

The Servant of India

EDITOR : P. KODANDA RAO—OFFICE : SERVANTS OF INDIA SOCIETY'S HOME, POONA 4.

VOL. XIII No. 43. }

POONA—THURSDAY, OCTOBER 23, 1930.

{ INDIAN SUBSN. Rs. 6.
FOREIGN 15s.

CONTENTS.

	Page
TOPICS OF THE WEEK.	509
ARTICLES :—	
South Africa and the British Commonwealth. ...	511
Leprosy in India. By Lakshminarayan Sahu. ...	512
South Africa's Need of a Friends' School. By Maurice Webb.	513
OUR LONDON LETTER.	514
REVIEWS :—	
A Laodicean Premier. By Prof. R. Sadasiva Aiyar, M.A.	515
Rural Uplift Work. By E. S. Narasimhan	517
Hindu Widow's Woes. By K. G. Spani.	517
Birth Control. By S. A.	519
CORRESPONDENCE :—	
"Autoocracy in Miraj".	519
BOOKS RECEIVED.	520

Topics of the Week.

Good Augury.

THE statement of Sir Tej Bahadur Sapru and Mr. M. R. Jayakar to the special correspondent of the *Daily Herald* at Marseilles, a summary of which Reuter cabled to India, raises hopes of the success of the Round Table Conference. There has been general agreement among the Indian delegates, including the Indian Princes, who sailed in the "Viceroy of India," regarding the constitutional question. The Conference has only one question to discuss, viz. the actual form of self-government which should immediately be granted to India and the temporary limitations regarding the army and foreign policy to be accepted. They are confident that they will be able to produce at the very outset of the Conference a draft of the minimum constitution which they would accept and work. Even more gratifying is the assurance they gave that an amicable settlement of the communal question was also possible. The delegates did not waste the time they spent together on the boat. They must have realised more than ever that they cannot afford to see the Conference fail in its purpose, that any prospect of success depended very largely on the unity that could be achieved among the Indian delegates themselves and that the communal question was the most knotty problem of all. If Dr. B. S. Moonje and Moulana Muhammad Ali could agree to a scheme, as we hope

they have, it should be comparatively easy to achieve success.

The speech which Sir Samuel Hoare, a representative of the Conservative Party at the R. T. C., is reported to have made at the Oxford University Conservative Association, is encouraging. He did not regard the Conference as a battle-ground between the Indians and the British; he did not wish to see the Britisher and the Indian ranged on opposite sides as combatants but seated round the Conference table as collaborators at a common task. The forecast of the *Daily Herald* that Sir Herbert Samuel is to be the next Viceroy will be welcomed in India and is an indication of the sympathetic attitude of the British Government.

The only disconcerting element in the situation is the attitude of the Congress and the Government of India. Both these bodies are vying with each other to put spokes in the wheels of the Conference and are doing their very best to frustrate its objects. We echo the eloquent appeal made by Sir Pheroze Sethna on the eve of his departure for England to attend the Conference, to the Congress and the Government alike to assist in the creation of an atmosphere favourable to the success of the Conference. The Congress loses nothing if it postponed its aggressive activities for some months. If the country is with it now and the enthusiasm is not pure effervescence, but real, it will not evaporate by a pause in its activities. On the Government side also, there is no immediate justification for new Ordinances, particularly of a confiscatory nature.

* * *

Punjab States' Subjects in Conference:

THE proceedings of the Punjab States People's Conference which, we are told, held a successful session last week at Ludhiana under the presidentship of Mr. Raghavendra Rao Sharma, have unfortunately not received the publicity which they deserved. The organisers of the Conference had difficulties of a formidable nature to struggle with; and it is to their credit that despite these they could make such a success of the Conference. At a Conference of the subjects of Punjab States, Patiala would naturally receive great prominence—or is 'notoriety' the word?—and both the presidential address and the resolutions passed by the Conference dealt largely with Patiala. The Conference stood by the charges made by the Committee appointed by the All-India States' People's Conference against the Maharaja of Patiala, which, it was pointed out, could have been proved by the Conference, if proper facilities for the production of evidence had been available. But the Government by ordering a sort of departmental inquiry by a Political Officer had shirked the popular demand for an independent inquiry into the matter. In these circumstances the findings of the Fitzpatrick

inquiry, though exonerating the Maharaja, cannot have much weight with the public who will continue to regard it as in the nature of a white-washing inquiry. It was also made clear by the Conference that the representatives of the Punjab States nominated to the Round Table Conference were not the real representatives of the States nor of their people. The novel theory propounded by the Princes that they had direct relations with the Crown and not with the Government of India and since accepted by the Butler Committee also occupied the attention of the Conference and its president. Both condemned it as unsound and unjustifiable. While British India is asking for Swaraj and, all going well, hopes to get a substantial measure of the same in the near future, existence of the States as unbridled autocracies would be in the nature of an anachronism. The Conference therefore did well in asking for the immediate establishment of responsible government in the Punjab States. Nobody supposes that the demand embodied in the resolution will be granted too readily by the princes. It will take years of vigorous agitation for the demand to be effective, for which, we hope, the subjects of the Punjab States are fully prepared.

* * *

A Warning.

If anybody wants to be a past-master in the art of how and when not to do a thing, he cannot have a better teacher than the Government. Their ordinances, as we have been saying, have failed to achieve the object for which they were intended and yet we cannot say that we have had the last of them. Moreover the latest one was issued at a time when according to their own statements the civil disobedience movement was waning and must be regarded as inopportune. Even in small matters they are equally clumsy. They have selected the present of all times for exploring the possibilities of a profession tax in rural areas and Broach of all districts for the making of the experiment! At this stage we do not wish to pronounce upon the merits of the tax; but it seems to us that to select the present time to think of its imposition is the height of unwisdom. It may be true, as the Government state in their communique, that proposals for the levy of such a tax have been submitted by the District Local Board. How long ago, pray, were these proposals submitted? Also, does the District Local Board insist that the tax should be imposed without delay? It is conceivable that the Board proposed the levy of this tax as a means of improving its resources when the political sky was clearer; but we cannot believe that it wants its proposal to be carried into effect when the no-tax movement is being actively propagated in Gujerat. Let not the Government act as if they had already not enough difficulties to contend against. The present seems to us an inopportune time for the mooted proposal, which, whatever its merits, stands no chance of being dispassionately considered by the people.

* * *

Landholders & Simon Proposals.

THE criticism of the Simon recommendations by the landholders of India shows that even the so-called stake-holders are by no means behind nationalist India in wishing to reach the goal of Dominion Status as early as possible and in condemning the Simon constitution as "wide of responsible government." While not opposed to the federal constitution proposed by the Commission, they are thoroughly dissatisfied that the cabinet at the centre has not been made "responsible to the Federal Assembly except where it is found to be positively impracticable." Not that they object to the wide reserve powers vested in the Viceroy; but they think that in the absence of res-

ponsibility in the Central Government, the Assembly will be something like a debating society unable to influence the executive. Their demand, therefore, is that, barring defence and foreign and political relations, the Central Government should be completely responsible to the Assembly. In other words, the landholders want all that politically-minded India minus the independence-wallas want. The proposed system of indirect elections to the central legislature find in them not too enthusiastic supporters, but supporters all the same, which is greatly to be deplored. Their verdict on the Simon proposals with regard to the defence of India is the same as that of nationalist India. They think that the Commission "have sacrificed India at the altar of the Empire and have broadly hinted at the unfitness of India for self-rule, because of the absence of conditions conducive to the growth of an Indian Army." The least, in their opinion, that can be done by Government to promote the Indianisation of the army is to give effect to the recommendations of the Skeen Committee. The recommendations of the Commission with regard to internal defence strike them as "utterly untenable" and the whole scheme about internal defence as "obstructive and retrograde." In short, the landholders dismiss the Commission's defence proposals as "thoroughly disappointing and unsatisfactory."

