics in the Northern Districts of Natal as defined in Natal Law No. 1 of 1903, will be further adjourned until the arrival of Mr. Sastri, so as to give him an opportunity of studying the provisions thereof. It is thought that this is likely to happen in view of the expected arrival of Mr. Sastri. An indication has been given that the Union Parliament will be prorogued about the 23rd of June, but in view of several bills that have to be passed before the session is over, the life of the present Parliament will be further lengthened. In any event there seems to be a desire on the part of the Ministers to place the two Indian bills on the Statute Book before Parliament rises.

It may be stated that in anticipation of the closing of the session, the Congress has expressed a desire of requesting Mr. Sastri to continue his journey to and land in Durban, as it is thought that no immediate purpose would be served by Mr. Sastri going to Cape Town. It is unlikely that Mr. Sastri will, however desirable it may be, accede to this request, as it may be construed as a breach of official etiquette to disappoint the official welcome that is sure to await him. Mr. Sastri will in the first instance have to make the acquaintance of the head of the Interior Department, which deals with the Asiatic question.

It is interesting to note that after the appointment of Mr. Sastri, Dr. Malan has created a new office, that of Commissioner of Asiatic Affairs, and Mr. Venn, who has been the undersecretary in the Department, has been promoted to this position. Mr. Sastri will be in closest touch with this Department.

REVIEWS.

MANU'S LAND AND TRADE LAWS.

MANU'S LAND AND TRADE LAWS. By R. S. VAIDYANATHA AYYAR. (Higginbothams, Madras.) 1927. 7½ × 4¾. pp. xxi, 164, 7.

THE book under review is an attempt to trace the history and development of the land and trade laws of the Aryans throughout the ages, and in particular to prove the antiquity and Sumerian origin of the code of Manu, the law-giver of the Aryans. The distinguished writer of the foreword—I mean Sir T. Vijiaghavachari—has introduced the author as one who has been engaged in the study and administration of modern land revenue and settlement in the Madras Presidency. Although the book bears testimony to the author's knowledge of land laws and codes, his first attempt in the field of antiquarian research cannot be said to be happy. He has based his conclusions almost entirely on the results of the investigations of Dr. Waddell, which have unanimously received scant notice in learned circles. Until the learned Doctor's claims to the discovery of the key to the old Indian writings found in the Indus valley are recognized by scholars, it would be rash to accept his historical, philological and anthropological researches. It should not be forgotten that the progress of archæological research in India is yet in its infancy and the materials discovered by the Archæological Department have not yet been scientifically published. Any system of chronology for ancient India based on the conjectures of any individual investigator at the present state of our knowledge is bound to be defective. Mr. Vaidyanatha Ayyar's conclusion regarding the dates of the Aryan invasion, compilation of the code of Manu and exploits of the Mahabharata and Ramayana are unsupported by any arguments, apart from Dr. Waddell's dogmatic conclusions. The similarities

which he notes between Hammurabi's, Manu's and other codes are more or less superficial and prove little beyond the fact that many ancient societies were alike in structure. We wish the author to pursue his studies deeper in the field of ancient laws and codes, but with more discrimination as to his authorities, particularly in the unfamiliar field of Oriental scholarship.

ORIENTALIST.

RAM MOHAN ROY.

RAJARSHI RAM MOHAN ROY. By MANILAL C. PAREKH. 1927. 7½ × 4¾. pp. ix, 186. Rs. 2. (Copies are available at the Bombay Tract and Book Society.)

