

The Servant of India

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CONTENTS.

	Page
TOPICS OF THE WEEK.	309
ARTICLES :—	
The Liberal Policy... ..	311
Two Important Announcements.	312
Hindu Law Reform in Baroda. By M. P. Somasekhara Rau.	313
School Boys' Health in Orissa. By L. N. Sahu.	314
OUR EUROPEAN LETTER.	315
REVIEWS :—	
The Antarctic Expedition. By Miss A. B. Van Doren	317
Persia. By I. S. Haji.	317
SHORT NOTICES.	318
BOOKS RECEIVED.	320

Topics of the Week.

The Viceroy's Speech.

THOSE who were led to look for some important political pronouncement in the Viceroy's Chelmsford Club speech of Saturday last had a great disappointment in store for them. Not that the Viceregal utterance is unimportant. It breathes sympathy for the political aspirations of the people of India and is friendly in tone, as is only to be expected of a tried friend of India like Lord Willingdon. He touched on two political factors of outstanding importance viz. the Gandhi-Irwin agreement and the second R. T. C. As regards the former, he reiterated the Government's intention to "endeavour with absolute sincerity to see that its terms are carried out" and gave credit to Mahatma Gandhi for equal sincerity in its effectuation on the popular side. The Viceroy's desire to do so has never been in doubt. Only he should take care that the local Governments by any false step on their part do not thwart his plans to see permanent peace established in India as early as possible. His deprecation of the conduct of those Congressmen who constantly harp upon the necessity of preparing for the "next war" was natural. Speaking about the further stages of the Round Table Conference he had nothing to tell us that we did not know before. In his very first speech in Bombay last April he gave clear evidence of his whole-hearted sympathy with the Indian demand for full Dominion Status at no very distant date. In his speech at the Chelmsford Club he refers "to the time when they (Indians) will become absolutely equal partners with the other Dominions under the Crown." These are noble sentiments indeed; but the Viceroy need hardly be told that everything will depend upon the practical steps he will take to translate them into

action. He also took the opportunity to address an earnest appeal to Britishers "to realise all the difficulties that confront us here" and to treat India not as a matter of party politics but as "an important Empire problem." In view of recent events in England, the appeal was quite opportune and will, we hope, have the desired effect.

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Breakdown of Hindu-Muslim negotiations.

THERE will be general regret that the well-meant efforts of the Nawab of Bhopal to bring about a compromise between the Nationalist Muslims and those led by Mr. Shaukat Ali have ended in failure. For this the Nawab is not to blame. Indeed he did his best to see that the differences were satisfactorily composed so that India's march towards swaraj may be facilitated, for which great praise is due to him. Each party is now accusing the other of having made a settlement impossible by taking up an unreasonable attitude and saddling it with the responsibility for the breakdown of the negotiations. One thing however is clear. And it is this that while the Nationalist Muslims left the door open for further negotiation the other party banged it by summarily rejecting proposals for a compromise submitted by the other side. We need not however concern ourselves with this mutual recrimination which serves no useful purpose. Nor do we think it is any use blaming the Simla atmosphere for this unhappy result. Nobody can say that the so-called sinister influences at Simla came into play only when the representatives of the two sections met there. These influences have been there all these years and should have been taken into account when fixing the place for these consultations. If they are supposed to be operating only if the negotiations are carried on at Simla, why not make a fresh attempt at some more suitable place? Apart from this, let nobody treat the issue as closed.

Coming to the proposals for a compromise we cannot help saying that the group led by Mr. Shaukat Ali allowed a valuable opportunity of having the problem solved on terms favourable to itself to slip. The Nationalist Muslims, standing as they do for joint electorates in all circumstances, had so far compromised their convictions as to agree to the retention of separate electorates for five years, whose substitution by joint ones was made conditional upon 60 per cent. of the Muslim members of any legislature expressing a wish to that effect. This condition would have been none too easy of fulfilment. Such members, as pointed out by Sir Chimantlal Setalvad in his statement to the press, will "naturally be in favour of perpetuating a system under which alone some of them will have a chance of being elected again." When the Nationalist Muslims had gone so far, it seems regrettable that the other side should not have correspondingly moved forward to meet them with a view to bring to a happy conclusion a controversy which has acted as a formidable

obstacle in the way of India's speedy attainment of the goal of her political ambitions.

* * *

Mysore Subjects' Representation at R. T. C.