Coming to the provincial government, they express their opposition to dyarchy which, they ask, must be terminated. At the same time, they want the residuary power to be vested, not in the provincial but in the Central Government. The proposal to have official ministers in provincial cabinets meets with very strong opposition from the landholders and quite rightly too. They regard the overriding powers proposed to be vested in the provincial Governors as too wide and urge that they should be brought into play only when questions affecting peace, tranquility and the protection of minorities are concerned; otherwise there should be complete Ministerial responsibility. It is a pity the landholders favour the establishment of Second Chambers in the provinces. While the Commission regard it as an open question and want it to be further gone into, they go the length of trying to make out a case in their favour. They are against separate electorates which seem to them to widen the gulf instead of bridging it. But they would have no objection to seats being reserved for Mahomedans where they are in a minority. May we know whether they are prepared to do so in the case of all minority communities? But whether they are prepared to do so in the case of all minorities or not, it is clear they want themselves to be regarded as one for whose protection they would like the Governor made responsible, should any attempt be made "to encroach on their rights and privileges"; and they press for special representation for themselves in the central and provincial legislatures. But if all special representation is to disappear from Indian polity "as a matter of policy or principle", the landholders hasten to assure us they would refrain from urging their claims. If they look upon special representation as vicious, their proper course would be not to ask for it, whether any other interest gets it or not. [We are unable to detect much good in a self-denying ordinance which has to wait for its enforcement until the whole world becomes virtuous. Even in the year of grace 1930 they cannot bear the idea of any change or alteration in the Permanent Settlement or of agricultural income being assessed to income-tax. If, as they say, most of the landlords derive no benefit from that Settlement, it is difficult to account for their pathetic attachment to it, as is shown by their opposition to any modification of the same. If it is

a fact that the Permanent Settlement is doing them no good, it is a mystery why they should shy at proposals for the whole question being reopened and re-examined in the light of present day democratic notions.

Idar State Administration.

IT appears from the Idar State administration report for 1928-29 that the year was not characterised by any extraordinary happenings. We glanced through it in the expectation of finding some mention of a legislative council for the State, but were disappointed. May we appeal to the Maharaja to make a large-hearted beginning in this direction as early as possible? Looking to the statement of income and expenditure, an item of nearly Rs. 3½ lakhs for Domestic charges, including festivals, etc.—the biggest on the expenditure side—meets one's eye. This must be presumed to be the personal expenditure of the Maharaja, which is more than 25 per cent. of the total revenue. But there are also other items which seem to have a close connection with the ruler, the ruling family or the palace. As instances, we may quote Rs. 5,604 for palace dispensary, Rs. 11,189 for stables, Rs. 4,111 for private secretary's office, Rs. 1,554 for the Household Controller's office, and Rs. 5,618 for Bodyguard. The palace expenses in 1926-27 were very nearly Rs. 4 lakhs, so that at first sight there would appear to be a reduction of nearly Rs. 25,000 under that head. The difference, however, seems to be accounted for by its being distributed over several minor heads referred to above, which was not the case in 1926-27. We need hardly add that the proportion of the ruler's expenditure to the State revenue is unduly large and should be reduced as much as possible. On the revenue side we find that Abkari yields Rs. 1½ lakhs and that there are as many as 197 country liquor shops. All that we have to say in that connection is that the State does not appear to have any excise policy at all, which is to be regretted. It is time the State gave its serious consideration to the matter and decided to bring about prohibition in 10 or 15 years. Turning to educational statistics, one is forced to the conclusion that education is very backward in the State. It has a population of a little over 2½ lakhs and if we assume that 15 per cent. of it is of school age and therefore to be eventually brought under instruction, it has nearly 34,000 children to care for. During the year under report however there were, we are told, only 5,494 students studying in the various educational institutions, which gives a proportion of less than 2½ per cent. to the total population and not 16.2 per cent. as mentioned in the report. The expenditure on the medical department is also very meagre. A feature on which the ruler deserves to be complimented is that since 1905 secondary and primary education has been made free throughout the State. We learn from the report of the absence of the co-operative movement in the State upon which we cannot congratulate it. We are also told that compulsory education is out of the question on account of the paucity of resources. This would be so, so long as the ruler's personal expenditure swallows the lion's share of the revenue and so long as he can draw without limit on it. We find that the State has an audit department which checks and audits all revenue accounts. We hope it also goes into the items on the expenditure side with some care. But even if it did so, it can never take the place of independent audit, which no ruler worth his name ought to shirk. We may also suggest to the State the advisability of having a table of contents and an index to the administration report which will facilitate reference.

Articles.

SOUTH AFRICA AND THE BRITISH COMMONWEALTH.

CLOSE on the heels of the resolutions of the South African Indian Congress asking for a fresh review of the Indian question in South Africa, if the Government of the Union declined to withdraw the Transvaal Asiatic Land Tenure Bill, comes the report of the speech of Dr. D. F. Malan, the Minister of the Interior, at the Vryheid session of the South African Nationalist Congress last week, in which he too wished for a review of the Cape Town Agreement. In the course of the speech he is reported to have said that the best thing was to get the Indians out of the Union. The report of the speech is much too scanty and fragmentary to justify any final comments on it. We prefer to wait for a fuller report. It should be remembered that Dr. Malan was talking to his Party Congress and some allowance has to be made for the exigencies of party politics. Ministers do not often mean all they say, nor say all they mean, even as at elections. It was not likely that Dr. Malan would wish to throw overboard an Agreement which he did more than any other South African Minister to fashion; it is in a special sense his child; a feather in his cap. The Nationalist Party was legitimately proud that they found a solution to a problem which vexed some generations of South African politicians and which the South African Party of Gen. Smuts failed to solve. It is, however, true that rarely, if ever, the South African Ministers ventured to publicly expound and seek support of white South Africa to the uplift policy which is an integral part of the Cape Town Agreement. They shrank from it, fearing unpopularity and left the task to the Agent of the Government of India in South Africa. The references of the Union Ministers to the Agreement were almost invariably limited to the 'assisted emigration' part of it. But in the past such references did not mean a repudiation of the upliftment section of the Agreement. There is no need to be alarmed therefore by the report of the speech of Dr. Malan. We still retain the hope that he will in practice do nothing to torpedo the Agreement under which the uplift of the permanently resident Indians was obligatory on the Union Government, while assisted emigration was voluntary in its operation. The fall in the volume of assisted emigration cannot possibly form an excuse for the repudiation of the obligation to uplift.

It is rather disappointing that, even after three years of the working of the Agreement, under which nearly 17,000 Indians left South Africa, the Union Ministers still find it impolitic to publicly espouse the cause of the uplift of the Indians who must form part of the permanent population of South Africa, and feel it necessary to emphasise only the doctrine that it was the best thing to get the Indians out of the country! More than 75 per cent. of the Indian population in South Africa have no other

home than that country and it is unthinkable that they should be squeezed out of the Union. And yet Ministers who signed the Cape Town Agreement find it necessary to repeat that pernicious doctrine. It was only recently that Mr. Peit Grobler made that astounding statement that shocked the world: the sovereignty of the white man! He not only claimed that whites, not western or modern civilization, should for all time be supreme in South Africa, but that the South African Native policy of exploiting the African Native should not be departed from in any other part of Africa, and publicly gave his moral support to the impossible claims of the white settlers in East Africa. The South African Native Policy of the Nationalist Party was pithily summarised by Mr. Patrick Duncan as "Drink, disfranchisement and forced labour." Mr. Grobler repudiated the policy of the British Government in East Africa as contained in the recent White Papers. "We deny" he said, "that any European nation, England included, has the right to act anywhere in Africa in conflict with our ideals." In a speech which Dr. Malan himself made at Graafwater he is reported to have said that the reason why the Nationalist Party in South Africa abandoned their old opposition to women's franchise and supported the recent measure to enfranchise white women was to get the requisite two-thirds majority of the combined Houses of Parliament to carry through the Party's anti-Native policy! These sentiments give cause for grave anxiety as to the attitude of the present Union Government regarding non-whites and among them, Indians domiciled in the Union.

