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IN GOKHALE'S GARDEN.

—
A Heart-Remembered Tribute.

With crystal rods the necromantic rain
Touches dead loveliness to life again,
Revives on withered meads and barren rocks
Pastures and gleaming pools for wandering flocks,
And sows wet fields with red and ivory grain.

II

In your sweet garden where I walked with you
The rain has wrought its wizardry anew
With silver jasmine, golden champak stars,
Small coral-stemmed, pearl-petalled harsingars,
Bakul and flowering neem of lilac hue.

III

Steadfast, serene, dauntless, supremely wise,
In earth's renascent bloom, with prescient eyes
You found Hope's symbol, and you strove to teach
My heart with patient, high, prophetic speech
The parable of Beauty's brave emprise :

IV

The transient forms of Beauty perish, still
Endures her proud imperishable will
In myriad shapes and songs to be reborn,
Age unto age, from morn to splendid morn.

* * * * *
Your ashes lie in old Prayag, but we,
Heirs of your spirit's immortality,
Seek in your vision Love's perpetual flame
Of adoration lit in Freedom's name,
Rekindling all our dreams of Liberty.

Sarjoo Kaur.

Servants of India Society's Home
Poona. 26th / Aug 1927

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TOPICS OF THE WEEK.

THE flood situation in Gujerat is literally heart-rending and rightly occupied a very considerable part of the Bombay Legislative Council's time for the last few days. Owing to communications having been cut off, there was lack of information in the beginning. Even now it has not been possible to ascertain the exact extent of distress but such information as is available leaves no doubt in one's mind that rain has played terrible havoc in Gujerat and Kathiawad. All the big rivers have been in high floods and there has been so much excessive rain in some parts that a number of places have had to be under water for days together. Baroda, being under several feet of water for four days, was cut off from the outside world and has suffered most. Hundreds of houses have been demolished; thousands of people have been rendered homeless and destitute, and crops all over Gujerat have been almost completely destroyed. In several places men were found clinging to branches of trees and roofs of houses and had to go without food for some days. There has been a good deal of loss of life; but the greatest seems to have occurred in the Gaekwar's capital, where several dead bodies have been recovered from under the debris of fallen houses. The damage to property is immense, that in Ahmedabad alone running into several lakhs. Relief measures are urgently necessary and it is a matter for satisfaction that no time is lost in organising them. A large number of volunteers armed with such funds as could be collected within the short time available have already reached the affected area and are doing invaluable help in relieving distress. Bombay had a public meeting presided over by H. E. the Governor on the 2nd inst. to appeal for funds. At this a relief fund was started with a contribution of Rs. 1000 from H. E. Lady Irwin and contributions of a like amount each from Sir Leslie and Lady Wilson. Altogether Rs. 2,15,000 were collected on the spot. The Government are also in close touch with the situation and have authorised expenditure in anticipation of sanction. It is to be hoped that the local officials will be really given a free hand and will not be hampered in their work of bringing succour to the distressed by a too rigid insistence upon the observance of the usual rules for the grant of tagai and gratuitous relief. And they would also do well to impress upon all concern-

ed that the relief to be effective must be prompt. The Baroda Government, we are glad to see, has already moved in the matter with admirable promptitude. Non-official relief agencies are already started in Bombay and the Servants of India Society is also planning relief measures. The situation was discussed in the Bombay Council on Tuesday last over a motion of adjournment when the representatives of Gujerat who had personally been on the scene spoke with firsthand knowledge, and complained about the dilatoriness of the local officials in some places.

* * *

THERE was recently a non-official walk-out in the Aasam Legislative Council. Unlike the earlier walk-out of last year, however, it was not by way of protest against Government's attitude towards the national demand, but towards a local matter. This had apparently excited so much public interest that the present walk-out was far more complete than the earlier one, leading to the premature close of the session. What had happened was that a Mahomedan member wanted to know what action had been taken against a well-known Mahomedan Sub-Inspector of Police. A decree was passed against him in a law court "for having wantonly and ruthlessly damaged the house" of a Mahomedan gentleman under the pretext of a search for arms during the stormy non-co-operation days, having torn his Koran and wounded his religious feelings and insulted the women of his house. This, however, failed to make any impression on Government who not only did not send him away but did not even transfer him; and, what is more, decretal amount was also paid out of public revenues. When the matter came up before the Council, the Government took up a defiant attitude and refused to do anything in the direction desired by public opinion. This could not satisfy non-official members and notices of a motion of adjournment were given. This is a well-recognised means open to private members of expressing their dissatisfaction at an unsatisfactory answer of Government. The President was asked, as soon as question time was over, for his ruling on the motion, but wanted time to make up his mind. Then an attempt seems to have been made with the help of a planter member to adjourn the Council earlier than usual, but his motion was defeated. The President then informed the intending movers of the adjournment motions, by a note, that he had disallowed the motions in question as not being urgent. Thereupon all non-officials, both Hindus and Mahomedans, left the Council Chamber in a body and as these had most of the remaining business against their names, the Council had to be prematurely adjourned. Unless the facts are misreported, the President does not come well out of the whole thing.

* * *

The Joint Select Parliamentary Committee laid particular emphasis on the creation of a Move Forward Standing Committees attached to in C. P. Government departments both at the centre and in the provinces as a means of promoting the political education of the people. But its wishes in this behalf seem mostly to have fallen on deaf ears. No doubt the Government of India have given effect to it; but it can unfortunately not be said of all local Governments. The C. P. Government have taken over six years to make up their mind on the subject; but it must be said to their credit that they have not decided against them. It is announced that there will be eight Standing Committees, each consisting of 9 members, 3 officials nominated by the Governor and 6 non-officials nominated by Government on the

advice of the President of Council. It is of course expected of the President that he would consult different party leaders before submitting his nominations. This is good, so far as it goes. But we fail to see why, as in the Central Legislature, the C. P. Legislative Council should not be allowed to elect a number of names from whom the Government should make their selections. Seeing that the Committees are merely to be advisory, this unwillingness to deal directly with the Legislative Council is all the more inexplicable. The rule preventing a non-official member from sitting on more than two Committees appears to be on the whole a salutary one. Major questions of departmental policy, schemes involving large expenditure and other matters on which the Department might like to consult them will be referred to these Committees, but in cases of emergency, consulting the Committees is dispensed with, while cases concerning appointments and those which the Government think cannot be submitted to them consistently with public interests need not, it is laid down, come before them.

* * *

IN trying in their recent communique to define their attitude to indigenous systems of medicine, the Punjab Government and Indigenous Medicines have done their best to show how they cannot replace western medicine.