THE question of the direct representation of the people of the Indian States at the R. T. C. was indirectly raised in the last budget session of the Mysore Legislative Council when the demand for a grant of Rs. 72,000 for expenses connected with the Dewan's deputation to the second Round Table Conference came up for consideration. Not only was the demand for the State's people being represented by their own delegates at the Conference voiced; but direct representation to the people of the State in the federal legislature was asked for. Though the people of the States have been clamouring for the former ever since the conception of the idea of the Round Table Conference, their demand has been consistently ignored and there is hardly any chance of its being given effect to in connection with the next session of the Conference. This thought was apparently present to the minds of those of the members of the Mysore Legislative Council who suggested that the Dewan should take with him one or two non-officials to England. The suggestion did not of course find universal acceptance among non-official members, but commended itself to the Dewan who promised due consideration for it at the hands of Government. If the people are not to be allowed direct representation at the Conference, this is certainly the next best way open to them of making their views indirectly presented to the Conference. And we do not see why anybody should raise any objection to such a course of action. Nothing could have been better than if the State's people were directly represented at the Conference; but because that is not possible, it does not mean that they should deprive themselves of other means, unquestionably much less satisfactory, of placing the official delegate in full possession of their side of every question that might engage the attention of the Conference. Surely it is not practical wisdom to reject the second best because the first best is unattainable. It may perhaps be said that the Conference of officials and non-officials which was held at Bangalore both before and after the Round Table Conference made known to the authorities the people's view of the Sankey constitution. But at the resumed Conference questions may arise about which the State's people may have their own view to press forward and when the presence of their representatives in London may be an advantage. From this point of view the suggestion made in Mysore deserves really to be given even wider effect.

* * *

Institute of Indian Civilisation.

THE Institute of Indian Civilisation established three years ago under the auspices of the University of Paris mainly through the efforts of the celebrated French orientalist, the late Monsieur Senart, deserves to be better known in India. The object of the Institute is to concentrate and coordinate the scattered efforts of various institutions to study Indian civilisation and to serve as a spiritual link between India, the light of the East, and France, the representative par excellence of Western culture. The report for the year, 1929-30, shows that among the teachers at the Institute are eminent orientalist like Monsieur Sylvain Lévi and Monsieur Foucher, and that the lectures delivered during the course of the year embraced not only the civilisation of India but also that of other neighbouring countries with which India has been in cultural contact since ancient times, for instance, Indo-China, Indonesia, Malaysia, Central Asia and ancient Iran and some aspects of Islam and Sufism.

The Institute is thus taking a comprehensive view of oriental civilisation and is already a valuable place for carrying on research in Eastern culture. The generosity of the late Maharaja of Nepal has enabled it to decorate one of its halls with beautiful specimens of Nepalese art. His Highness the Gaekwar of Baroda has shown his appreciation of the value of the Institute by donating a sum of £2,000 the interest on which is to be used to give scholarships to students, preferably Indian, who take up the study of Indian culture, and to advance the objects which the Institute has in view. The Institute has also received from the N. M. Wadia Trust a sum of Rs. 100 for the establishment of an oriental library. Indian students, who are welcome at the Institute, have already taken advantage of facilities provided by it. We wish the Institute a prosperous career, and hope that the results of its activities will be not only to diffuse knowledge about ancient India but also to create a living interest in the India of to-day and sympathy with her aspiration to be free in order to make a worthy contribution again to the spiritual illumination of the world.

* * *

Village Panchayats in the Punjab.

TO judge from the Punjab Government's resolution on the working of village panchayats during 1929-30, the movement seems to be gaining firm ground in that province. On March 31st last year there were, we are told, 733 panchayats in existence and preliminary notifications had been issued for 231. The corresponding figures for the preceding year were 449 and 246. In Bombay on the other hand the public keenness for panchayats is not very marked with the result that the number of panchayats in the whole presidency has not even after ten years' operation of the Village Panchayat Act exceeded 232! The difference in popularity of the two sets of panchayats is to be attributed to the fact that whereas the Punjab panchayats are invested with judicial powers, their counterparts in Bombay do not enjoy any such powers. The Bombay Government has taken eight long years to realise this simple fact and a proposal to empower panchayats to try simple civil and criminal cases is stated to be under their consideration at present. But to go back to the working of panchayats in Punjab. An amendment of the Panchayat Act with a view to enable these bodies to impose fines on absentee witnesses has been suggested by a district officer; but the absence of any such case so far, at any rate in his district, obviously makes the demand superfluous. Another suggestion which the Punjab Government has fortunately not accepted is that district officers should be empowered to nominate 25 per cent. of the members of the panchayats. In cases of sentences not passed unanimously the Act allows the accused person the right to ask for a retrial by a joint panchayat. But it is stated that only 11 people came forward to avail themselves of this provision, which apparently means that the decisions of panchayats are generally regarded as impartial. The settlement of civil and criminal complaints in the village itself at insignificant cost and without the intervention of lawyers which is forbidden under the Act can be nothing short of a blessing to the villager who otherwise would be required to spend large sums for getting justice and sometimes ruin himself financially in the bargain. We trust this aspect of the matter will force itself on his attention more and more as he experiences the good panchayats do to him in this behalf by saving him money which he would have had to spend in costly litigation.