The question is of more than parochial interest. It is a matter of vital importance to decide whether the British Commonwealth should move towards the realisation of the ideal of racial co-operation, justice and even generous accommodation or of racial arrogance, antipathy and conflict. The Dominion statesmen who are now met in London for the Imperial Conference should realise how greatly the stability of the Commonwealth is being undermined by the policy of South Africa. If that policy is to get the upper hand, it will not take long for the Commonwealth to disintegrate into hostile nations. Dominion statesmen should realise that they cannot escape responsibility for the racial conflict in South Africa, they can find no escape from it under cover of the autonomy of the Dominions. South Africa has been bold enough, impudent enough, to follow unchallenged her wicked policy towards non-whites because the other Dominions, including England, hold the ring and look on while the whites in South Africa openly and unabashedly insult and tyrannise over the other races. South Africa asks the right to secede, the right to independence. We would wish that not only is the right admitted but that South Africa is taken at her word and expelled from the Commonwealth and thrown on her own. She may not long enjoy her independence, certainly not her impudence to insult other races. A story is told in South Africa that once a Japanese cruiser dropped anchor in Durban and that the officers went ashore and attempted to enter a café. They were refused admission and turned out. They returned to their ship and

reported the matter to the officer in command, who, thereupon, decided to leave the inhospitable country. But before he did so, he sent a letter to the Mayor in which, after relating the insult offered to his officers, he asked the Mayor to thank his stars that the Union Jack floated over the municipal buildings! His meaning was obvious. If South Africa were independent, the Japanese would have had something to say to the South African whites for the insult offered to the Japanese officers. The inclusion of South Africa in the Commonwealth offered her the security which, by herself, she would not be able to preserve for any length of time. The consequences of obstinately pursuing the present policy in South Africa are very sinister. It will draw the non-European peoples of the world together in hostility to the whites in South Africa and the European nations of the world will have to choose between supporting the non-whites and racial co-operation, and the whites and racial conflict. Either way it will do no good to South Africa. The Dominion statesmen gathered at the Imperial Conference will do well to reflect on the conduct of South Africa towards non-whites and make up their mind definitely whether they will allow her to pursue her policy unchecked and with their consent and approval.

LEPROSY IN INDIA.

THE history of leprosy is very, very old. There is mention of it in the Vedas. The famous Konarak Sun temple in Puri has its origin in a member of a royal family getting leprosy and then getting cured by raising a temple in honour of the Sun. In Chidambaram there is a similar story in connection with the famous Nataraja temple. Leprosy was once prevalent in all the countries of the world. But today Europe and America have eliminated the disease to almost zero point. For example, while there are about a million lepers in India out of three hundred million people, there are only fifty lepers in the whole of Great Britain with a population of forty and a half millions!

The tree of Chalmoogra was known to the Indians first. From India the Buddhist missionaries carried it to China. From China it went to Japan. But it was only a few years ago that its value as a cure for leprosy was re-discovered and Western doctors first came to know of it. Malabar is full of Chalmoogra trees and the Ernakulam Trading Co. is selling preparation of Chalmoogra oil in large quantities.

The Government of India have been alive to the situation and they collected information and published papers relating to the treatment of leprosy in India between 1887-95. Then the knowledge about leprosy was not so advanced, as now. Even expert doctors had their doubts as to whether leprosy was contagious or not. They were under the belief that leprosy was hereditary. But thanks to the researches of Dr. E. Muir of the Calcutta School of Tropical Medicine, today it is common knowledge that leprosy is not hereditary at all, and that it has five stages, A1, B1, B2, B3, A2 and that in A1 and A2 stages, that is, the first and the last stages generally, it is not infectious, there being no lepra bacilli. B1 stage also is not very infectious. In these three stages patients may remain at home and take treatment, though in the last stage there is no cure. The B2 and B3 cases ought to be segregated. But it is exactly such cases that are not segregated. Our

Leprosy Asylums are full of A2 cases but very few of B2 and B3. Therefore the disease has its full sway in the country; nay, it is on the increase in spite of all the Leprosy Asylums. The new idea is that Leprosy Asylums should be turned into Leprosy Hospitals or along with the asylums there should be hospitals attached to them.

It is just to spread the knowledge about leprosy and encourage people not to hide early cases and to treat the incipient cases of leprosy that the idea of the present leprosy survey occurred to Dr. Muir. Since 1925 the British Empire Leprosy Relief Association has been working with the object of stamping out leprosy altogether in the British Empire. Since then Leprosy Research, Propaganda, Survey and Treatment have formed the main work of the Leprosy workers under the Association. Till now only 7,052 lepers have been given shelter and treatment in 110 leprosy asylums in British India and the Indian States. It is obvious that the one million lepers of India cannot be segregated for want of hospitals. Besides, there is no need. For the A1, B1, and B2 cases had better remain in their homes and take treatment.

The predisposing causes of leprosy are several: syphilis, chronic malaria, hookworm, overwork, laziness, filariasis, guinea worm, etc. Of these in 70% of B2 and B3 cases syphilis is the predisposing cause. But apart from it the root of leprosy should be sought deeper down. And research has brought to us the following knowledge. Soil, diet and land laws—these are the three main causes. People who do not get plenty of vegetables to eat, because of the poverty of the soil, people whose diet consists of dry fish, and soaked rice, people who are unwashed and dirty, and people who are landless and live a very precarious life are more prone to catch the infection.

The Census figures for leprosy are underestimated and there is enormous disparity between them and the figures collected by the Leprosy Survey Party. According to the Census of 1921 there were 1,03,850 lepers. But Dr. Muir, the Leprosy Research Worker at the School of Tropical Medicine, Calcutta, says, "Recent figures obtained from a careful but limited survey, tend to confirm the computation that *there are between a half and one million lepers in India.*" Which is somewhere between 5 to 10 times the 1921 Census figures!

The present method of tackling the disease is (1) by research (2) by training doctors, (3) by propaganda and (4) by setting up leprosy clinics in the country.

It is gratifying to note that the Governments of Madras, C. P., Bengal, Bihar and Orissa, and Travancore have been alive to the situation and have moved in the matter in right earnest. The Governments of C. P., Travancore, and Bihar and Orissa have already organised their leprosy survey parties. The feudatory states of Orissa have recently asked the Bihar Government to extend the Leprosy Survey to the States. It is hoped that all the other Governments will soon set up their leprosy survey parties and open village clinics with the help of the District Health Officers and take determined steps to stamp out the disease the moment it appears. It is by starting village clinics and village clinics alone that the Leprosy problem in India will be solved. No other means is possible. Segregation is impossible and also in 60 per cent. of the cases not necessary. Charitable people in the country may open leprosy clinics for the benefit of their countrymen. Humanitarian service should be the highest privilege of the rich.

LAKSHMINARAYAN SAHU.

SOUTH AFRICA'S NEED OF A FRIENDS' SCHOOL.

THE proposal for a Friends' School in South Africa has been under consideration now for some years. It is a matter about which some Friends have a very urgent concern and about which others are doubtful. I am prompted by a visit to "Uplands"—a possible site for such a school on the wooded mountain slopes above Maritzburg—to state the case for the school as I see and feel it.

It is sometimes asked: "What need is there for a Friends' School among Friends in South Africa—the Friends there are very few; they are very widely scattered; they are, for the most part, of the generation not now concerned with the education of young children; and, for the few children of Friends, there are very good schools to be found in South Africa already."

All that is quite true. Friends in South Africa are very few, they are very scattered—so scattered that most of them rarely or never meet and there is no quarterly nor yearly meeting—there are very few Friends' children of school age, and for these adequate, if not ideal, schools are available.