We do not think this was at all necessary. None among the dispassionate advocates of encouragement to these systems suggests that this is possible in their present undeveloped stage. Whether Indian medicine can ever be a proper substitute for western medicine is a question of academic interest which may be left out of account for all practical purposes. What they really have in mind is that it should not be regarded as untouchable by practitioners of western medicine and by Government. Even its strongest opponents cannot deny that if properly supported Indian medicine has great possibilities. At the present time when medical treatment on western lines is found to be too costly by people of moderate means, Ayurveda and Unani medicine is proving itself a blessing, at any rate in the case of small ailments. Despite the Punjab Government's efforts to dispute the claim, treatment by a vaidya or hakim is as a fact cheaper than that by one who has qualified himself in western medicine, and there can be no harm in encouraging its use in minor complaints. There is also no reason why this less expensive form of medical relief should not be adopted by Government themselves, of course under proper safeguards. But indigenous systems are looked down upon to such an extent by those in authority that they are unable to tolerate the association in any form of a qualified medical man with a vaidya or hakim. This kind of prudery is a great hindrance to progress and the sooner it disappears, the better for both systems of medicine. The Punjab Government do not doubt that India has valuable contributions to make to western medicine; but for the moment they content themselves with asking their Inspector-General of Civil Hospitals and the Principal of the Medical College only to report—not to initiate—what steps can be taken to start research with regard to therapeutics and dietetics. Not that much progress is possible under the prevailing financial stringency; but it is some consolation that Indian medicine is allowed on the official door step.

* * *

THE unselfish efforts of Senator Copeland to secure for our countrymen in America the rights of American citizenship entitle him to the gratitude of this country. It is a matter of common knowledge that

under the American Supreme Court judgment of 1923 Indians cannot have any citizenship rights and their position, has become very shaky. Howsoever abhorrent to our sense of national self-respect the judgment in question may be, Senator Copeland frankly admits that it could not have been otherwise under the existing law, nor does he question the right of every nation to decide the composition of its population. The only remedy in the circumstances is an amendment of the law governing immigration into U. S. A. As things stand at present, "any alien being a free white person" is received into American citizenship without question; but though Indians going to America are aliens, they do not satisfy the other requirements of being free and white. Senator Copeland heartily disapproves of this principle and holds that the only question that should be considered in admitting outsiders should be whether the applicant is physically, mentally and morally qualified for American citizenship. There can be no objection to such a policy. Senator Copeland has done something more than merely giving expression to these pious sentiments: he has introduced a Bill in the Congress with a view to removing this disability against the people of this country. This gives a long list of races and peoples to be looked upon as "white persons", in which the "Hindu" is also included. People in India may regard the proposed amendment as not going far enough; but it is necessary to remember that in America people from this country are regarded as Hindus as distinguished from Red Indians. To avoid future difficulties, however, it would be better if in the proposed legislation Senator Copeland made his meaning absolutely clear, e. g., by defining the Hindu as a citizen of India.

* * *

WE have received the first number of "India To-day", a monthly Bulletin published by the Indian Information Centre from 7, Tavistock Place, London. The working Secretary of the Centre is Mr. Tarini P. Sinha, who has had wide experience of journalism on the staff of the *Manchester Guardian*, the *Labour Leader* and other important organs of public opinion in England, and this fact is a guarantee that the Bulletins will supply reliable information on Indian affairs to the English people, which is the main purpose of the Bulletins. They will show no political bias and will not express the views of any political party in India, but will give prominence to important facts relating to all parties which it is necessary to know for a just appraisal of the Indian political scene. The first number will eminently achieve this object. In its first part it gives quotations from Mahatma Gandhi's letters and addresses, which will give a better idea of the so-called Gandhi Movement than tomes of critical literature on the subject, either favourable or unfavourable. The extracts are judiciously chosen and contain the pith of the whole thing. The second part deals with the Salt Tax, written by Mr. Tarini P. Sinha himself and gives in a very small compass all that is worth knowing on the subject. The third and last section gives news: this time it refers to Mr. Sastri's appointment as Agent of the Government of India in South Africa and the A. I. C. C.'s resolutions on the Delhi Hindu-Mahomedan Proposals. After the disappearance of *India*, the need for such a periodical in England was very urgently felt and the need could not have been better filled than it actually is by "India To-day."

* * *

THE LABOUR PARTY'S SWARAJYA BILL.

THE I. L. P.'s Swarajya for India Bill, of which a summary was furnished a few days ago, is modelled closely on Mrs. Besant's Commonwealth of India Bill. The former adopts a great many of its provisions textually from the latter, and the alterations of substance it introduces are very few. Of these the most important are two, with respect to franchise and local government. The Chapter dealing with municipal and local boards which found a place in the Besant Bill was really quite out of place in a Bill of that kind, and several friendly critics of the Bill had pointed to the incongruity of detailed provisions relating to village panchayats and district samitis and others with a measure seeking to establish a national government. Mrs. Besant, however, persisted, contending that these provisions formed the differentia of this Bill from other Bills of this type and expressed the peculiar genius of the Indian people. This argument never appealed to us and we for our part do not regret but welcome the excision of this unnecessary and futile provision from the new Bill. The other point on which the Besant Bill evoked strong criticism was the graded franchise provided for in the Bill. Attempts were made in this country to insert modifications calculated to introduce uniformity, but these attempts were unsuccessful. The I. L. P. has now done it in this Bill by providing for adult suffrage. The precise provisions regarding qualifications of electors which are incorporated in the Bill are as follows :—

Residents for three years in the Province, of sound mind and of twenty-one years of age and upwards, possessing any one of the following qualifications :—

- (a) All persons who are self-supporting or in possession of property sufficient for their support.
- (b) Members of a joint family, the head of which is self-supporting or is in possession of property sufficient for his support.
- (c) Wives of male electors.

This extension of the franchise, we are afraid, will be regarded as excessive by every section of Indian opinion, but the proposal at least furnishes convincing evidence of the fact which is sometimes ignored by the so-called popular parties in India that Great Britain will not part with any further power except on condition that the power so abandoned reaches down to the lower strata of society by lowering the franchise and extending the electorate. Some even of the progressive politicians in India genuinely feel that the conditions for autonomy would be most favourable if the power is centred in the educated and politically-minded class, extremely exiguous though it happens to be for the present, thanks to the policy pursued by the British Government in the past. They are conscious of the fact that this would end in the establishment of a narrow oligarchy to start with, but they still favour it because they feel that it will be a benevolent oligarchy which will only be too glad to take the masses into partnership as the latter will be qualified by means of political

education to exercise power. The British public, however, and particularly the Labour party, they may be sure, are not going to put their faith in such assurances merely because they proceed from people who are classed as advanced politicians.