* * *

Articles.

THE LIBERAL POLICY.

THE Liberal Party's annual Conference is now announced to meet in Bombay from 31st July onwards under the presidency of Mr. C. Y. Chintamani. The organisers of the Conference are indeed happily inspired in setting apart one whole day, viz. 1st August, for deliberations in the subjects committee. For, admittedly, the public meetings of the Liberal Party have little value for demonstration purposes. But the Party's numerical weakness may be turned to real advantage if its leaders, who enjoy a deservedly high reputation for constructive thinking, devote more time than is possible at mammoth gatherings like those of the Congress to private discussion with a view to the determination not only of the major issues of policy but of all important details relating to the questions that arise from time to time. Never in the life of the Party was need for constructive thinking more imperative than at the present time when we are on the threshold of an important crisis in the history of this country. A novel plan of federation is taking shape, and it is becoming increasingly clear from day to day as the federal scheme is scrutinized by students of constitutions that the rough and ready method adopted in London necessarily leaves many imperfections.

The questions that clamour for solution are many but none of them is more clamant and more fraught with far-reaching consequences than that of the method of representation of the States in the federal legislature. The leaders of the Liberal Party who served on the Federal Structure Committee gave an easy acceptance to the proposal of the Princes to be allowed to send their own nominees on both chambers. But apart from the fact that members like Mr. Chintamani put in a demurrer at the Round Table Conference itself at the earliest opportunity that offered to them, the executive committee of the Party adopted a resolution which at any rate suggested that the committee was not wholly free from doubt about the wisdom of accepting nomination. But this kind of vague resolution does no one any good. It does not reassure the people whether in British India or Indian States that the federation of the future will not be a negation of democracy, nor does it give the Princes the security that they desire. If the Liberal leaders possess, as indeed they do, the gift of a keen intellect and clear insight with which they are credited, they ought to be able to formulate a conclusion somewhat more explicit than this. Do they at all care for election in the States? If they do what value do they put upon it? Will they refuse to consider federation till the Princes agree to election? This is hardly possible for a party which is so heavily shackled with a reputation for sweet reasonableness. How far then will they permit themselves to press for election, assuming that they will press for it at all? Will they recommend to the Princes unrestricted election or will they content themselves with suggesting a compro-

mise solution such as selection by the Princes from a panel of elected representatives or election after a certain specified period? Of course they may be unwilling to lay all their cards on the table at this stage. That is quite an understandable position, but it gives no excuse for the Liberal leaders not making up their own minds up to what point they will stretch the election of States' representatives. It seems to us that at the present moment their minds are rather blank. It is time this policy of drift came to an end. The Liberal Conference is not worth holding if the Party is unable to give a mandate even in a general way to its representatives at the R. T. C. as to the attitude they should adopt towards this all-important question.

The Liberal members of the Federal Structure Committee were in the somewhat fortunate position of not having to disclose their mind as no one raised the inconvenient question in the Committee. But this good luck does not promise to last them long. For whatever else Mahatma Gandhi may do or may not do, he is certain to raise the question of election at the Committee at one stage or other. The consummate tactician that he is, he may postpone raising it till other questions are satisfactorily disposed of, so that if failure results in the meanwhile, he would be enabled to lay it at the door of the Britishers rather than at the door of his fellowcountrymen, the Princes. It is therefore quite possible that the place of the States in the federal constitution he may choose to tackle last of all. But if he gets reasonable satisfaction from the Britishers, say, on reservations and safeguards, he will have to deal with the Princes, and in doing so, he will claim election for the States' representatives in the federal legislature. How far he will press the claim may be open to doubt. His own followers believe that he will press it to the breaking-point; that he will rather smash federation than let it go forward without securing at least a portion of elective representation of the States. But the Liberals are very sceptical, and they may have good reason for their scepticism. But at any rate Mahatma Gandhi will raise the question, and the question is: when he does so, what line will the Liberal Party's representatives on the Federal Structure Committee take? Will they throw their weight in the scale on the side of the Princes or on that of Mahatma Gandhi? If they decide to support Mahatma Gandhi how long will this support be forthcoming? If what the Liberal leaders believe about Mahatma Gandhi be true, viz., that he is much too close to the Princes to press strongly for election, there should be no objection on their part to bind the Liberal delegates to the R. T. C. by a mandate to support Mahatma Gandhi throughout in his attempt to secure election for the States' representatives and other safeguards for the people of the States. The Federated Chambers of Commerce have given such a mandate to their representatives in the matter of financial and economic safeguards. Will the Liberal Conference give a similar mandate? If it cannot it had better define its own policy in clear language instead of taking cover under a form of words which mean anything or nothing.

TWO IMPORTANT ANNOUNCEMENTS.