WHEN there are such excellent biographies of Raja Rammohan Roy as Miss Collet's in English and Mr. Nagendranath Chatterjee's in Bengali, I do not understand why Mr. Parekh should have taken the trouble of publishing this very inadequate memorabilia. If it is the object of the publisher to show Rammohan as the first father of what he calls "The Hindu Church of Christ"; it must be admitted however that he has completely failed in his object. Besides the whole theme is treated in a way which leaves a good deal of room for improvement. The language of the book could certainly have been very much improved. As it is, it makes tedious reading and nothing but a sense of duty would persuade anyone to go through the volume. There are also a good many inaccuracies of statement, the most glaring of them being that when Rammohan published his first pamphlet called "Tuhfa-tul-Muwahhidin" he knew nothing of the English language. Rammohan began to study English when he was twenty-two or twenty-three years of age and by the time he published the above pamphlet, he had become master of it. Mr. Parekh looks upon the pamphlet itself as "the production of a youthful and immature man." Herein he merely repeats the view expressed by Pandit Sitanath Tatwabhushan in his "Philosophy of Brahmoism"; but those who have carefully read the writings of Rammohan will find that far from being an immature production it supplies the one and the only key to his religious position. In this connection I would recommend to the publisher the masterly survey of the pamphlet given by Dr. Brajendra-nath Seal in the Bengali biography referred to above. If that pamphlet were what the publisher of the memorabilia would have us believe it is, then Dr. Seal should have known better than to waste his time and energy in giving that lengthy philosophical exposition of it. The fact of the matter is that neither Pandit Tatwabhushan nor Mr. Parekh has understood the pamphlet and therefore the one looks upon Rammohan as the Vedantic Hindu and the other as the Christian Hindu fit to be regarded as the first father of the Hindu Church of Christ, whatever that may mean. Of course Mr. Parekh is too honest not to see that by no stretch of imagination could Rammohan be made to subscribe to that view of Jesus which he himself holds; that at the most the founder of the Brahmo Samaj could be described as a Unitarian Christian by those who stress his writings on Christianity and a Unitarian Hindu by those who lay special emphasis on his writings on Hinduism. Perhaps those who confine themselves to his view on Islam will take him to be a Muslim. Rammohan's is the most complex personality that Modern India has produced and all efforts to label him as a Hindu or a Christian or a Muslim must necessarily fail. What it really was will be revealed only to those who are faithfully following his inspiration and are guided by the light that was

vouchsafed to him. The Brahmo Samaj as it is at present is the most concrete expression of that inspiration and the most trustworthy custodian of that light; but even the Brahmo Samaj will hesitate to give an intellectual expression to what Rammohan was and has been to those who have had the privilege of coming in contact with his unbounded and unboundable spirit.

G. Y. CHITNIS.

SOME EXPERIMENTS IN EDUCATION.

SOME EXPERIMENTS IN INDIAN EDUCATION. (Government of India Central Publication Branch, Calcutta). 1927. 9½ × 6½. pp. 84.

THIS publication of the Bureau of Education, India with a foreword by the Education Commissioner with the Government of India, deals in a fascinating manner with "Some Experiments in Indian Education." While all the five articles in it are well worth perusing, being first-hand accounts of experiments in the field of Indian education, the last two particularly catch the reader's imagination and interest. The Dalton system of teaching in secondary and primary schools forms the subject matter of the first three articles and the writers have shown great insight into problems of Indian education and shown how the lives of our pupils can be truly enriched by adopting methods of study which will give the all-round maximum returns. The Moga Training School for teachers occupies the next place in the pamphlet. The organizers of this far-famed institution have succeeded in focussing public attention on how the rural problem can be tackled in India and advanced practical proofs of dealing successfully with it. The pamphlet closes with an account of the "Medical Inspection of School Children at Simla." Major Webb in this article tries to convince the reader that wonderful improvement in children's health is brought about if they are subjected to regular medical inspection. He refutes arguments advanced against the introduction of medical inspection in schools on the score of financial cost, pointing out that one intelligent doctor can readily handle 5,000 boys provided the schools are not too scattered. The Simla municipality, which, in the matter of medical inspection of school children, has attained the level of any town in the West, sets a worthy example to other cities of India. May we hope that the public conscience would no longer conveniently sleep over this question, the neglect of which is responsible to-day for so many early breakdowns and premature deaths?

S. P. ANDREWS DUBE.

SERVANTS OF INDIA SOCIETY.

MEMBERS' WORK IN 1926-27.

MR. P. KODANDA RAO'S REPORT.