Why, then, this concern for a school? To be understood, this concern must be seen as arising, not primarily, as a need of Friends or of Friends' children, but as a need of South Africa that some Friends feel very acutely.

If the question were worded not "Why do Friends in South Africa need a Friends' School?" but "Why does South Africa need a Friends' School?" then the answer would be easy to give and to understand.

South Africa is to-day the country most acutely troubled with the world problem of race-relation, and race relationship is now the outstanding problem of the world. South Africa presents in an acute form, but on a comprehensible scale, those problems that are troubling all countries where peoples of different tradition and degree of civilisation meet and have to adjust their differences in order to make a homogeneous society.

In South Africa are to be found two widely different European peoples: The Dutchman or Boer who came to South Africa to escape from the infringements upon his individual liberty implicit in modern civilised society and the Briton who deliberately fosters the society that the Boer wishes to escape. These two peoples, numerically nearly equal, have fought two bitter wars and are still politically and socially antagonistic. There are to be found, too, a virile primitive people in the Zulus and other Bantu tribes, still very largely untouched by civilisation, still following tribal law and custom, still subject to fetish worship and heathen fear. There are (specially in Natal) the Indians bringing with them the tradition, customs and beliefs, from their country to the East. There are the coloured people; product of racial mixture between the white and dark races.

All these peoples are present in South Africa. They make up a country, but not a society. They are all, to a greater or lesser degree, in a state of antagonism toward the other racial groups; and, together, present a spectacle of bitter conflict that so far has defied all attempts at resolution, and, growing daily more intense, holds an inauspicious foreboding for the future.

The fruits of this conflict are too many to be set out in such an article as this, but it is evident that from it springs suspicion, hatred and jealousy. On the part of the dominant sections, injustice and cruelty, often not intended; on the part of the subject peoples, resentment and a deep sense of wrong not

always justified. Not the least serious of many unhappy features is a feeling of distrust of Christian Society on the part of a primitive people just emerging from barbarism, who often encounter first the less commendable aspects of white (and nominally Christian) civilization. Mr. Bernard Shaw's taunt that one day the African native would rise and wipe out European population in Africa in the name of Christ has behind its mordant humour a very salutary truth.

Of all the fruits of the racial complexity of South African life the most disturbing is, perhaps, the fact that a generation is growing up fostered in the belief that superiority rests not in character nor in achievement but in the colour of the skin alone, and without a sense of the responsibility that such an assumed superiority should imply.

That South Africa and its race conflict present a serious problem to the civilized world is evidenced by the large amount of attention it receives among those who are socially concerned everywhere. Books or important articles dealing specifically with the race conflict in South Africa are published almost daily in Europe and America. Mr. Ray Phillip's "The Bantu are Coming," Professor MacMillan's "The South African Complex," Mr. Leonard Barnes' "Caliban in Africa" are three books that have been published in London within the last few weeks.

It is not too much to say that the eyes of the socially conscious world are upon South Africa.

What part does the Society of Friends play in this drama that is being enacted on the soil of South Africa? The answer is, none. A few individual Friends in different centres are doing good work, but the Society hardly exists in South Africa. Friends would not claim, here or elsewhere, to have any monopoly of truth, but it must be that, in this country, beset by these grave problems, Friends have a special contribution to offer, a special witness to bear.

While standing on the verandah of "Uplands" I could not but think of what this place might become. This building perched on a wooded mountain side looking out over the roofs and spires of the City 5 miles below, to the great country beyond, might perhaps become at once a banner and a home. A place about which all the scattered forces of goodwill in South Africa might rally and, when in need, find rest and refreshment.

The place would be primarily a school and for that it is ideally situated and equipped. But it would be more than a school; it would aim deliberately at affecting the quality of South African citizenship with the faith that Friends hold: of making, through its scholars, a special and distinctive contribution to the citizenship and statesmanship of South Africa. It would at once be the meeting place not only of Friends but of all the many people: missionaries, social workers, administrators, who are trying, in many cases with the most selfless devotion, to uphold Christian principles amid the race turmoil of South Africa. It would be an ideal place for Friends' yearly meetings, for week-end schools and conferences, for vacation courses, a rallying place for all liberal and Christian thought.

The contribution that such an institution might make to the life of South Africa and to the solution of the world race problem is incalculable.

It is inevitable that in a country nearly two thousand miles across, with very small groups of Friends situate 500 or a thousand miles apart, there should be difference of view as to the proper place for a Friends' School. If a school, and only what is ordinarily associated with the word, were contemplated, then, beyond requirements of health and accessibility, situation would not matter. But, if such a place as this article has attempted to visualize were contem-

plated, then Natal is the proper place beyond doubt; for in Natal, the South African race problem is presented in all its phases, and its most acute form. Here western civilization from Britain and from Holland, eastern civilization from India, and the most primitive African barbarism are to be found side by side, living in close proximity; and all the difficulties and problems to which this proximity gives rise are present in abundance. Natal stands half way between the primitive tribal life of Zululand and the great experiments in native agriculture and self-government of the Transkei. Within walking distance of "Uplands" are a modern European city with university, library, museum; a compact Indian community; and a primitive native life hardy yet touched by the forces about it.

If Friends have a banner to raise, here is the place to raise it. If, as we believe, Friends have a special witness to bear, here it is needed most.

MAURICE WEBB.

Our London Letter.

LONDON, 24th SEPTEMBER.

IN British circles attention, so far as India is concerned, is being centred upon the forthcoming Round Table Conference. The list of Indian delegates has been published in our press with biographical particulars pointing out the virtues of the representatives. The average man and woman in this country has little knowledge of Indian parties and personalities and has, no doubt, been impressed, but even the press, which is likely to be unsympathetic to India, recognises that the absence of delegates from the Indian National Congress means that the Indian delegation will not be able to speak for a great part of political India. Indeed, some of the Conservative papers have used recognition of this fact to criticise the whole conception of conferring with India, and have urged that only a firm policy of ruling India with an iron hand until the Congress comes to its senses will avail. Even those who have knowledge of India appreciate that the Liberals and Moderates have contributed men of ability and sincerity to the Conference. They will make a formidable team and will, no doubt, put up a strong case for dominion status.

There was some considerable surprise that only one representative of Labour had been invited to attend the R. T. C. and many thought that Mr. Joshi would be asked to serve. But only Mr. Chaman Lall was invited and he has refused to participate because of the unrepresentative nature of the Conference. It is anticipated that Mr. Joshi may be asked in place of Mr. Chaman Lall who has returned to India.

Speculation as to the course of the proceedings is occupying the minds of India's friends. Will the delegates who are not prepared to accept less than dominion status raise the issue at once and decline to participate further in the Conference unless the principle of full self-government is accepted? If so, the Conference will probably come to an early conclusion because the representatives of the Conservative and Liberal Parties are not likely, on their side, to remain in a Conference which commences its

discussion on such a basis. It may be that skilful piloting of the proceedings will prevent an early failure but only the greatest optimists anticipate an agreed report and not even they anticipate proposals which will secure the support of the Congress movement and its formidable backing in India.

The official view here is that the Congress movement is decreasing in strength and the hope is that the Round Table Conference will turn attention in a more constructive direction. It is, of course, difficult to judge from this distance how far the more optimistic reports of the Government are justified, but in any case the Congress strength is likely to be so great as to prevent any agreement to which it is not a party being effective in India.