The most striking change, after the two mentioned above, which has been effected in the Besant Bill is the omission of Section 126. This section sought to constitute a Defence Committee with advisory functions, leaving it to the Governor-General finally to take what money was in his opinion required for the defence of the country. The I. L. P. naturally thinks that this provision is inconsistent with the status of Dominion which it is the whole purpose of its Bill to confer on India. The Besant Bill also purported to place India on a footing of equality with the Dominions, but a reservation was made in this one particular, everything else including "relations with States in India" and "external relations" being left in the hands of the Indian Legislature. The change made by the I. L. P. Bill, though essential in a real Swaraj Bill, does not of course improve the acceptability of the Bill by the British Parliament. In this connection it would be useful to mention that the Labour Party's Bill in Section 6 maintains intact the treaty engagements subsisting between the British Crown and the Indian Princes. This provision, which was absent from the Besant Bill, stands on a par with sections 132 and 133 in the Besant Bill which are also reproduced in the I. L. P. Bill, guaranteeing the pensions and other rights of existing officers in the public services. Other provisions which appear to be of a conservative character in a Bill of full-fledged Swaraj are those reserving seats for certain communities in mixed electorates and providing for a bi-cameral Chamber in the Central Government. It must be said however that the Labour Party's Bill has advisedly omitted the Section (§ 79), contained in the Besant Bill, which left the door open for the constitution of second chambers in Provinces.

On one point the I. L. P. Bill has attempted to base itself on current but largely uninstructed public sentiment in the country—the redistribution of provinces on a linguistic basis. Section 111 in this Bill gives power to the Indian Parliament to reconstitute the Provinces in this manner "if the same shall be deemed necessary." Of a piece with this provision are others making Hindustani the official language of the Central Parliament (§ 20), English being "permitted as an alternative" and making the predominant language of a province (after the reconstitution contemplated in § 111) the official language of the Local Legislature of that province or alternatively Hindustani, English being also "permitted." The far-reaching changes involved in these provisions are not apparent to those who drafted the Bill, which after all is an avowedly provisional draft offered to the public for criticism and subject to such alterations as may suggest themselves in the light of criticisms. If only the I. L. P. had known how lightly and without a full realization of its implications, the Congress adopted the

linguistic basis for redistributing provinces, it would never have incorporated in its Bill what Mrs. Besant had purposely left out. Since the demand of the Moslems for the separation of Sind from Bombay Presidency a good many prominent Hindus are disowning this principle entirely. As for the use of a local language in the Council, we have instances where the speeches made in the Legislature are mostly in the vernacular. In the Central Provinces a great many and in Burma most speeches are delivered respectively in Hindi and Burmese, and the level of the speeches in these Councils certainly compares very much to the disadvantage of the general level to be found in other Councils. It is not flattering to our national pride to think that when members speak in the vernacular they are apt to lapse into irresponsibility and even irrelevance, but it is a fact which it would be idle to deny.

The I. L. P. Bill proposes to increase the number of members in the Legislative Assembly from 300 (as proposed in the Besant Bill) to 494 and in the Senate from 150 to 247. The number of Members in the Provincial Legislatures is however not proposed to be increased. A touch of Labour Party's political philosophy is perhaps to be found in Section 56 relating to Naval Defence which seems to show that the I. L. P. expects as a practical proposition a general disarmament rendering naval defence on the part of India unnecessary (!) and in Part II of Second Schedule which makes lunacy the sole ground of disqualification of a member, deliberately deleting the other grounds usually found in constitutions, viz. conviction of crime or an offence involving moral turpitude. These are but small matters only indicating what the "Left" Labour Party members think about such matters. There are some provisions worthy of remark. The Besant Bill had copied the provision regarding the constitution of the Senate from the Irish Free State's Constitution and the I. L. P. has retained the same provision without taking into account the practical difficulties which the working of the Irish Constitution has suggested. The I. L. P. Bill has followed somewhat the trend of thought in Ireland in allowing the Legislative Assembly or the Legislative Council to elect one who is not a member of the Legislature to be Speaker. One slight departure from right procedure may be indicated. Both the Besant and the I. L. P. Bills have the following Section: "If a vote of no confidence in the Executive Council shall have been carried in the Legislative Assembly, the Prime Minister shall advise the Governor General to dissolve the Legislative Assembly or the Executive Council shall retire from office." The former alternative is now discredited. Compare with this Section 53 in the Irish Constitution which says that the President "and the other Ministers nominated by him shall retire from office should he cease to retain the support of a majority in Dail Eireann. Provided, however, that the Orieachtas shall not be dissolved on the advise of an Executive Council which has ceased to retain the support of a majority in Dail Eireann." The reason for this proviso is fully explained by such

constitutional writers as Bagehot and Anson and need not be mentioned here. It is somewhat strange that the Besant Bill and the I. L. P. Bill, which owe so much of their fabric to the Irish Constitution, should contain a provision which is in direct conflict with that of its exemplar. The corresponding provision with regard to the Local Government is however different in the I. L. P. Bill. Section 99 says: "If a vote of no confidence in the Provincial Executive Council shall have been carried in the Provincial Legislative Council, the Provincial Executive Council shall retire from office and the Governor shall ask the Leader of the Opposition in the Council to form the government; in the event of the Leader of the Opposition being unable to form a government the Governor shall dissolve the Provincial Legislative Council." The I. L. P. Bill copies the Oath of Allegiance from the Irish Constitution, which was so devised as not to offend the susceptibilities of people who had won freedom. The Fundamental Rights, which were incorporated in the Besant Bill, have been retained in the I. L. P. Bill in the same form, though it is certain that in that form they will be of little practical use. Take, e. g., the right to elementary education. It is hemmed in by such a clause as this: "such right shall be enforceable as soon as due arrangements shall have been made by the competent authority." If the right were expressed in such absolute terms as it is in the Irish Constitution which says "All citizens of the Irish Free State have the right to free elementary education" it would be of some value. Take again the next right: "All persons have an equal right to the use of roads, Courts of Justice and all other places of business or resort dedicated to the public, provided they do not disturb or disobey any lawful notice issued by a competent authority." If a municipality retains the right of prohibiting the use of a public road or a public well for depressed classes, what purpose will be served by the enunciation of such a circumscribed "fundamental right"? The clause guaranteeing individual liberty will not prevent, say, the Labour Party from sanctioning detention of suspects in prison without trial as they sanctioned the Bengal Ordinance when they were in office. On these points the I. L. P. Bill remains as defective as the original.

BOMBAY INDUSTRIES DEPARTMENT.