AT the beginning of June 1926 I was in Poona, working as Secretary to Mr. Sastri and serving in a minor capacity in the reorganisation of the Dnyan Prakash and Arya-Bhushan press and the Society in consequence of the fire. When the SERVANT OF INDIA was revived on the 12th June, I was again working on it. I was appointed a member of the Business Branch and its secretary.

In July I was deputed to Sind to raise money for the S. I. S. Fire Relief Fund. I was on this duty primarily till September. I secured promises to the extent of over Rs. 5,000, of which over Rs. 4,000 have been realised.

In September I went to Simla, did some collection of funds and reported the proceedings of the Legislative Assembly for the SERVANT OF INDIA.

I then proceeded to Lahore to study the Punjab Land Alienation Act and contributed a series of seven articles to the SERVANT OF INDIA on the subject in October and November. The series was interrupted on account of my being suddenly called away from Poona to accompany Mr. Sastri to South Africa.

In October before I had finished my studies in Lahore, I was recalled to Poona and I again took up work on the SERVANT OF INDIA.

In November, as I have already mentioned, I was called away suddenly to go with Mr. Sastri to South Africa with the Habibullah Delegation to the Round Table Conference. While on this duty I gave a good part of my time to study the question of Indians in that country. I returned to India with the Delegation in Feb. 1927, and accompanied Mr. Sastri to Delhi and back to Poona and Bangalore.

P. KODANDA RAO.

MR. BAJPAI'S REPORT.

In the months of May and June I organised scouts' hiking party to Kashmir. On our way to that State our scouts gave successful displays at Shshjahanpur, Lucknow, Allahabad, Jhansi, Ambala, Amritsar, Lahore, Jammu, Udhampur, Srinagar and Meerut. July was spent at Allahabad in looking after the Scout office work. During the months of August, September, October and November I was busy in the election campaign of Pandit Hirday Nath Kunzru in the District of Mainpuri. A Scout Mela was organised at Benares in the month of December and I had to give the whole of this month to this work. I was deputed to Calcutta to organise the Boy Scout movement in that town and spent the months of January, February and three weeks of March there. The work done during this period at Calcutta has been much appreciated by our friends there.

I arrived at Hardwar on the 25th March to organise the Seva Samiti Boy Scouts' and Volunteers' Corps in connection with the Kumbh Mela. The work of the Corps has won praise from every quarter, both official and non-official.

SHRI RAM BAJPAI.

MR. PATVARDHAN'S REPORT.

The first thing that I had to do was about arranging for the resumption of the Press work after the disastrous fire on 25th May 1926. After the President gave his consent to resume work in the Press, I had to make arrangements for employing the hands in the Press on different works of cleaning, etc. The Press work gradually expanded its operations and by the end of the year 1926 it had practically come to its old level. I had to spend some of my time in the conduct of the Kibe Wada case. The Business Branch meetings also take up much of my time. The second thing that I had to do with regard to the Press was about preparing the statements, etc. to be submitted to the Fire Insurance Company. This entailed great labour and ultimately the Fire Insurance amount was recovered. For this business Mr. Barve and I had to go to Bombay several times. The next thing in connection with the Press was about the proposals to be made for building a building for the press. I did some collection work for the Fire Relief Fund and had to do much work as Secretary of the Society.

I have taken on myself the publication of a weekly newspaper called *Sansthani Swarajya*. Owing to the fire, I had to stop its publication for some time and it was restarted on 18th October 1926.

As Secretary of the Daxini Sansthan Pitta-wardhak Sabha, I carried on some correspondence with the Private Secretary to the Viceroy for an engagement to receive the deputation of the Sabha during His Excellency's stay at Poona. I was engaged on the Hirda Committee work of the Bhor State. I have also been nominated as a member of the Rayat Sabha of the Aundh State. I arranged for the publication of two pamphlets on States' questions, one of which is a reprint of the speeches delivered at Ernakulam by Mr. Sastri, and the other a reprint of the articles by an Ex-Minister that have appeared in the *Hindustan Review*. I had to make arrangements for holding conferences in different States. As a member of the deputation of the Bhor subjects, I interviewed the State Karbhari on 25th of October 1926. I have been working with a view to organise an All-India States Subjects' Conference to be held in Bombay.