I have just returned from a meeting of the Executive of the Labour and Socialist International at Zurich, representing all the Socialist and Labour Parties of Europe (except the Norwegian Labour Party) and I was encouraged to find how keen is the interest in the Indian situation. I was able to state fairly fully the facts from the Indian point of view, and although most of the delegates don't speak English and it is their custom to pay little attention to a speech until the translation is made, on this occasion their anxiety about the speech led them to listen intently, and to try to grasp the meaning of the words in the original language. The British Labour Party is one of the most important of the organisations affiliated to the Labour and Socialist International and there was a natural reluctance to say anything that would reflect upon it, but Otto Bauer, the famous Socialist Leader of Austria, Morris Hilquit, the American Socialist Leader, and Socialist representatives of other countries did not hide their sympathy with the case which I tried to put for the British Independent Labour Party and their dismay at the policy of the British Government. Otto Bauer said that at every meeting of Austrian Socialists which he addresses, whatever be the subject of his speech, questions are put about the attitude of the British Labour Government towards India, and he confessed that he has the greatest difficulty in attempting to justify what has been done. A resolution was finally adopted expressing confidence that the British Government would apply Socialist and international principles to the solution of the Indian problem and the hope that it would release political prisoners in Indian gaols simultaneously with the calling off of the Civil Disobedience Campaign. The resolution was moderately worded, because of the desire not to make a public pronouncement which would be prejudicial to the British Labour Party, but no doubt a report of the speeches will be made to the leaders of the Labour Party and I hope it will have some influence upon them.

The I. L. P. is conducting a continuous campaign on the Indian question. Special literature is being issued, and a week-end at which meetings were devoted to India is being followed by Conferences in parts of the country attended by delegates from Trade Union Branches and other working class organisations. A very large Conference on these lines is

being organised in London on October 18th. The Independent Labour Party also intends to make the Indian question prominent at the Conference of the Labour Party to be held at Llandudno from October 6th to 9th. It has a strongly worded resolution on the agenda denouncing the policy of the Government, but the probability is that the debate will take place upon the report of the Parliamentary Party. It is too much to expect that the I. L. P. will succeed in obtaining the majority in the Conference, but I think it will secure a large vote.

Despite the hopelessness of the immediate situation it is some consolation to know that English people are showing a greater interest in India at the present time than ever before. New books on India are announced almost every week. A work by Edward Thompson entitled "The Reconstruction of India" has just received a wide press notice. Prof. Thompson is very moderate and criticises the Congress, but he urges the Dominion Status solution. A group of young Quakers who are very active have formed themselves into a "Friends of India Council" and have just issued an exceedingly good pamphlet entitled "India Calling". Their leader is Mr. Reginald Reynolds who, when he was in India, was closely associated with Mahatma Gandhi. Mr. Reynolds is speaking at meetings on the Indian question nearly every evening, and when he first returned to this country was followed by two detectives wherever he went. Apparently he is not proving such a dangerous person as was anticipated because the detectives have since been withdrawn.

But, whilst there is this interest and activity, one cannot contemplate the immediate future without great apprehension. I fear that I cannot see much hope of any good results from the Round Table Conference, but it may create a situation in which the Liberals and Moderates, because of their disappointed hopes, will again find a basis of co-operation with the Congress movement. If such unity is established it will be impossible for Great Britain to attempt to impose a constitution against the wishes of the Indian people.

A. FENNER BROCKWAY.

Reviews.

A LAODICEAN PREMIER.

LORD MELBOURNE. By BERTRAM NEWMAN
(Macmillan, London.) 1930. 23cm. 322p. 12/6.

WHEN of old we learnt from our geography books that Melbourne was the capital of the Australian State, Victoria, it never occurred to us that the association of the two names was more than mere accident, for it commemorated an interesting political idyll of nineteenth century England. That brief spell of St. Martin's Summer between 1837 and 1841, brightening Lord Melbourne's life when, at fifty-eight, wifeless and childless, he became the mentor and friend of a girl-queen, has served, more, than any political achievement of his, to secure him in the memory of posterity. Outwardly a cynic and an epicure with an insouciant air, and inwardly sad, having never known love, Melbourne's sensitive heart revived and throbbed in

the warm sunshine of Young Victoria's filial affection. Have we not read the story in the brilliant pages of Lytton Strachey's *Queen Victoria*?—"One sees them together still, a curious couple, strangely united in those artless pages, under the magical illumination of that dawn of eighty years ago: the polished high fine gentleman with the whitening hair and whiskers and the thick dark eyebrows and the mobile lips and the big expressive eyes; and beside him the tiny Queen—fair, slim, elegant, active, in her plain girl's dress and little tippet, looking up at him earnestly, adoringly, with eyes blue and projecting and half open mouth." So they emparadised each other's day! In giving us that vivid, if fleeting, glimpse of Melbourne, Strachey whetted the curiosity of his readers and left them hungering for a full-length portrait from another brush. It was as it were an implicit challenge, which Mr. Bertram Newman, the biographer of Burke and of his own great namesake, has now taken up.

That little romance apart, Melbourne's figure as a statesman is too drab for a biographer to drape with picturesque effect. Melbourne the statesman was devoid of vision, thoroughly innocent of any zeal to alleviate human suffering of which there was not a little in his day, and equally destitute of faith in any political ideal, except that of leaving things alone. The best is bad enough and attempting to change it will only make it worse. "You had better try and do no good, and then you'll get into no scrapes"—he told a young lady who was enthusiastic about the education of factory children. In his profound certitude about the perils of change and equally deep distrust of all human struggle for emancipation, Melbourne was an early Victorian prototype of the late Victorian Balfour. Common sense he had, forsooth—stolid, uninspired, myopic! His administrative talents were of the type of Telemachus, who was "decent not to fail in offices of state." He could guide the chariot of state along the unprogressive level road of routine administration, and he possessed charm and tact to drive a team of hedgehogs in his ministry. It no doubt passed the great Municipal Corporations' Act that laid the foundations of Local Government in towns and made them less unworthy of human habitation. But Melbourne himself had at first no belief in its efficacy and had to be converted by Joseph Parkes, the Birmingham reformer; nevertheless, credit is due to him for sponsoring a measure of such far-reaching consequence to municipal citizenship.

A biographer may be excused if in his anxiety to make a hero of such a figure as Melbourne he is now and then led to unconvincing apologies and special pleadings that in no way add to the truth of the picture. In 1830, as Home Secretary, Melbourne stamped out with brutal savagery the revolt of agricultural labourers known as the Swing Riots 400 were imprisoned, 457 were transported, and 9 men and boys were hanged. And here is Prof. G. M. Trevelyan's judgment of Melbourne's action: "Melbourne was allowed to stain the reputation of the Whigs by cruelties which history, now that she knows the facts, can pardon as little as Peterloo." Mr. Newman quotes it only to express his dissent and to justify Melbourne on the score of necessity—the "tyrant's plea." The law was Draconian, and the Special Commission appointed by Melbourne could not help administering the law such as it was; ergo, he was blameless! Mr. Newman holds further that, though there had been much dire poverty for some years, the year 1830 itself did not witness such exceptional distress as to justify the revolt which was mainly inspired, according to him, by the infection of French-Revolutionary ideas. He forgets that when there is a powder magazine yearly increasing in volume any stray spark can explode it. What a nightmare condition the labourers' was, up

to even 1850, can be realized from the autobiography of the famous Warwickshire labourer, Joseph Arch. It is gratifying to find, however, that the author does not bring the same whitewash to the sentence of seven years' transportation passed on the six Dorsetshire labourers who had bound themselves by oath and gone on strike to resist the reduction of their wages to the princely sum of 6s. a week.

Melbourne's callous complacency in regard to Irish problems seems to have infected his biographer, too, who calls it 'optimism'. The one holds, as the other did, that Ireland's woes, being mainly economic and due to overpopulation, were quite beyond any physic from the Parliamentary dispensary of England. A hated and alien Church that Irish Catholics had to maintain by tithes levied on agricultural land; the killing of Ireland's industries by the compulsory opening of her ports to English competition; the disabilities of Irish Catholics that continued in spite of Catholic Emancipation; rack-renting landlords of an alien race and religion; the draining away of Irish revenues to the tune of two-thirds, between 1817 and 1870, to pay off England's war-debts, (Ireland being burdened with a joint responsibility for the whole national debt)—indeed, none of these could be cured by legislation! In respect of them England was as bankrupt of statesmanship as she is in regard to kindred evils in India. As a brilliant contemporary historian puts it, "England was trying to deal with the troubles of a sister island after her usual fashion of prescribing pills of somewhat dubious composition for the cure of an earthquake."