THE Bombay Industries Department is now nearly ten years old, having been started in 1917. Before that there was an indigenous Industries Committee which was appointed in 1915. Its functions were "to examine industrial projects and suggestions submitted to it, to advise as to their practicability and the extent to which they needed Government support, and generally to collect and co-ordinate information on all subjects connected with the furtherance of indigenous industries." It will be readily seen that the Committee was merely advisory in its nature and too short-lived to have done anything substantial in the way of the promotion of indigenous industries. When however the Industries Department

succeeded it, much was expected of it; but in course of time it became apparent that beyond providing a berth for a European member of the L.C.S. as its Director and means of subsistence to a few of our countrymen in humbler capacities, it did not do anything worth the name in the field of industrial advance. There was great public dissatisfaction in consequence which went on gathering strength as years passed. Point was lent to this feeling of dissatisfaction by the disproportionately high salary that was being drawn by the European incumbent of the Director's post, who moreover, in view of the possible clash of interests of his country with those of India, was, it was suspected, not doing all he could to further the object for which the Department was ostensibly brought into being. A proposal therefore for the appointment of an Indian to the post was put forward in the first Council, but on a sympathetic assurance from Government was not pressed. The assurance not being carried into effect for some time, the opposition to it became more pronounced and took the form in 1924 of a motion for the rejection of the whole of the votable demand for the Department. Though to outward appearances the motion aimed at the abolition of the Department, it was indeed nothing more than a gesture of protest at the manner in which it was being worked. What was really intended was, not its closure, but its reorganisation so that it may play a useful and effective part in bringing about the industrial regeneration of the province. In the debate on the motion, the Government, impressed as it apparently was by the strength of non-official feeling, climbed down so far as to show a readiness to come to terms with the opposition. Eventually however the Council was prevailed upon not to throw out the whole demand on the understanding that its wishes in regard to an Indian being appointed as Director were to be respected. The Government however chose to interpret the feeling exhibited in the debate as a clear mandate to close down the Department and did so for a year! That the mover of the cut was none other than an industrialist of Mr. Lalji Naranji's status in the business world of Bombay should have made Government pause and see the erroneousness of the interpretation they tried to put on the Council's vote.

At the beginning of August 1925, the Department was revived, mainly as a result of non-official pressure, with an Indian Director, shorn of a great many of the functions like e.g. the control of the Factories and Boiler Inspection Department which the European Director was discharging. Already with a ceaseless campaign of retrenchment in progress in all departments not excluding even the nation-building ones, the Department had a budget grant which was just sufficient for its bare existence; and the loss of these functions still further reduced its scope of usefulness. Owing to the insufficiency of funds the Department could never extend its activities; and to add to its difficulties, its expenditure was being consistently reduced. Not very long ago its expenditure was nearly Rs. 10 lakhs; but during 1925-26 it came down to Rs. 67,457; and be it noted, this also in-

cluded the expenditure on technical scholarships granted by it! No wonder that with such a meagre provision, the Department could do nothing more than only answer a few inquiries for expert technical advice addressed to it and arrange a few demonstrations in weaving. Indeed it was not possible for it to do anything more and if its report for 1925-26 reads less as an account of its work than as a survey of the industrial conditions in the presidency, it is hardly to blame. It contains useful information as to the number and working of cotton and woollen mills, match and glass factories, oil mill, paint and varnish works, rice mills, etc. etc. in the presidency which every one would welcome, but has little relation to the work of the Department. While Madras and even Bihar have got their laws for giving assistance to industries and Bengal promises to have it in the near future, the industrially advanced province of Bombay has not yet thought about it! And how half-hearted is the Government's policy in the matter can be seen from the fact that out of the six applications for State aid received by them during 1925-26, hardly a single one was deserving favourable consideration at their hands. Their industrial policy seems to us to be standing badly in need of reform so as to bring it into line with the demands of public opinion.

But the real question is: what about the future of the Department? This question was referred last year by Government to a Committee which has recently submitted its report. The Committee was made fully aware of the unsatisfactory state of the provincial finances to the extent of being told so to frame its recommendations that would involve, if at all, only very slight increase in the departmental budget. In these circumstances its report cannot be expected to be such as will inspire the hope that the industrial advance of this province, is at all going to be speeded up. If industries are roughly classified under three heads, viz. (1) cottage industries, (2) small organised industries such as sugar factories, tanneries, breweries, etc. and (3) large organised industries like cotton mills, steel works, etc., the Committee virtually suggests that in the present straitened finances of the province the Department should take an active interest in the promotion of only the first class. And the only industry it mentions in that connection is the weaving industry which the Department with its very limited resources is already doing its best to promote. The Committee's report is thus very disappointing and merely wants the Department to carry on for some years more. But the real question in this connection is how best to utilise the spare time of our agriculturists. As it is, weaving is looked upon by them as beneath their dignity; and will not make much headway with them. The Committee would have rendered an invaluable public service if it had itself put forward any alternatives to that end; but it has airily recommended a scrutiny of the list of our imports with a view to find out which of them can be manufactured in our villages without much capital. We fail to see why the Committee shirked this task. The

absence of an industrial survey was found by it to be a great handicap in its work as also by the Department and it has therefore recommended that it should be undertaken without delay.

THE BOMBAY UNIVERSITY BILL.

FIRST READING.

It (University of Bombay) may either continue to follow lines of routine which can end only in disappointment and discredit; or it may become a true centre of light and learning, working continuously to promote the advancement of knowledge and helping to forward the highest intellectual aspirations of the Indian people.—SIR GEORGE CLARKE. 4th July, 1912.

It is a coincidence no doubt, but a very interesting coincidence that the question of University-Reform engaged the attention of an unpopular Governor General, Lord Curzon, and an unpopular Governor, Sir George Clarke, now Lord Sydenham. By the Act of 1904 the first supplied the Indian Universities with an efficient machinery, while the latter enunciated, in unambiguous terms, the essentials of University-Reform. In his convocation addresses and in his correspondence with the Vice-Chancellor, Sir George Clarke, is seen to have before his mind's eye, a Teaching University in Bombay delegating its affiliating functions to Provincial Universities. In his convocation address of 18th February 1913 he said, "Before long subdivision (of the Bombay University) will be essential and when the time comes, I trust that you will all realise that your personal dignity will not be affected in the slightest degree by a change which will simply mark the advance of India."

This was said fifteen years ago and the University Reform Committee's Report again emphasised the same aspect of the question. But on the occasion of the first reading of the Bill the Council appeared to be absolutely ignorant of it and willing to play with the toy supplied by the Minister of Education. They talked about the Chancellor's election, his powers of nomination, representation on a communal basis, everything except what constituted the real reform of the University. Even the representative of the University constituency, in his long speech lasting over an hour, did not once refer to the importance of limiting the jurisdiction of the University of Bombay. It means the creation of Provincial Universities, and do they not require crores of rupees?

Another essential of University-Reform is to make the University Senate respond to the increasing volume of informed public opinion. For over forty years, we are trying to secure a place for the modern Indian languages in all the college classes and an option to the candidates to answer their papers in their mother tongue. The little advance that we see, since the days of Justice Ranade, has been made inch by inch after a strenuous fight and one is never certain that one may not receive a set-back at any moment. It is a fight between two ideals, the ideal of cosmopolitan Bombay and that of the more homogeneous moffusil centres. A compromise on ideals is neither possible

nor desirable, and the best solution is to allow each group to follow its own course. Viewed in this light, the new Senate will be as defective as the old one. One may occasionally snatch a majority vote now more easily than before, but that is not enough. A University can never establish that intimate touch with the people, which one finds in the West, unless and until the University Senate, as a whole, is in tune with the public needs and public sympathies. No one commented on this aspect either, for it again means Provincial Universities and do they not require crores?