TWO announcements have been made during the past week whose importance can hardly be exaggerated. The first is the offer by President Hoover of a year's moratorium, suspending for a year all-round the payment of debts between the various countries of the world. The fate of this offer seems to depend, at the moment, on its unconditional acceptance by France, the country which stands perhaps immediately most to lose—excepting, of course, U. S. A.—by the suspension of debt payments. Nobody doubts that the effect of the suspension of debt payment will be extremely helpful towards at least partially relieving the feeling of no-confidence and utter dependence which at present depresses the markets of the world. It may mark the beginning of a credit revival and it is confidently expected that if the results obtained justify such a step, the moratorium may be extended for a longer period. But what is perhaps even more important than the immediate effects of President Hoover's offer is the probability that the moratorium will make it possible to open up the whole question of inter-allied debts and reparations. This legacy of the War is hanging like a mill-stone round the neck of the economic world, and its removal is a condition precedent to any real recovery in world economic conditions. So far as India is directly concerned, the amounts involved in the debt payments and the reparations receipts are not considerable. As a communique of the Government of India's Finance Department makes clear, the net result of the acceptance of the moratorium will be a sought relief to the Indian budget during the current and the next financial year.

The second announcement, though not possessing any considerable international significance, is of much greater immediate importance to India. This was made by Mr. MacDonald in the House of Commons last week in reply to a question regarding the financial position of India. The Prime Minister is reported to have stated that the financial strain on the Government of India due to depression had been accentuated by the uncertainties which attended the discussion on constitutional changes; that it would not be possible to introduce constitutional changes if financial stability was not assured and the British Government had, therefore, decided that should the need arise, they would apply to Parliament for authority to enable them to give financial support under suitable conditions to the Government of India for purposes of maintaining the country's credit pending constitutional settlement and the formulation of provisions for maintaining India's credit in future. This announcement was evidently necessitated by the failure of the latest sterling loan of the Indian Government. It has been widely welcomed and is no doubt a fresh proof of the Labour Government's genuine concern for Indian affairs. It is however too vague for any detailed comment being possible, yet there are one or two important points which obviously arise out of the announcement to which attention must be drawn. In the first instance it should be noticed that the Prime Minister begins by stating that the plight in

which the Government of India finds itself is due to the accentuation of the ordinary situation consequent on the depression by political conditions. A great deal is involved in the acceptance of this explanation of the present situation as just and sufficient. We believe, however, that a very large section of Indian public opinion will not agree to this diagnosis. Why has, for example, the Government of India found it repeatedly necessary to raise loans in the London money market at higher and higher rates during the last few years? Is it due to the world economic depression or is it due to the ruinous financial, exchange and currency policy of the Government itself? The large majority of Indians whose opinions count will undoubtedly favour the second possibility. It may be agreed that the no-confidence feeling in the London market may have been accentuated by political conditions; but it may well be urged in reply that the situation which makes a resort on a large scale to London necessary is in itself the creation of Government mismanagement. It is necessary to raise this question pointedly because it has logical consequences of very considerable practical importance.

The Prime Minister emphatically states that His Majesty's Government are determined not to allow the state of affairs to arise which might jeopardise the financial stability of India *for which the Secretary of State is at present responsible*. The present feeling of uncertainty regarding the future Indian constitution has brought about such a state of affairs. The British Government, therefore, will step in to give support during the transitional period. The support, it is well to note, is to be given only while the constitutional discussions are going on; it is thus merely intended to bridge over the the past when the responsibility of the Secretary of State inspired confidence and the future when the financial safeguards will maintain that feeling. We do not desire to be hypercritical, but we cannot help suspecting that the way in which the announcement has been made and the terms in which it has been couched all make for a strengthening of the case for the financial safeguards proposed by the Federal Structure Committee. The budgetary veto of the Governor General or the powers regarding the Paper Currency and Coinage Acts have evidently herein a strong case made out for them. But if it can be urged, and in urging this the Indian publicists cannot be accused of having framed a new argument for the moment, that it is the Government of India and ultimately the Secretary of State that are responsible for the deplorable position in which we find ourselves, then the whole situation assumes an entirely different aspect. The frantic attempts to bolster up a ratio fixed in direct defiance of an overwhelming mass of Indian public opinion have depleted our reserves and have made large borrowings abroad necessary. The exchange continues to be weak in spite of these borrowings and the natural apprehension that this ratio cannot long be maintained makes the resumption of the normal level of international transactions impossible. If this chain of reasoning is accepted the political factor then

ceases to have much significance and the case for the retention of special financial powers in the future in hands which have so badly mismanaged our affairs in the past becomes exceedingly weak. The Labour Government is no doubt actuated by the best of motives in coming to the assistance of the Indian Government at the moment. But it is necessary for us to see that while welcoming the gesture thus made we do not accept any statements or even any implications which may prejudice the case of India at the future R. T. C. deliberations.

HINDU LAW REFORM IN BARODA.