We have all known instances of retired Indian civilians and ex-satraps perpetrating self-righteous reminiscences of their days in India and not finding it difficult to quote passages from Indian publicists to garnish their glorification of British rule in India. So the gratitude of the subject nation feeds the self-satisfaction of the ruling. We are not therefore surprised to see Mr. Newman buttressing himself with a passage from the Catholic historian, Sir James O'Connor: "If progress came slowly in Ireland, it was thorough when it did come. When Ireland was in 1921 handed over to the Irish, the English handed over a country in which more had been done, and done successfully, for the people by state action than in any country on the face of the globe." If a quotation is to clinch the point and drive it home, we will match it with another from the monumental work of a historian whose sense of fair play is as incorruptible as his mastery of facts is redoubtable. "Under our rule," says Dr. Wingfield-Stratford, "Ireland did in fact become the most miserable land in Europe, a misery plainly reflected in the appalling statistics of her population, which was little short of halved in the years between the Black Famine of 1845 and the end of the century." (*History of British Civilization* p. 1054).

Mr. Newman has presented his well-documented matter in a compact form without making his book sprawl along into a "three-decker" affair. His chapters on Queen Victoria, in spite of their obvious handicap of inviting comparison with the sparkling performance of Mr. Lytton Strachey, ably fill in the details of a picture already drawn in outline by a master-hand. Mr. Newman's style, too, is workmanlike and good in grain. The interesting episode of Platonic love between Melbourne and Mrs. Norton, grand-daughter of Sheridan and the original of Meredith's Diana of the Crossways, will not fail to grip students of literature. Those who love to ramble in the bye-ways of literary biography can read here the whole tragic story of Lady Caroline Lamb's passionate love for Byron. Those who remember Macaulay's purple patch on Holland House, in his

essay on Lord Holland, will get here a fairer picture, with a truthful chiaroscuro. It is a balanced estimate that Mr. Newman gives of that Parisian salon and political house in one:

"But we may suspect", he says, "that most neophytes would have taken a long time to feel at ease on the Whig Zion; ... The self-satisfaction of the Holland House was sublime. Acutely conscious as they were of possessing superior intelligences, they cherished the utmost contempt for ordinary people; ... Of the profane fraction of England which lay beyond Kensington turnpike and the park railings of a few country houses they—or most of them—remained in contented ignorance."

Though the political and biographical matter is well-balanced for a political biography we wish that Mr. Newman could have told us more of Melbourne the man, whose personality and character possessed so many facts and exhibited such opalescent hues. In his knowledge of patristic literature Melbourne could beat the bishops on their own ground; and with all his sceptical air there was in his nature a strain of mysticism too. In a corrupt age he was above corruption. A star-crossed lover that he was, to whom feminine companionship was heart's need, no breath of scandal has come down to us tainting his name. If he was a Judge of Calipash and calipèe he was not the less a Judge of Tully and Tacitus. It is of the man who could doff that phase of his nature—or is 'inhibit' the word?—capable of ribaldries and deep potations and, adopting Windsor Castle as his home for five years, transform himself into a model of correctitude to charm a self-willed and punctilious slip of royalty, and so fascinate her that she could not speak for surging grief when the time of parting came—it is of this man we like to know more. But Mr. Newman has accomplished a difficult task with notable success.

R. SADASIVA AIYAR.

RURAL UPLIFT WORK.

THE REMAKING OF VILLAGE INDIA. By F. L. BRAYNE. (Oxford University Press, Bombay. 1929. 20cm. 262p. Rs. 2.

THE curse of Indian political life has been much cry and little wool. Our politicians shoot at Niagara and have scarcely any time to devote to working out a complete scheme for the remaking of village India. The self-imposed mission of Mr. Brayne, lately Deputy Commissioner of Gurgaon, a district in the Punjab, has resulted in a comprehensive programme of rural uplift. The results of an intensive and well concerted attempt at forcing the pace of progress in that District are available in an eminently readable form. In spite of temptations to abandon parts of the district and concentrate upon the more promising localities, Mr. Brayne chose to tackle the question on a broad front. The Indian villager thus found the whole district 'barraged, naturally lined up and success spread like an epidemic.'

No attempt can be made in a short review like the present to summarise the programme. "We only try to remove poverty" writes Mr. Brayne "as poverty brings disease, misery, suffering and unhappiness." Mr. Brayne is essentially right. The hallucination of a *ma bap* government pictures the Indian ryot as a strangely incomprehensible and immobile being, toiling in the meshes of a fatalist philosophy, going through the drab round of his daily toil, without imagination and without hope. The Gurgaon attempt should exorcise this illusion. Mr. Shaw announced, there was only one vice in the world and that was poverty. Unscientific agriculture, bad hygiene, an enervating philosophy, a foolish tyranny of one sex over another—say

what you will, all these are true, but they can all be equated in terms of money. Persistent propaganda, deliberate and well directed effort to improve the countryside and not stray effusions on a city platform about the decay of Indian village life, is going to solve the problem. We have to change the outlook of the peasant. That requires continued preaching and hammering out the old conceptions and that again means money.

The cost of reconstruction is really microscopic. One rupee per head of the whole population spread over five years, estimates Mr. Brayne, would be sufficient to change the whole face of any district or province that was ready to pay this nominal price. We have merchant princes ready to endow twenty-five lacs of rupees and more for starting Universities when queues and queues of unemployed graduates are filling our streets, while a well considered scheme like that of Gurgaon is held up because of a few paltry thousands. *Vanitas Vanitatum!*

Mr. Brayne had an enthusiastic supporter in his wife. She rallied nonofficial female opinion to his banner and the fight was begun with the drive and energy of a crusade. Gingering up the laggards, coaxing hostile conservatism to relent and march must have been difficult in a backward district like Gurgaon. But they fought the good fight. The dour serious Jat, the shy, cheery Meo, the contented and persistent Ahir—all succumbed before the bounce of this man, who, imbued with a fervent zeal for the betterment of the people under his charge, in spite of failures, disillusionments and sneers of those around him, went on like a conquering hero with his Mission.

Mr. Brayne lays his finger on the weak spot of our educational system when he says that it produces merely "a burning ambition to wield a pen in an office for the rest of life." "Village life" he remarks "is so hideously uncomfortable and squalid now that every boy, who can, migrates as soon as he has acquired enough schooling to realise the horror of village existence." While the poor peasant is fighting (amidst depressing circumstances around him) the harsh struggle for existence, his son turns up his nose in contempt for his father's profession. "Every boy that migrates is merely intensifying the economic and social trouble of rural life; he is a waste product, the money spent on his schooling has been lost, but by deserting it with his brains and his schooling, he has merely pushed it farther down."

Mr. Brayne's scheme is complete and self-sufficient. The women are to be persuaded to shed their sense of 'inferiority complex', and the menial castes emancipated from their 'moral caste slavery.' "The school is to be the barrack square where the recruits are trained for life's great battle against dirt, disease, idleness, poverty and ignorance". The village school master is to carry the torch and preach the gospel of sweetness and light. And the village boyscout will go about right and left, cleaning the drains and removing the muckheaps, inducing quarrelsome peasants to be inoculated for plague and cholera. And so on and so forth. But first let us start the game.

E. S. NARASINHAN.

HINDU WIDOW'S WOES.

MY STORY. THE AUTOBIOGRAPHY OF A HINDU WIDOW. By MRS. PARWATIBAI ATHAVALE. (Written in Marathi. Trs. by Rev. Justin E. Abbott.) (Putnam's, New York.) 1930. 20cm. 149p.