The first reading of the Bill was, therefore, a matter of routine except for the little breeze on the question of communal representation. But the Minister of Education with tact and courage decided to face it at the outset and requested the President to put the question to the House first, obviously implying that he would withdraw the Bill rather than allow "the pestilential propaganda" to enter the University portals. The amendments were all wisely withdrawn and so far as this Bill is concerned we may regard the question of communal representation as finally disposed of. We would not however congratulate the Minister on his decision to treat Mr. R. G. Pradhan's amendment for the election of the Chancellor on the same footing. The Council threw out the amendment, and we think wisely, but supposing it were passed was the Minister going to regard it as a grave calamity, and withdraw the Bill? Mr. Pradhan and his supporters also put unnecessary heat into the debate. The Chancellor is like the English King, technically wielding great power but seldom using it except on the advice of the Vice-Chancellor. With the solitary exception of Sir George Clarke, no Governor of Bombay has ever tried to impose his will on the Senate and the amendment, though correct in principle, was premature and unnecessary.

At the first reading it is customary to criticise only the principles of a measure, leaving the details to the Select Committee. One therefore expected to hear some views on the right and the importance of the different constituencies being represented on the Senate. The University and college teachers, schools, the registered graduates, and the literary and educational bodies must have a very large share in the University organisation. The industrial and commercial associations would come next. Our municipalities and local boards seldom look beyond the primary stage and at present they do not care to have any representation on the University Senate. It is unnecessary to thrust it on them. The ex-officio seats allowed to all the Principals, though a well-meant measure, may prove mischievous. Irresponsible to any one, we would not be surprised to find them developing into "a group of reactionaries, a constant obstacle in the path of progress, sacrificing the interests of the University to help to boost individual colleges. Unfortunately there was none excepting the Registrar, who had a long and intimate association with the University work. With a Mehta or a Gokhale in the Council, the first reading would have

proved more lively and more fruitful. Let us hope, however, the Select Committee will do justice to all aspects of University—Reform and will send out the Bill in a considerably modified form.

M. R. PARANJPE.

OUR EUROPEAN LETTER.

(FROM OUR OWN CORRESPONDENT.)

Paris, July 14.

INDIA IN THE COMMONS.

THE debate on the India Office Vote in the House of Commons kept up to the tradition of serving the British press with the opportunity of making a show of the mighty consciousness of the responsibilities of the British people towards India. In the House itself the debate ended in a characteristic retort from Lord Winterton, that the Labour members were always discrediting their own people, when faced with certain unpleasant questions from that quarter. The *Observer*, a prominent Conservative journal with liberal views when Australia and Canada are concerned and which frequently gives considerable space to the Dominions but hardly condescends to turn a passing glance to India, remarks: "Progress in India, at this stage of the Reforms, is less a matter of constitutional than of social and economic change. Constitutional amendments, after the statutory period of ten years, are not improbable. But if India is to adapt and assimilate the best that the west has to offer, India herself must move. The real Indian constitution is a tremendous fabric of belief and custom which must be reformed from within. Education is the chief tool but education itself has a recalcitrant mass of habit and tradition to work through. The social and economic is parallel to the political line of advance towards 'Dominion Status' and now that the beginnings of responsible government have been set up, infinitely more important. Along it lies a limitless possibility of work in common between British administrators and practical Indian reforms. To take the most obvious and most crucial example, the barriers against scientific agriculture are not, and never have been, British. They are embedded in the concrete of Indian conservatism, and it will take the best efforts of both countries to bring them low." That this example is by no means so very obvious as all that we know; besides has not the realistic and critical West itself with its historical sense taught us to approach a statement in the light of its origin and circumstances? Even the *Manchester Guardian* has said: "It may be arguable that a judicial estimate of the Montagu Act, its consequences and needed amendments might be best achieved by an independent all-British Commission." If all this is what they call intelligent anticipation and getting the stage ready for the coming drama, we should be wary. If the last Imperial Conference meant anything at all, it made it quite clear that 'Dominion Status' meant above all one thing—and that is, no interference from Downing Street. It is up to us to make it perfectly certain that an all-British Commission such as is foreshadowed here is not at

all arguable, and that we are not going to wait for 'Dominion Status' until all that tract of limitless possibility of work between British administrators and practical Indian reforms is covered.

BRITISH COAL.

When the rupture with Russia was effected an acute editor pointed out that the Tories had eaten their cake and they might rue not keeping it. In the last coal strike the Government took advantage of their position to give a political turn to what was at bottom a serious economic problem; and the time is coming when they will have to pay for it. The House of Commons is discussing the Department of Mines Vote and all that appertains to it. It is quite clear that the collapse of the resisting miners during the dispute of last year did nothing to solve the real difficulties of the industry. The situation in the mining districts today is as involved as it was in May, 1926. Both Mr. Lloyd George and Sir Herbert Samuel, who was Chairman of the Royal Commission charged with finding a solution to the problem, now insist that the subject should be ventilated. Colonel G. R. Lane-Fox, Parliamentary Secretary to the Department of Mines, affirms that the outstanding trouble is not within the industry but is due to the pessimism of such persons as his political opponents. He believes that the reports of an approaching crisis have frightened away foreign buyers and thus reduced output. He cites one instance of a Dutch order of considerable importance going to Germany for this reason. The facts remain, whether the cause be foreign competition, foreign mistrust, or internally faulty organisation, that pits are closing, wages are being reduced and generally the output is very low. The workers cannot be said to form the menace to the industry any longer; it is a question of supply and demand. Owners are obviously more content with the attitude of the miners today than they have been for many years. The creation of a vast non-political union headed by Mr. Frank Hodges is a sign of the times. Comrade Cook and his Miners' Federation have been discredited, but now Sir Herbert Samuel in a leading article in the *Observer* has said: "The well-to-do classes will be shutting their eyes to the facts if they believe that the discontent of the miners is the product of Mr. A. J. Cook. It is Mr. Cook who is the product of the discontent." The new union is gaining support from many unexpected quarters. The Seamen's Union, reputed a hostile organisation, has just voted its grant of assistance of £10,000. Nevertheless no sign of confidence is manifested by buyers in the coal industry. It is generally assumed in England that the industry has gone beyond salvation by artificial means and that it will work its own problems or sink. The one suggestion offered by the Royal Commission which was considered to offer relief has long been abandoned. It was that of closer co-operation between the coal and other industries and with the Government's electricity scheme. In Parliament it is generally felt that the discussion must take a decisively political turn and the Government will have to face it without even Russia to help them.

FRENCH VIEWS OF GENEVA.