I was one of the deputation that waited upon H. E. the Governor of Bombay re. the Brahman and non-Brahman controversy that had assumed a serious aspect in Poona.

I am also taking some interest in the Co-operative movement. I am one of the active members of the Chatusringi Co-operative Society, Poona District Co-operative Institute and Maharashtra Branch of the Institute. I had been to Phaltan at the invitation of the Chief to attend a Co-operative function on 24th of January 1927.

I am also connected with the Ranade Economic Institute, Bharat Itihass Sanshodhak Mandal, the Poona Panjarpole, the Deccan Sabha and some other similar organisations as a member or a Treasurer.

A. V. PATVARDHAN.

MR. DEOLE'S REPORT.

I have been working in the fields of Co-operation, Economics, Politics, etc.

I am the Chairman of Daxini Brahman Co-operative Credit Society, and of the Girgaon Co-operative District Institute, also of the Bombay City Cooperative Divisional Institute. I am a member of the Executive Committee of the Provincial Cooperative Institute and Hon. Secretary of the Bombay Hindu Housing Society. The affairs of this Society were in a bad way when I was appointed Hon. Secretary last year. Since then I have cleared the arrears of work, introduced order and improved the affairs of the Society to such an extent that very soon construction work will be taken in hand. As I have been working in almost every field of Co-operation much of my time is taken up by the movement. As the Chairman of the Bombay Divisional Co-operative Institute, I had to arrange the fourth Bombay City Co-operative Conference held on 30th January 1927, which was a complete success. I was Chairman of the Reception Committee and had to deliver the address of welcome to the delegates. I delivered lectures on "Trade Unionism" and "Labour Co-operation" to the English Training Class and delivered three lectures on "Producers' Co-operation" to the class for Diploma in Co-operation conducted by the Bombay Co-operative Institute. I delivered a lecture on the 'Moral Bye-Products of Co-operation' before the Dadar Institute.

I have been taking a good deal of interest in all economic questions. I was the first to deliver a public lecture in Bombay on the Report of the Royal Commission on Indian Currency and Finance. I submitted on behalf of the Indian Institute of Political and Social Science a written statement on the two questions of Exchange and Currency to the Indian

Tariff Board (Cotton Textile Industry Enquiry) and tendered oral evidence on the same. I also submitted a brief supplementary statement to the Board on the question as to "How Railway rates affected home-made goods as against imported ones." I was working on the Industries and Handicrafts Committee appointed by the Provincial Co-operative Institute.

I am the Hon. Secretary of the Indian Institute of Political and Social Science. I arranged two well-attended discussions, one on the Bombay Budget and the other on the Indian Budget, for 1927-28, and I took part in both. I helped some of the members of the Bombay Legislative Council at the time of the last Budget session. I studied the forest grievances of the Thana District and helped some of the members of the Bombay Council in getting up a public meeting to express views against the Report of the Forest Committee appointed by the Bombay Government. I am a member of the Council of the Bombay Presidency Association and as such helped the Council to express their views on the Exchange Ratio Bill. I also took part in the Hyderabad State Subjects Conference and spoke to a resolution.

I am a Committee member of the Press-Owners' Association and that of the Vangmaya Seva Mandal. Under the auspices of the latter I delivered a public lecture on the "Lingua Franca" of India.

C. S. DEOLE.

MISCELLANEOUS.

MR. KUNZRU'S BOMBAY SPEECH.

DYARCHY UNWORKABLE.