THROUGH the hundred and fifty pages of this nicely printed, beautifully got up and profusely illustrated

book, runs the life story of Mrs. Parvatibai Athavale, as told by her in the original Marathi and translated into English by Rev. J. E. Abbott, who is so well known to students of Mediæval Marathi literature as the author of "The Poet Saints of Maharashtra Series". Mrs. Parvatibai who was born in 1870 in the village of Devrukh in the Ratnagiri Dist., of poor but pious and religiously inclined parents was married at the tender age of eleven to a lame man who was employed in the Customs Department in Goa and was getting a salary of Rs. 15 per month. Even at the age of 11 she was considered over-age for marriage, for, as she tells us, girls in those times were usually married as early as five years of age! After having enjoyed married life for about ten years she was deprived of her husband by the cruel hand of death and she was now a penniless destitute widow with the responsibilities of maintenance and education of an infant son. Though she was only twenty at this time she was subjected to all the humiliating customs, which necessarily pursue Hindu women after widowhood. A few years later an event which proved to be a turning point in her life took place in the marriage of her elder sister who was widowed at the age of nine with Prof. Karve, then a life member of the Deccan Education Society and a classmate and colleague of the late Mr. G. K. Gokhale. Being anxious about her son's education she came to Poona and began to stay with her sister who persuaded her to take to education and almost forced her to join a primary school. So at the age of twenty-six we find Parvatibai learning her alphabet in a class which was mainly composed of young girls of eight and ten, curiously looking at her in her widow's dress. Much water has flown below the bridge since those times and thanks to the efforts of the Poona Seva Sadan Society which, amongst its many other activities, is also conducting Primary Classes for Adult Women with a curriculum and a time-table specially suited to their needs and requirements at its headquarters in Poona and various branches outside, our elderly widows and married ladies desirous of education are not put to the same hardships and the humiliation of sitting with young children to learn their lessons in the ordinary schools. Mrs. Athavale continued her studies and finally received a scholarship for entrance into the Teachers' Training College which enabled her to qualify for the Teacher's Certificate of the highest grade. By this time Prof. Karve had founded his Hindu Widows' Home with eighteen inmates in a small hut at Hingne, a village at a distance of about seven miles from Poona and he was on the look-out for lady co-workers who would share with him the responsibilities of successfully conducting the institution. Mrs. Athavale who, while still studying in the Training College, had many times during her vacations gone with Prof. Karve to Hingne, seen the institution, and discussed with him the pitiable condition of Hindu widows and the steps to be taken for the amelioration of the same now decided to join the institution as a teacher and life-worker. Inspired by Prof. Karve's example she took up the work of collecting subscriptions for the Home and travelled through the length and breadth of India for the same. She soon found that her ignorance of the English language was a great impediment in her way for when she went to those parts of the country where Marathi was neither spoken nor understood it was almost impossible for her to make any collections. She made frantic attempts to learn the language, stayed in a convent school at Bandra and attended for full three years the Scottish Mission School in Bombay but all without any tangible results. It was suggested to her that she should stay in some English family for some months but no English family was prepared to take her. At this juncture an idea occurred to Prof. Karve. What

if Mrs. Athavale were somehow to be sent to America, a country where she would hear no other language but English? Would she not get a chance of increasing her knowledge of that language as also of seeing the institutions in that country, of knowing more closely its people, their homes, and their methods of education? The idea gained strength with the result that at the age of forty-eight and with a smattering knowledge of the English language Mrs. Athavale started for America. She was utterly unused to western ways and her vegetarianism led to her being practically starved during the voyage. Her delicate frame could not stand all these hardships and privations and having fallen seriously ill she was required to take shelter in the Young Women's Christian Association at San Francisco. After her recovery the Secretary of the Association found work for her in a Home for pensioned missionaries in Oakland, at which place her work consisted in washing dishes, sweeping rooms, and cleaning window frames. Some of the pensioned missionaries tried to convert her to Christianity and finding it difficult for her to stay along with them she left the Home of Peace and her next resort was in Berkley where three Indian students from Bombay and Poona stayed together for prosecuting their studies at the University. But here also her desire to learn English was not satisfied, for she says "I thought these boys would teach me English, but, they had hardly time for their own work. Being in America one would think I would learn English by the direct method of hearing it spoken, but in the house I could hear nothing but Marathi and I seldom had the opportunity of going out." Then Mrs. Athavale learnt to become a housemaid and served in many American families in that capacity. At Washington where she had gone to attend the International Workers' Conference as an Indian Working Womens' representative she was introduced to an elderly Irish lady by name Miss O'Reilly "who had put aside the inducements of marriage and devoted her life to the uplift of working classes." At the instance and desire of Miss O'Reilly Mrs. Athavale went and stayed in her family at Brooklyn for about a year and a quarter. During all this time Miss O'Reilly took great interest in her, gave her lessons in English, introduced her to a number of prominent people and even arranged for her lectures at the ladies' clubs where she usually spoke on the conditions of Hindu widows and the work of the Hindu Widows' Home with its allied institutions and finally made an appeal for funds and made some collections. And now the time for parting had come and as the steamer left the dock tears flowed down her cheeks as she remembered the overwhelming kindness with which her American sisters had treated her. She returned to India in 1920 after a few months' stay in London and Paris and even to this day one can find the same old indefatigable Mrs. Parvatibai Athavale carrying on her work for the Hindu Widows' Home at Hingne with the same zeal, energy and enthusiasm with which she took it up and for which she decided to devote her life some thirty years back. The story of her life as translated in very simple English by Rev. J. E. Abbott makes very interesting and hope-inspiring reading and once the reader begins with the first page he is reluctant to lay it down till he reaches the end. Rev. J. E. Abbott by undertaking the translation and publication of this book has rendered a valuable service to the cause of Indian womanhood and we learn from a reliable source that he has offered to pay to the funds of the Hindu Widows' Home all the profits that may accrue out of the sale proceeds of the same. This is very generous of him indeed!

K. G. S'PANL

BIRTH CONTROL.

BIRTH CONTROL, WHY AND HOW. By GEORGE WHITEHEAD. (John Bale, London.) 1929. 19cm. 174p. 6/-.

SEX AND MODERN YOUTH. By T. BOWEN PARTINGTON. (Athletic Publications Ltd., London.) 19cm. 136p. 2 6.

DURING the past decade a considerable volume of literature has been growing round the subject of sex as it became increasingly recognized that an enlightened sex life is closely bound up with social welfare. A knowledge of the mechanism of birth, and of the biological and psychological aspects of sex and its functioning, is now universally regarded as a matter of national importance, while keen controversy still centres round the allied subjects of marriage and birth-control. The volumes before us typify two classes of popular literature on the subject of sex—the propagandist and the informative.

Mr. Partington's book is a sequel to his *Sex and Morality*. The author portrays in vigorous language the manifold temptations and risks which threaten the sex life of the young today and holds that it can be directly traced to modern habits and tendencies. He begins with a reasoned plea for the enlightenment of the young in sex matters and exhorts parents to cast aside the reticence and prudery of the last generation and to tell their children in a clean and wholesome way the cardinal facts about life. The not infrequent lapses from correct sexual conduct in the young are attributed to the free intermingling of the sexes, "immodest" dress, the "jazz and the charleston" and books, plays and movies crammed with "sex-interest", about each of which he author has some very frank things to say. None of these, except perhaps the last, applies to, or has its counterpart in, Indian life to-day.

The concluding chapters of the book develop the author's main thesis that self-discipline is the only force that can make for the wholesome sex life of the individual and for well-ordered and stable family and communal life. With this everybody will agree, although it is a matter for grave doubt how far it will be possible for common folk to translate the ideal into practice in every-day life; but one can scarcely agree with the author in his vehement denunciation of the movements of birth-control and companionate marriage, in the course of which he displays all too frequently a tendency to lapse into dogmatic assertions. That the spread of the idea of birth-control encourages promiscuous sexual relations, that companionate marriage is but a dignified name for such relations and that the only "true marriage is that instituted by the Creator" are all sentiments which have taken a good deal of beating but still manage to survive.