THE report of the Committee appointed by H. H. the Gaekwad of Baroda "to examine the question of the property rights of women under the Hindu law and to suggest amendments, if any, called for under modern conditions" issued a few months after the publication of the report of the Chandrasekhara Iyer Committee in Mysore is of special interest as a study of the conditions obtaining under the comparatively liberal law of the Mayukha school. In Baroda, several important branches of the Hindu law have been codified and to some extent modified by legislation—a fact which ought to render the task of the reformer easier. In some respects, however, the recommendations of the Committee do not go as far as one might have expected from this circumstance and from the bias of the Mayukha law in favour of women. In discussing the several recommendations of the Committee it would be interesting to compare them with the corresponding recommendations of the Mysore Committee.

In Baroda, the right of an unmarried daughter and the widow of a deceased coparcener to get shares at the family partition is already recognised. The former is entitled to get at the family partition a share equal to one-fourth of what her brother gets (and when she has no brother what her brother if she had one would have got) and the latter to a share equal to that of her son and where no sons exist, a share equal to the share which her son if she had one would have got. In this respect the Baroda law is in advance of that in Mysore. The Baroda Committee, now, suggest that both the unmarried daughter and the widow should have the right to get their respective shares partitioned at their will. The Mysore Committee suggest that the unmarried daughter should be entitled to one-fourth of her brother's share and the widow to a half of her son's share if she has one and a half of her husband's share otherwise. At the same time, they suggest that "no female whose husband or father is alive shall be entitled to demand a partition as against such husband or father." Thus, it will be seen that the extent of the widow's share as recommended by the Mysore Committee is less than that to which she is at present entitled under the Baroda law, while the right of an unmarried daughter to demand a partition from her father is clearly negatived. If the Mysore Committee does not go as far as the Baroda Committee, it is obviously because the existing law in Mysore in this respect is not as advanced as in Baroda. It should,

however, be noted that the Mysore Committee goes further than the Baroda Committee in suggesting that an unmarried sister also should be entitled to a share at the partition, her share being one-fourth of that of her brother.

With regard to the daughter's right of inheritance both the Committees are agreed that it should not be made to depend on their status or circumstances and that the distinction between married and unmarried, and the rich and poor daughters should be removed.

Among the other important alterations in the law relating to inheritance suggested by the Baroda Committee mention may be made of the following:—

1. Persons labouring under certain physical or mental defects should not be disqualified from inheritance. This question is not touched by the Mysore Committee probably because strictly speaking it could not come within the purview of its terms of reference.

2. The order of succession in a re-united family should be the same as in a separate family so far as the widow is concerned. This point is apparently lost sight of by the Mysore Committee.

3. The order of succession in respect of several kinds of Stridhan should be made uniform. The Mysore Committee is also of the same opinion. But while the Baroda Committee suggests the adoption of the existing order of succession applicable to Ayautaka, the Mysore Committee gives a table of succession of its own for adoption in the case of all kinds of Stridhan.

4. The general order of succession should be so revised as to give the son's daughter, daughter's daughter and sister's son a higher position by placing them between father's father and father's brother. The Mysore Committee also has not lost sight of the claims of these relatives. It has laid down certain principles for determining the right of succession and given a table of succession based on these principles. According to its recommendations, the son's daughter and the daughter's daughter would come immediately after the daughter's son, while the sister's son would come after the sister who herself would be placed immediately after the brother's issue to the second generation. Thus, the Mysore Committee's proposals would give these near relatives a much more advantageous position than those of the Baroda Committee.

5. The children of a predeceased daughter and the children of a predeceased sister should be allowed to inherit with living daughters or sisters as the case may be where they happen to be heirs and should get the share which their mother would have got, if alive when the inheritance opened. There is no corresponding recommendation in the Mysore Committee's report. The recommendation, it may be observed, is not of very great importance from the point of view of women's rights.

According to the school of Hindu law followed in Baroda and in fact in the Bombay presidency, all female heirs except those that succeed as widows of *sagotra sapindas* of the last owner have absolute right of inheritance in properties inherited by them

whether from a male or a female. This fact should be borne in mind while discussing the recommendations of the Baroda Committee for enlarging the powers of female heirs over inherited property.