IN the course of his speech at Bombay on the 6th inst. Mr. H. N. Kunzru, M.L.A. traced the political history of the country from the inauguration of the Montford Reforms, dwelt at length on the evidence laid before the Muddiman Committee, criticised its majority report and accused the members who constituted the majority of ignoring the weight of the testimony of a large number of Ministers and Indian Executive Councillors who had unreservedly condemned dyarchy. Quoting from the evidence tendered before that Committee by Sir Chimanlal Setalvad and Mr. C. Y. Chintamani, the lecturer thought that if the evidence given before any responsible body had shown that the Europeans had been treated half as badly as the Ministers, there would have been such an agitation on the part of the Europeans that the very foundations of the Government might have been shaken. He held that an unassailable case had been made before the Muddiman Committee for a revision of the Government of India Act and addressed himself to the question as to what line should be taken by the people in asking for the revision. Were they to be content with securing the transfer of one or two departments? No, they should demand the transfer of all the departments to their charge. The evidence before the Muddiman Committee had shown clearly that not merely might more power be transferred to the people's representatives but that dyarchy was fundamentally unworkable and was the root cause of the present troubles.

'EUROPEANS UNFIT TO GOVERN.'

Mr. Kunzru then proceeded to examine the objections raised against the transfer of more departments to the people's representatives and picked up the Police Department for analysis. It has been stated, he said, that much distrust prevailed in each of the principal communities towards officers belonging to the other. "But, what about the charge that European officers too were sometimes suspected of

partiality?" he asked and argued that if it were pressed to its logical conclusion this charge would lead to the conclusion that Europeans were unfit to govern. "I venture to think," the speaker declared, "that even in the present disturbed state of communal feelings if the Police Department were made over to us, we would make a more determined effort to arrive at some policy and carry it out more consistently than the present Government has done." Today, there was no unity of policy on the part of Government towards the communal question and, if anything it was negative. What was true of the Police Department was true of others as well and the Pandit was convinced that the time had come for doing away with dyarchy root and branch; they could not be content with Reforms in instalments.

REFORM IN CENTRAL GOVERNMENT.

It was necessary that when the Provinces became self-governing the Central Government should also be radically transformed so that the Executive Councillors would become Ministers responsible to the Legislative Assembly. Surely, the present Indian members of the Viceroy's Executive Council would not lose their capacity if they were made responsible to popular opinion.

This question was first considered by the Liberal Federation; then came the Commonwealth of India Bill and later still, the Assembly resolution of September, 1925. There was now the proposal on the part of the Congress to draft a constitution for India and in this connection the lecturer hoped that the framers would, instead of formulating a scheme on their sole responsibility, try to bring together members holding different opinions, so that main principles might be laid down before details were considered. They had had disputes in the past, but the time that was coming was far too important for them to allow the country's interests to be jeopardised by an exclusive regard for party prestige.

IDEALS AND METHODS.

At one time, Pandit Kunzru continued, dealing with the question of political unity, the Liberals were decry for working the Reforms. At the 1923 elections Congressmen agreed to go into the Councils. Now there was a section which wanted to accept Ministerships and the Swarajists' attitude in the Madras Council was too well known to need explanation. "We have not merely common ideals but common methods as well. What is it that keeps us away from one another? In the Assembly and outside it, it has been seen that we united on all important questions and so far as the larger question of constitutional advance is concerned sufficient agreement has been reached between all the parties so as to call the resolution passed by the Assembly the 'National Demand.' It may be something, party pique or personal pride, that divides the existing parties, but certainly it is nothing pertaining to the country's interests. I do not say that the parties should merge into one another, but it is possible for them, while maintaining their distinctive labels, to join together for practical work, which is by no means a difficult ideal to achieve for a country which is striving for self-government. It is a case primarily of purification of heart and I do think that the fire of patriotism still burns in our hearts sufficiently strongly to consume all that is unworthy and leave the pure gold of service and self-sacrifice."

THE COMMUNAL QUESTION.