Social institutions develop by a process of emergent evolution just in the same way as an organism does, and have to shed unserviceable and cumbersome usages, traditions and ideas, if progress is to be dynamic. The stability of institutions depends not only on the measure of coordination which they bear to contemporaneous environment, which changes with the advance of knowledge and outlook, but also upon their potential capacity to harmonise with human ideals and aspirations. From a close study of modern tendencies on the institution of marriage, a great thinker like Bertrand Russel would go even a step ahead of "companionate marriage" and advocate sterile extra-marital relations, as a way in which the dominant motives of property and inheritance behind the institution of marriage may be harmonized with the desire for a

sexual life free from the warping effects of repressions on personality.

The second volume is a closely reasoned and well-documented book in which the author gives a dispassionate exposition of the economics of population, and makes out an unassailable case for the universal practice of birth-control in the interests of social and national well-being. The range of subjects discussed is very wide, embracing such questions as the doctrines of Malthus, Land, Food and Population, Emigration and over-population, Housing and Traffic Congestion, Motherhood and Racial Decadence. The treatment is concise, clear and accurate and the statements are supported by a wealth of carefully selected statistics and quotations from eminent economists, scientists and medical men. The book is a marvel of condensation and deserves to be read by every serious student of economics from the point of view of eugenics and sociology.

S. A.

Correspondence.

"AUTOCRACY IN MIRAJ."

TO THE EDITOR OF THE SERVANT OF INDIA.

SIR—Read the second note in the SERVANT OF INDIA of 2nd October 1930 under the heading "Autocracy in Miraj". So far as your general assertions are concerned I do not wish to enter into discussion with you as my object in writing to you is not to carry on a newspaper controversy. I am writing to you only to place the facts before you so far as your general assertion regarding the withholding of permission to lectures is concerned. I can safely say that it is not correct. So far as this State is concerned, permission is generally granted for lectures which are in no way objectionable. However what really happens is this that permission is asked for, for a particular lecture, which on the face of it is quite unobjectionable but while delivering the lecture it is delivered on subjects quite new and objectionable.

As you say in your note Mr. D. V. Divekar's lecture was not the first of its kind for which permission was asked. There were other lectures under the name स्वदेशी प्रेरक which were permitted and therein British Government's policy and the present Satyagraha movement were discussed freely and without restraint. Thus you will see that the organisers deliberately or otherwise transgressed the permission granted to them and made the position of the State awkward. You probably know how delicate and complicated are the relations of the State and the British Government. Moreover you also know the futility of discussing in the States, the questions concerning the British Government, with which the States are not at all concerned. Owing to the sad experience that the authorities got from previous lectures they had to refuse the permission for the lecture of Mr. Divekar. It is absolutely false to say that the organisers of the lecture received the decision of the District Magistrate only 15 minutes before the lecture time. The decision was communicated to the organisers one day before the date fixed for the lecture. The object of the organisers of the lectures described in your note was not so much for the promotion of Swadeshi as it was to disobey the existing law in the State and thus imitate the Satyagraha movement going on in British India. The authorities were therefore directly confronted with the question as to whether they should allow this

movement to continue in the State and naturally they made their determination to fight it out.

However it is not to be presumed that the Darbar has taken cudgels in its hands and is doing all the things described in your note. The methods of Satyagraha that were adopted by Mr. Shikhare are not at all liked by the majority of the peace-abiding subjects here and therefore naturally they did not like his propaganda of lectures without permission and raised their voice against him. From inquiries made it is learnt that the fact that public leaders like Messrs. Gandhi and Malaviya were abused is not true. Yours, etc.

B. K. JOSHI,
State Karbhari, Miraj Senior.

Miraj, Oct. 11

[We gladly publish the above as placing before the public the official version. It will however be noticed that it does not challenge the correctness of any of our more important statements. The fact is not disputed that for every public meeting in Miraj, the District Magistrate's permission is a necessary condition precedent, an arrangement which we thoroughly dislike. From our point of view therefore it is really immaterial when the District Magistrate's refusal was communicated to the organisers—whether the previous day or a little before the meeting. But our information is that apart from private negotiations his order prohibiting the meeting was not communicated to the organisers, as already stated by us, till a quarter of an hour before the meeting. The order was served on the organisers by the Fouzdar who may be able to tell the exact time when it was served. The State Karbhari tries to justify the refusal of permission by the District Magistrate on the ground, that though permission is asked for a lecture which is unobjectionable on the face of it, the speaker introduces objectionable matters in the course of his remarks. If that has happened in the past, we fail to see why the State failed to proceed against the offenders under the usual legal processes. The State Karbhari refers to the delicate and complicated nature of the relations of the State with the British Government. Does he want us to suppose that the action taken against the popular movement in the State was taken under pressure from that quarter? With regard to the State Karbhari's statement that public leaders like Messrs. Gandhi and Malaviya were not abused, such further inquiries as we have been able to make only go to confirm our original information.—EDITOR.]

BOOKS RECEIVED.

- BETWEEN WAR AND PEACE.** A Handbook for Peace Workers. By FLORENCE BREWER BOREKEL. (National Council for Prevention of war, Washington.) 1928. 20cm. 591p. \$2.50
- THE MODERN ATTITUDE TO THE SEX PROBLEM.** By KENNETH INGRAM. (Allen and Unwin.) 1930. 20cm. 158p. 5/-
- THE STORY OF CIVILIZATION THROUGH THE AGES.** By CHARLES RICHEL & TRANSLATED BY FRED ROTHWELL. (Allen and Unwin.) 1930. 20cm. 115p. 3/6.
- HUMAN NATURE. A STUDY.** By DAN GRIFFITHS. (Daniel, London.) 1930. 19cm. 74p. 2/6.
- THE ENGLISH CONSTITUTION.** By MAURICE AMOS. (Longmans, London.) 1930. 19cm. 194p. 3/6.
- AN INTRODUCTION TO THE STUDY OF INDIAN ECONOMICS, Vols. I & II. (7th Edn.)** By V. G. KALE. (Arya-Bhushan Press, Poona.) 1930. 26cm. 1022p. Rs. 10

- THE LAND AND THE PEASANT IN RUMANIA. THE WAR AND AGRARIAN REFORM, 1917-21.** By DAVID MITRANY. (Oxford University Press.) 1930. 25cm. 627p.
- THE COTTON INDUSTRY OF INDIA. BEING THE REPORT OF THE JOURNEY TO INDIA.** By ARNO S. PEARSE. (International Cotton Federation, Manchester.) 1930. 25cm. 332p. 21/-
- THE KINGDOM OF SAINT JAMES. A NARRATIVE OF THE MORMONS.** By MILO M. QUARF. (Oxford University Press.) 1930. 23cm. 284p. \$4.00.

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CONTENTS FOR OCTOBER.

	PAGE.
At the Round Table	625
What the West Can Learn in and From the East —By Upton Iose	628
What Can India Contribute?—By N. B. Parulekar	632
The Scientific Method—By Max Plowman	637
Karma, the Great Evolutionary Force—By Gerald Nethercot.	640
Skandhas—A Note on the Above.	643
Self, the Disciplinarian—By B. M.	645
The Purgation of Suffering—By John Middleton Murry.	648
Personal and Impersonal Methods—By J. D. Beresford.	652
A Note on the Above	656
Sermons in Stones—By Kumar Ganganand Sinha	658
The Great Self in Daily Life—By W. Stede	661
Dimensions in Space and Human Understanding— By Ivor B. Hart	665
A Note on the Above	667
The Path of Theosophy	669
In The World of Books—By K. R. R. Sastri and others.	673
Correspondence.	684
Ends and Sayings	685

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