The net effect of the Naval Disarmament Conference now going on in Geneva, so far discernible, seems to be to add another to the many causes which have created a gap between Great Britain and America. A French view of the transactions would seem to detect other implications. Here are two typical comments:— "It is not yet certain that the Conference will fail. On occasion, a fund of ingenuity is revealed when British and Americans meet. Nevertheless, if all is lost, we shall console ourselves with the thought that in the venture they have received a lesson in modesty. Perhaps in the future Washington will think twice before leaping into diplomatic improvisations. London will not talk so loudly when we assert: 'The safety of the nation is for us the supreme law'"—*Pertinax in L'Echo de Paris*. "It is highly probable that the British naval programme will be excessive. An excuse, nearly a justification, is found in a recent troubled past. The situation of the United States can in no case be the same. Anything can be imagined except the possibility of depriving the United States of raw materials and foodstuffs. Towards what, then, is effort directed? What justifies its new ambition, the immediate effect of which would be to provoke excessive naval armament by Japan and the necessary consequence of excessive naval armament by all signatory Powers of the Washington Agreement?"—*Le Quotidien*. While the *New York Times* discussing the Conference concludes: "President Coolidge has steadily opposed the increase of our Navy. The American delegation was sent to Geneva with the purpose of reducing auxiliary craft, particularly cruisers. If the result of the Conference is that we shall reach an equality with Great Britain by building numerous auxiliary vessels, the scheme to reduce our naval expenditure would have failed;" and the *London Daily Express*: "If the Geneva Conference breaks down there will be no occasion for over-much worry. Nobody really reposed much confidence in it. America came to Switzerland having no such commitments and no such necessities as ours but asking us to conform to her desires. There is nothing particularly strange in that if it be remembered that foreign policy of the United States is often closely related to an impending Presidential election. Possibly, America, with her natural shrewdness, sizes up the real use of Geneva more accurately than any other country." That is the way all efforts at disarmament go.

THE TORIES IN KENYA.

A deputation consisting of Sir Robert Hamilton, Lord Parmoor, Mr. J. H. Harris, and Lady Barlow among others attended upon Mr. Amery at the Colonial Office in London recently to obtain his support for the protest against the measure of conscription for military service now contemplated. Not more than 15,000 whites in the Kenya Colony support the petition though they have been said to be an important section of the white community. Mr. Amery, it is understood, will in no way interfere with the measure and that the Colonial Office will cause no

obstruction to it. The sacred principle of self-determination is of course the pretext, but then the Tories may justly claim to have no black sheep in their fold.

REVIEWS.

LIBERAL RELIGIOUS THOUGHT.

FREEDOM, RELIGION AND REALITY. Edited by Dr. G. Y. CHITNIS, (Prarthana Samaj, Bombay.) 1927. 7¼ × 4¾. pp. 192.

THIS neat little volume is one of the two publications brought out in March last by the Bombay Prarthana Samaj—the theistic church in Bombay—in commemoration of the Diamond Jubilee of their foundation. The book under review is a collection of essays contributed by representatives of most of the principal religions of the world. Zoroastrianism and Jainism are perhaps the only principal religions that are not represented in the collection. The essays are principally intended by the Editor and the publishers to show how liberal religious thought is slowly but surely making a headway almost in every community of the world, and how its aims and ideals are in every case essentially similar to the aims and ideals of the liberal religious movements carried on in this country by the Brahma Samaj in Bengal and by the Prarthana Samaj in Western India. The essays, with perhaps one or two exceptions, admirably fulfil this principal aim of the publication.

The readers, we are sure, will find the essays—particularly the essays on "Modernism in the Church of England," "The Islamic Revival," "Bahai Revelation," "The faith of the Brahma Samaj" and "The Ideals of the Prarthana Samaj"—to be full of varied interest. The essays encourage in the reader the hopeful thought that the future of the liberal religious thought of the world is not quite so gloomy as it appears on occasions. As the representative contributions in this volume show, there is to be found, in the religious thought of almost every important community of the world, a growing tendency to recognise that man's experience is to him the genuine progressive revelation of God; that true religion consists in living religious experience and not in set theologies and fixed doctrines; that the aim of all religious life is the establishment on earth of the Kingdom of Heaven. This tendency of religious thinkers in all communities to emphasise the essential as distinguished from the accidental features of every religion is indeed an unmistakable sign of the advancement of liberal religious thought among the people of the world. As this tendency grows and becomes more and more widespread, there will be an increasing realisation by the communities of the world of the unity in essentials of all religions in spite of their diversity due to the accident of a particular origin and line of development. Recognition in an ever growing measure of this unity of all religions in essentials must gradually lead to the greater and greater realisation by men of all communities of the ideal of Universal Religion for man—based on the fatherhood of God and the brotherhood of man—in the only sense in which that ideal is capable of realisation.

It certainly heartens one to be assured that in spite of appearances to the contrary the forces of liberal religious thought are making steady progress towards the establishment of this great ideal. Men everywhere in the world seem to require such heartening at the present moment. But we, in India, obviously need it the most in the present critical times of

religious feuds and hatreds. The publication of a book like the present volume is, therefore, most opportune at this time and so deserves to be welcomed by all. We heartily congratulate the Editor and the publishers of this book on the success of their attempt to focus attention on the most significant of the relieving features in the present situation, namely the slow but appreciable growth of liberal religious thought practically all over the world. We have no hesitation in wholeheartedly commending the publication to our readers.

V. K. JOAG.

A 'VARSITY CAREER.

A 'VARSITY CAREER. By B. DENNIS JAMES. (W. Heffer & Sons, Ltd., Cambridge.) 1926. 7½ × 5. pp. x, 89. 3s. 6d.

It is undoubtedly true, though it may seem paradoxical, that while yet we are in a state of infancy in the matter of education, unemployment among the educated classes is fast becoming, if it has not already become, a very acute problem. Not long ago the Madras Government appointed a committee to enquire into and report on this question, and the report has been recently published. With the findings or suggestions of that committee we are not concerned for the present. But the fact itself, and the increasing demand for more education and more universities have greatly brought into prominence the ideals and aims of University Education. At such a time, therefore, the book under review is particularly to be welcomed, as it tells us something about the state of affairs obtaining in two of the premier universities of the world, Oxford and Cambridge.

"In so many cases, graduates in our Universities", the author tells us, "when their time and work is completed, so to speak, appear to be as far from a career as when they came up from school. There are hundreds of cases of this sort, in which men trust to good fortune to a great extent to put them on their feet, with the qualification of a degree attached to them. To come up with the view of merely reading something and of getting a degree 'somehow', is a possibility, but a risk and it may be a waste of time in some cases." It is not possible to choose words different to these to describe the state of things in our Indian Universities. Mr. James intends his book to serve as a sort of "advice to parents who may not be conversant with University life; and hopes that it may be of value to many undergraduates who may come up to the 'varsity."