Referring to the Hindu-Moslem question and the recent agreement arrived at by the All-India Congress Committee on the now famous Delhi proposals, Pandit Kunzru remarked that he did not think much progress had been made towards the solution of this

tangle during the past few months. Even Mr. Gandhi was not enthusiastic over the recent agreement. The remedy suggested by the lecturer was that the various parties should come together irrespective of party labels and try to arrive at a general decision on this question as on that of constitutional reforms. If that were done, the problem, although not easy, might become less tough than if the various parties tackled it individually and piecemeal. He hoped that Indians had sufficient patriotism left in them to come together and not to disperse without arriving at some basic principles which would meet with the acceptance of both the communities. Hindus should not refuse self-government to provinces simply because they had a Muslim majority or happened to be near the frontiers. "If we want to be a self-governing country we must trust the Mahomedans, for distrust is not the basis on which the edifice of Swaraj can be erected", the Pandit said.

The speaker devoted considerable time to a discussion of the army in India, the extent to which Indians were allowed to share in its administration, the progress of Indianisation and allied subjects and took the Government severely to task for sleeping over the Shea and Skeen Committees' reports.—*The Times of India.*

THE LATE MR. J. B. SEN.

We have received numerous messages of sympathy from persons belonging to different races and provinces showing how wide the circle of the late Jyoti Bhushan Sen's friends was and how they cherish his memory. We extract here the two following from these.

REV. FATHER, JOHN LAUDER, S. J., Chaplain, Kirkee, writes as follows:—

The sad news of Mr. Sen's death which the SERVANT OF INDIA brought me yesterday evening was a very painful shock. I had no idea that he was ill, else I should have gone to the hospital to see him.

I had settled down comfortably in an easy chair to enjoy the SERVANT but when I read the first paragraph I knelt down and prayed for the repose of my friend's soul, and I prayed for him again in the mass this morning.

You have suffered a great loss by his death. I know nothing of his abilities, for with his usual modesty he did his best to hide them, but no one who met him could fail to love him. A Jesuit friend of mine in Calcutta alluded to both these qualities of Mr. Sen in a letter written last year, and added that apparently this modesty was characteristic of the Servants of India. By Mr. Sen's personality the Society must have gained many friends wherever he travelled.

Kindly convey my sympathy to my other friends in your Society—and may I add?—to his family.

MR. M. R. RAMASWAMI IYER, B.A., LL.B., Palghat, writes:—

"What a good soul he was! A fine flower, one of the finest flowers of Indian youth I have come across, has faded away. It was a privilege to cultivate his acquaintance, to win his confidence, get access to his heart so pure, so cultured and yet full of modesty, reserve and a retiring dignity of disposition. I feel myself fortunate in having enjoyed his friendship, though only for a few months. We had during my stay there with him almost daily discussions on all problems of this world and the next, sometimes extending till late into the night. I do not feel like offering my condolence to you, for I feel the bereavement myself. But I know what the loss of such a co-worker means for you, what a heavy burden he has left on your shoulders. If the sympathy of a fellow-mourner can give you any solace, please accept it."

BOOKS RECEIVED.

- A SPEAKER'S COMMENTARIES, 2 vols. By JAMES WILLIAM LOWTHER. (Edward Arnold & Co., London.) 1926. 9 x 5½. pp. 340 + 312. 36s.
- FIFTY YEARS OF PARLIAMENT, 2 vols. By THE EARL OF OXFORD and ASQUITH. (Cassell & Co. Ltd., London.) 1926. 9½ x 6½. pp. ix, 372, 270.
- PUNISHMENT AND PERSONALITY. By HAROLD BEGBIE. (Mills & Boon, Ltd., London.) 1927. 7½ x 5. pp. 126. 5s.
- THE POLITICAL WISDOM OF EDMUND BURKE. By KAMTA PRASAD KULSRESHTH. (Thacker, Spink & Co., Calcutta.) 1927. 7½ x 5. pp. xi, + 370. Rs. 6-4-0.
- REPORT OF THE MEETING OF MEDICAL INSPECTORS OF LABOUR. (International Labour Office.) 1926. 9½ x 6½ pp. 80. 1s. 6d. or 40 cents.
- REPORT OF THE CO-OPERATIVE COMMITTEE OF THE UNITED PROVINCES OF AGRA AND OUDH, 1926. (Government Press, Allahabad.) 1926. 9½ x 6½. pp. 79. Rs. 1-12-0.

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