The Committee proposes that the widow of the propositus, the sons' widows and widows of other *gotraja sapindas* should have absolute proprietary rights over property inherited (or obtained on partition) if its value does not exceed Rs. 12,000 and limited rights over property in excess of that limit. The logical basis of this proposal is not very obvious and the limit seems to have been somewhat arbitrarily fixed. While rightly observing that "that limited ownership has been the root cause of all the misery that has fallen to the lot of Hindu women and the sooner it is completely abolished, the better" and effectively answering the various objections urged against giving absolute ownership to widows, the Committee yet hesitates to propose the total abolition of limited ownership. "But having regard to the long time under which the present restrictions have prevailed and the unwillingness of a large number of people to remove them all at once," they propose "that as a transitional measure full ownership may be given over property yielding a certain amount of income which may be taken as sufficient for an ordinary middle class family." This is the basis of its recommendation. It appears somewhat strange that in Baroda where the law is more liberal in its treatment of women than in most other parts of India a committee specially appointed for making proposals with a view to liberalising the law still further should have hesitated to propose the total abolition of "woman's estate" so far at any rate as the near relatives of the last male owner are concerned. It may be noted that though in Mysore difficulties in the way of reform are much greater, the Mysore Committee have proposed that the widow, mother, daughter and other relations by blood of a Hindu male should have full proprietary rights over property inherited from him, which would mean the abolition of "women's estate" for all practical purposes.

Another proposal of the Baroda Committee in connection with limited estate which may be noticed is that the scope of legal necessity may be extended so as to include philanthropic acts. The Mysore Committee more guardedly suggests that reasonable acts of charity should be included in the definition of legal necessity. If limited estate cannot be entirely dispensed with, it follows that wherever it is to be retained, the power of the limited owner to utilise the estate for philanthropic purposes must be subject to a condition that the purpose and the extent of the property devoted therefor should be reasonable, having regard to all circumstances. In this view the Mysore Committee's recommendation seems to be preferable to that of the Baroda Committee.

Following are the principal recommendations of the Baroda Committee in regard to the law relating to maintenance which deserve notice :—

The right of maintenance of the wife should be a charge on the property of the husband and should prevail as against all alienations which are not for lawful consideration and for genuine family purpose or legal neces-

sity, the wife being entitled to challenge such alienations. A similar proposal is made in respect of the maintenance right of other female relations.

This is a salutary reform which would minimise the possibility of fraud. The Mysore Committee has, it may be noticed, made a recommendation on the same lines.

The Committee suggests that a widowed daughter living in her father's house ever since her becoming a widow and having no means of obtaining maintenance from her husband's family should be entitled to be maintained by her father's family provided it can afford to maintain her.

This recommendation which imposes reasonable limitations on the widowed daughter's right to maintenance is sounder than the Mysore Committee's recommendation according to which a widowed daughter or sister who cannot obtain maintenance from her husband's family is entitled to get maintenance from the father's family, whether it is possessed of property or not and the Mysore Legislature would do well to amend the draft bill now before it on the lines of the Baroda Committee's suggestions.

Concubines and illegitimate children, it is suggested, should have no right of maintenance. The reason assigned for this recommendation is that the result of giving them the right of maintenance would be to place a premium on immorality. The Committee have in this matter taken a severely puritanical view of things which betrays a detachment from the practical work-a-day world. It may be pointed out that whatever may be said about concubines, it would be really inhuman to penalise illegitimate children for the sins of their parents. Even the case of concubines deserves better consideration. A man who has seduced a woman is in honour bound to look after her so long at any rate as she is faithful to him. If the Committee thinks that its recommendation would put an end to immorality, it is greatly mistaken. Human nature being what it is, the acceptance of its recommendation would only tend to substitute prostitution for concubinage. It is to be hoped that the Baroda Legislature, when it deals with this recommendation of the Committee, will show greater regard to practical politics and to considerations of humanity.

Apart from the few recommendations criticised above, the proposals of the Baroda Committee are on the whole progressive and its report with the appendices forms a valuable addition to the study of the question of Hindu law reform.

M. P. SOMASEKHARA RAU.

SCHOOL BOYS' HEALTH IN ORISSA.

IN this article I propose to examine the problem of the health of boys studying in schools in Orissa. Politically Orissa is cut up into four pieces, viz. the present Orissa (which forms the tail end of the Province of Bihar and Orissa), and portions lying in Bengal, Central Provinces, and Madras Presidency. The present Orissa (Long: 83-88 E. and 19-23N.) is again subdivided into two parts; one comprises the twenty-six Indian States of Orissa spreading over an area of 27,000 sq. miles, and the

other is known as British Orissa having five districts with a total population of five millions. These five million people are distributed over an area of about 20,000 sq. miles.

The percentage of literacy in this area is 13. English education has not made much headway in this area but many people know their mother tongue, Oriya. There are indigenous schools scattered all over this part of the country. Beginning from the lowest, there are innumerable *Pathshalas* (more commonly known as *Chatshalis*) all over the countryside for the education of young children. Every village has one or more of these institutions. No statistics are available regarding the state of affairs in these institutions nor is anything definitely known about the primary schools. So I shall here discuss only what is known about the conditions prevailing in the Middle and High Schools.