Now we may at once allow that so far as this goes, the author has well succeeded in his object. The three chapters of the book, viz. "The Choice of a University and a College," "On Coming up" and "The Life at the 'Varsity" give us much more useful information than is generally to be found in a student's handbook. We are not simply treated to the dry information about the system of entrance and degree examinations in the two Universities, and the various facilities afforded by them; we also learn much about the distinctive features of the spirit that pervades the atmosphere of either. It would not perhaps be fair to the writer if we give out his secret by showing how these chapters read as fascinating as a novel. As a Cambridge man, Mr. Dennis is pre-eminent to others; and writing about Oxford, he does not hesitate to give her her due, and sometimes even more than her due as when he says, "Generally speaking, Oxford is in most things, perhaps the most progressive of the two, which is a curious fact; Cambridge is generally slower to move, and only after she has tasted the experience of Oxford."

On the important question, however, which perhaps is the question of questions of the day, namely

that of "more unemployment and fewer openings," Mr. James has no suggestions to offer. The reader looks for these in the first chapter "The Need of a Career" and the last "On Going Down," which refer to this problem. That exists really in the case of that class of people "which goes to make up the mass of society—the ordinary individual as he is termed, or the average man." "Has the University anything to offer them? . . . It offers nothing save what it gives to him in the shape of an intellectual, moral and spiritual outfit. Unfortunately at present no course in business matters exists, except a course on economics. In time it is hoped something may be done to remedy this." In what way, pray? we ask. There is no answer. We are only reminded that "the supreme task of a University is the creation of culture and character. These are of universal attraction, and the greatest assets to anyone setting out on any career in life." The position, then, as summed up by the author is this: Careers usually dependent upon a University degree of some sort are those "in the Church, the State and the teaching profession." "Medicine requires a degree in its own special subject, or some special line. For the higher posts in the legal profession, a legal training at a University is almost essential, though not entirely. There is no course peculiar to business profession."

It was not a cynic who wrote—

"Misery still delights to trace
Its semblance in another's case."

And we certainly do not welcome this book in that spirit. It is to be welcomed because we feel that it will convince (in spite of the author perhaps) some of our educationists that the ideal of University education is certainly not to make it universal; nor again could it be defined in terms of the utilitarian pocket-philosophy. A 'varsity career is only for the few.

G. S. MAHAJANI.

FROM FIELD TO FACTORY.

FROM FIELD TO FACTORY—A STUDY OF THE INDIAN PEASANT TURNED FACTORY-HAND. By MARGARET READ. (Student Christian Movement, London.) 1927. 7 × 4¾. pp. 78. 1s. 6d.

THIS book is one more proof of the increasing interest taken in Indian Labour by European women philanthropically inclined. The author is a worthy successor of Miss G. M. Broughton, now Lady Chatterji, and Miss Janet Kelman. Though originally intended as an answer to a multitude of questions put to the author about industry in India by girls and women in the textile factories in one of the large manufacturing towns of Yorkshire, the book under review is comprehensive enough to be useful and illuminating even to Indian readers. Miss Read has utilized most of the literature available on the subject and brought her book up to date, and also she has some first-hand knowledge. What is still more important and remarkable is that her judgment is balanced and her insight penetrating. This makes her a reliable guide in understanding the conditions and needs of labour in this country. The author describes village life as well as city life and the picture drawn by her of an Indian peasant turned factory-hand is vivid and convincing. Some of the pen-strokes are highly artistic conveying sympathetic touches of realism. Miss Read understands the soul of India. She appreciates the beauties of village life, but she also knows its drawbacks. The book is strewn with profound reflections and helpful suggestions. Discussing the possibilities of finding markets for productions of indigenous arts and crafts Miss Read remarks: "The Indian pavilion at Wem-

bley in 1924 was for the most part an example of how commerce debases art. To those who had seen true Indian artistic work, many of the exhibits there were deplorable." Her views on hand-spinning and hand-weaving are also sound. She sympathetically considers Mahatma Gandhi's message of the *charkha*, but indicates its failure in the long run, maintaining however that the case of the hand-loom is different, for the hand-loom workers still make goods which are not turned out so well by the mills. She has some shrewd observations to offer with regard to the chronic indebtedness of the Indian peasant, especially that about one marriage absorbing at least a full year's income and entailing certainly heavy debts, being unfortunately too true to be refuted, howsoever one may sympathise with the peasant. It is realised by very few that agricultural conditions react on the condition of factory labour. "Something much more fundamental than factory legislation is needed," remarks Miss Read, "to cope with these conditions, and that is the reform of the agricultural system of the country." This is true, no doubt, to a certain extent. However it is not so much a question of the reform of the agricultural system, as of industrial decentralisation and of providing subsidiary occupations to agriculturists. In the chapter on "The Factory System" the author relates a personal experience in the matter of factory inspection, illustrating the tricks to which some of the managers of mills and factories resort for evading the restrictions placed by the Factories Act on the employment of juvenile labour, and making it clear that good factory laws alone are not sufficient to check abuses in factories. Vague statements are very rare in this book. One of these is that about the unit of labour organisation suitable to conditions in India. Miss Read is opposed to a wholesale transplanting of a western method on to an eastern situation and agrees with Miss Broughton in holding that it would be more conducive to the strength of the labour organisation if instead of slavishly following the Western model of a trade basis, labour were organised on the basis of industrial centres and establishments. It is not a matter of slavish imitation that Indian labour is being organised on a trade basis. Indian industries are modelled on Western lines, and Labour organisation has to follow the same lines if it wants to put up a successful fight. Unity of interests is the most important thing and it is absent or not sufficiently pronounced in labour organised on the basis of industrial centres. The basis of establishments is out of the question: the union of workmen employed in a particular factory or mill can be easily destroyed or emasculated by the employer. This is, however, a matter of detail and it has little to do with the main purpose kept on view by the writer of the book under review. Every well-wisher of Indian labour should be thankful to the author for presenting a sympathetic treatise on Indian labour. She deserves to be congratulated on her successful endeavour to compress a mass of information within such a small compass. She wants to have India freed from the three spectres, viz. Poverty, Ignorance, Disease. "Systems and schemes and legislation may all pass by the individual, but what will the Christian Church in India say? It is a challenge to West and East alike, and in meeting it together perhaps we shall find our truest partnership."

P. G. KANEKAR.

SERVANTS OF INDIA SOCIETY.

MEMBERS' WORK IN 1926-27.

MR. AMBEKAR'S REPORT.