In all there are about a hundred of these schools (80 middle and 20 high) and the number of scholars is somewhere about 12,000. These students are medically examined by only one Medical Officer who is an M. B., assisted by another with lower medical qualifications. These two officials are responsible for the general health of 12,000 students scattered over an area of 20,000 sq. miles! The utter inadequacy of the arrangement hardly needs any comment. They are naturally forced to examine students in a most perfunctory way. Of course, they mention the diseases from which the boys are found suffering and suggest remedies, but their responsibility ceases as soon as they have filled their charts and submitted the necessary reports to their superiors. The Principals and Head-Masters of the schools too play their part in the scheme. They sign and send on these charts to the guardians of their scholars. And there the matter rests—*sine die*!

It will be seen that there are three sets of people involved in the scheme—the medical officers, the heads of the educational institutions and the guardians. And there is no real contact or co-operation among them. The work of each set ends with itself, and no one worries about what the others do or do not do. The outcome is that in most cases no effect is given to whatever the recommendations might have been. The guardians with whom these activities terminate, are generally as ignorant as they are poor, and in nine cases out of ten they do not realise what it is all about.

It is a pity that the Government do not devise something more effective and really efficient. To have clinics attached to schools is, in my opinion, a good plan which may do some real good to the scholars. In England there are upward of 1200 clinics for the treatment of special diseases, such as those of the ear, nose and throat, eyes and teeth, the majority of such clinics being associated with the public elementary schools. Dental clinics have been established in most areas for the treatment of school children, facilities are given for obtaining ophthalmic treatment, and special arrangements are made for the removal of enlarged tonsils and adenoids. Medical inspection is followed up in many districts by the

work of the voluntary care committees associated with the schools, and these Committees not only keep in touch with the children studying in those schools but even with those leaving those schools. All the attention that the school boy in Orissa receives is what the General Hospitals are able to confer on the members of the public, and it should be noted that such General Hospitals do not exist in many school areas.

The state of health of these scholars can be readily imagined. As an example, here are some recorded figures under the head "Malaria"—

Year	% of scholars affected
1926	18
1927	17
1928	15
1929	13
1930	17

Under the head "Enlargement of Spleen" the figure is very nearly 70 p. c. The index for "skin diseases" is as high as 90 per cent. this being mostly due to not observing the laws of hygienic living, specially those relating to regular and proper meals. Recent investigation and survey in leprosy brings out the fact that out of every one hundred of the general population one is affected with this disease; and according to that computation one per cent. of our school boys has leprosy.

Is it not surprising that there is no place for hygiene in the syllabus prepared for the students at any stage? Their guardians are not educated in these matters, nor even, one might add, the teachers. Most of the teachers are completely ignorant of or at least too indolent to observe hygienic laws. No doubt there is some provision for physical education; but one cannot say that it is satisfactory. Boys are mercilessly treated by the drill-teachers who take up one class after another from 10-30 a. m. to 4 p. m. In a tropical country like India the fact of having to do drill during the midday hours is likely to do the boys more harm than good. This substitute for the usual outdoor games at normal hours which could be enjoyed by the students is obviously highly detrimental to the physical welfare of the students.

L. N. SAHU.

Our European Letter.

THE INTERNATIONAL LABOUR CONFERENCE.

DISCUSSION OF THE DIRECTOR'S REPORT.

(FROM OUR OWN CORRESPONDENT.)

GENEVA, JUNE 11.

THERE was a certain innovation in this year's annual report of the work of the International Labour Organization to the Conference by the Director of the International Labour Office, Monsieur Albert Thomas, in that instead of following the usual course of passing in review the entire field of labour activity he concentrated his attention on the single issue of unemployment, more especially its unprecedented extent due to the present economic depression.

After having discussed the main causes of this depression, which he attributes to 1. overproduction of certain agricultural products such as wheat, 2. maladjustment between industrial production and effective consumption as, for instance, in the manufacture of machine tools, 3. the lack of elasticity between currency and credit on the one hand and gold reserves on the other, 4. lack of confidence resulting in industrial stagnation, 5. fall in the price of silver, 6. the excessive cost of production in certain countries, 7. recent industrial development as in India, China, Japan, Australia, Latin America and Soviet Russia, 8. Customs barriers choking trade channels, 9. Mal-distribution of population in relation to industrial needs, and 10. the rapid development of labour-saving machinery and the process of rationalisation, the Director passes on to consider in his report possible means of remedying the unemployment due to this situation. Four principal suggestions have been put forward: the development of placing methods so that coordination between national placing systems may be established and the scheme may be extended from the national to the international field, the regulation of migration so that emigration may be directed to undeveloped regions, the development of public works with a view to absorbing the unemployed and a proper study of unemployment insurance for perfecting the very necessary but much criticized system of relief now prevalent in a few countries. None of these methods, unfortunately, can serve to ameliorate the conditions immediately for they all must take time to be put into effect and moreover, will at any time encounter political and financial obstacles not easy to overcome.