SOON after the last anniversary session I was asked to go round in Poona and collect subscriptions for

the S. I. S. Fire Relief Fund. I did so for about two months and collected about Ra. 3000. I also helped in organising the Fund office and realising promises. I have since been helping in the production of the SERVANT OF INDIA by writing articles, notes and reviews and by reading proofs. It is also part of my duties to be in charge of the review register and to arrange for the reviews of books. To this end review committee meetings are held regularly every week. A portion of the managerial work also falls to my share. When the SERVANT OF INDIA office was organised on improved lines, I helped in the work in many ways. I also attend to the daily routine in the manager's office. I always made it a point to attend meetings of the Library Committee; and gave some help to the Librarian in his work. I have also been connected with the Deccan Sabha as a secretary. What it did during the last twelve months will be clear from its report for the period, which has been already published. Another activity which makes a call on my time and attention is the Gokhale Hall. This has been hanging fire; but it seems fairly certain now that the building will be started some time this year. Some preliminaries which were necessary for the purpose have been gone through and a meeting of the Trustees will be shortly held at which arrangements for the execution of the work will be considered. The local branch of the Women's Indian Association has received help from me in its work; similarly the reception committee of the Women's Conference held here in January last.

Last, but by no means the least, may be mentioned my work as vice-president of the Poona District Postmen and Lower Grade Staff Union. This makes quite a considerable call on my time and attention. The work consists principally of representing their grievances to the proper authorities, which so far has yielded results which can by no means be regarded as unsatisfactory.

D. V. AMBEKAR.

MR. BARVE'S REPORT.

I HAVE been working in the Aryabhushan Press practically throughout the year. The destruction of the Press by fire last year put on me great pressure in the matter of reorganising the press. I had to go to Bombay several times with Mr. Patwardhan to settle the fire insurance transactions and to instruct Mr. N. R. Wadia, the Architect, in the matter of preparing plans for the press building. I had to go to Lonavala on more than one occasion to look after the repairs of the Society's Bungalow there.

V. H. BARVE.

MR. VAZE'S REPORT.

FROM June 12 last year, when the SERVANT OF INDIA was revived, I have been in charge of it. From January to March I went to Delhi as Special Correspondent of the paper, though at the expense of *The Week*, and for ten days in May I went on leave to Kolhapur.

I took over the management of the paper too in June last and have been in charge thereof since then. We have introduced a card index of subscribers, with the help of Dr. Zacharias.

I was also in charge of the accounts of the Fire Relief Fund collections throughout the year, and this entailed considerable work till the end of December. When Mr. Sen was away on collection I took over his work as Librarian, and in fact I was *de jure* Librarian for the whole period.

S. G. VAZE.

MR. LIMAYE'S REPORT.

I CONTINUED to work as the managing editor of the *Dnyanprakash*. My work is more or less of a routine character, and does not lend itself to being mentioned at great length. I was also in charge of the Society's Central Home in Poona during this period.

K. G. LIMAYE.

MR. CHITALIA'S REPORT.

Home Classes.—I am connected with the Bhagini Samaj as its Secretary. The Samaj conducts home classes at five different places and two classes for cutting and sewing. In all the lowest attendance was 68 for all the different subjects and highest 169.

Study Circles.—Subjects for study circles are 1. Literature, 2. Health and Hygiene, 3. History, 4. Fine art, 5. Care and Education of Children, etc. Among those who conduct these weekly study circles are Mrs. Hansa J. Mehta, Mrs. Raiji, Mrs. Jyotsna M. and other graduate ladies.

Reading Centres.—We had 107 Reading Centres in the mofusil—villages of Gujarat and Kathiawad—which have ceased to work for want of funds. However at some places like Amreli they are working regularly.

Home Industries.—We conduct Industrial classes especially for children who are given instruction in home industries. They are taught how to prepare flowers of various kinds, wood work, frame-making, book binding, and several other things. There is a great demand for this kind of work but we cannot manage more than 25.

Public Education.—The Samaj issues from time to time a series of pamphlets on subjects useful to women and children. 18 such pamphlets were published during the year, and 16 lectures were arranged on topics of public interest. We arranged 15 lectures during the last year. The first of the Bala Vartavali series by one of our members, Mrs. Hansa J. Mehta, was published.

Art Exhibition.—Last year we organised an Art Exhibition for the benefit of Sir Harkisondas hospital, for which we had to work for months. Several Committees were formed. Institutions and families were approached. Articles were supplied to the poor. They gave their labour and skill free. Thus at the end of 12 months we could secure 7,000 articles prepared by ladies and presented to the B. S. Art Exhibition. The Exhibition lasted for nine days at Madhavbag and was a success. It brought us Rs. 15,000 of which, after deducting the expenses, Rs. 12,501 net were presented to the Sir Harkisondas hospital.

Co-operation with and help to other Institutions.—Our members took prominent part in organizing and the conduct of the All-India Women Educational Conferences at Bombay and Poona, as well as the Jain Mahila Conference at Bombay last year. Our members were instrumental in collecting funds for the Sir Leslie Wilson hospital as they did before for Sir H. N. hospital. Clothes and medicines were distributed worth Rs. 1500 to the Bhil Seva Mandal (Dohad), Antyaj Ashram (Amreli), and Gandhi Seva Ashram (Orissa) through the Bhagini Samaj. Books, clothes, travelling charges and other necessaries were supplied to some of the lady students at Bombay and Baroda.

S. I. S. Fire Relief Fund.—With the help of Mr. Joshi I collected about Rs. 2,000 for the S. I. S.

Fire Relief Fund. Efforts were also made to collect the Fund through the Bhagini Samaj. Small subscriptions were collected from one rupee upward and during a couple of months Rs. 1,000 were collected from more than 200 persons and handed over to the S. I. S. F. R. Fund, Poona, on the occasion of Gandhiji Jayanti (2nd October, 1926).

K. J. CHITALIA.

BOOKS RECEIVED.

- PRINCIPLES OF ECONOMICS. (American Citizens Series.) By EDWIN R. A. SELIGMAN. (Longmans Green and Co. London.) 1926. 8 × 5½. pp. 711. 14s.
- COMMUNISM. By HAROLD J. LASKI. (Williams and Norgate, Ltd., London.) 1927. 6½ × 4½. pp. 256. 2s.
- OFFICIAL PAPERS (ON ECONOMICS). By ALFRED MARSHALL. (Macmillan & Co., Ltd., London.) 1926. 9 × 5½. pp. 428. 10s. 6d.
- THE ANATOMY OF AFRICAN MISERY. By LORD OLIVIER. (The Hogarth Press, London.) 1927. 7½ × 5. pp. 234.
- THE CONVICT OF TO-DAY. By SYDNEY A. MOSELEY. (Cecil Palmer, London.) 1927. 7½ × 5. pp. 237. 6s.
- ENGLISH DEMOCRATIC IDEAS IN THE 17th CENTURY. By G. P. GOOCH & H. J. LASKI. (Cambridge University Press.) 1927. 7½ × 5. pp. 315. 10s. 6d.
- A STUDY IN SOCIAL ECONOMICS. By F. R. E. MAULDON. (Robinson & Mullens, Ltd., Melbourne.) 1927. 8½ × 5½. pp. 201. 12s. 6d.

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