The discussion of the Director's Report is one of the important recurring items in the work of the Conference as it provides an open forum for the free discussion and determination of the policy of the Organisation by the various interests taking part in it and this year it naturally turned round the subject of economic depression in relation to unemployment. As Monsieur Thomas avowed in his closing reply to the various opinions put forward, the discussion was rather less hopeful than one would have thought. For the most part the speakers contented themselves either by deploring the inevitability of the crisis or by calling upon the Organisation to face the situation without mentioning how exactly it should do so. Undoubtedly the most interesting, although disheartening, speech in the whole discussion was the one made by Monsieur Lambert Ribot, the French employers' delegate. With relentless logic he proceeded to show that monetary equilibrium "on the old basis" could not be established by manipulation, as certain economists who stressed the unsatisfactory distribution of gold as a cause of depression imagined, and economic reorganisation must be based on existing prices. This must inevitably lead to the control of over-production which, however, must take account of a whole host of problems raised by "organised economy" such as the relation between agriculture and industry and between home markets and foreign markets. It must also take into account existing stocks, purchasing power, practical improvements in industry and a great many similar factors more easily enumerated than applied. Furthermore, the cost of production, by common consent, must be brought down in proportion to the purchasing power and to the volume of gold and credit. Such reduction could not be brought about by rationalisation alone for excessive rationalisation only created fresh difficulties. The price of raw materials could hardly be expected to go further down without involving additional complications, and there was little hope of diminution of either taxes or profits and that "terrible conclusion" alone remained—"the reduction of wages

and expenditure on social services."

Many, if not most, of the workers' delegates were indignant at such an attitude although some of them, at any rate, seemed to be willing to contemplate the reduction of wages with equanimity if it were only nominal and real purchasing power would be maintained. The Director, than whom there was no more eloquent or energetic champion of the workers' interests in all that vast assembly, upheld the purpose of the Organisation with the statement that much as economic questions formed the concern of the I. L. O. it would be a mistake to regard the attitude of the Organisation in these matters as purely naturalistic in its economic philosophy and devoid of any well-defined outlook. It was there to advance social policy and the insistence on the examination of economic questions from this point of view was its special function.

On the same grounds also he defended his position against the attacks made on him due to certain outspoken comment on his part about the British Government's tardiness in ratifying the Washington Hours Convention and a statement made by the British employers' representative on the Governing Body of the I. L. O. to the effect that Great Britain must look in vain to Geneva for the solution of her problems. The justification of the Director's action was clearly put by Mr. Bakhale—who made one of the few excellent speeches of this session of the Conference—when he said that "while forces are acting in different directions to undermine the influence of Geneva and all it stands for, this Conference is entitled to know, through a suitable machinery, whether those who have solemnly owned their allegiance to the Peace Treaty and to the International Labour Conference have maintained their faith in them, and have carried out, both in the spirit and in the letter, the sacred international obligations enjoined upon them by the terms of the Peace Treaty and the International Labour Conventions."

Both Mr. Bakhale and Mr. Walchand Hirachand referred to the effects of the economic depression on India; but while one regretted the backward conditions of labour prevailing in the country, the other seemed to imagine that on account of India's membership in the I. L. O. it was being "stampeded" into accepting standards which were neither suitable nor necessary. Sir Atul Chatterjee recognized the legitimacy of much of Mr. Bakhale's complaint and cited the present opportunity of the Round Table Conference as one in which the various interests concerned could put forward their views so as to obtain adequate balance of power in the new constitution. He hoped, moreover, that the efforts of the Whitley Commission would have had the effect of consolidating public opinion in India on this important question. All our three Delegates were at one in criticising the Organisation for its preponderatingly European character in spite of its pretensions to universality. That criticism is undoubtedly true but, as Sir Atul Chatterjee did not hesitate to point out, whatever may be the future of this Organisation, today it is moved by the force of public opinion alone. Until public opinion in India has learnt to appreciate the importance of Geneva our annual supplications for influence here in proportion to the financial burdens we are called upon to bear must fall on deaf ears. Besides, it must be frankly recognised that power and influence within the Organisation are not to be had only for what we give by way of contributions. They are the need for what we are as a nation and our industrial organisation can hardly be described as either strong or powerful.

Reviews.

THE ANTARCTIC EXPEDITION.

LITTLE AMERICA. AERIAL EXPLORATION IN THE ANTARCTIC. THE FLIGHT TO THE SOUTH POLE. BY RICHARD EVELYN BYRD. (Putnams, London & New York.) 1930. 24cm. 422p. \$5'00.

IN the world of today, unknown areas have shrunk to a minimum undreamed of even a century ago. No more are maps punctuated by regions marked by the magic word "Unexplored". As the author of this book records to look on land previously unseen by the human eyes is now a rare experience. To find such areas, one must go either to the tops of high mountains or to the regions surrounding the Poles. Both these conditions are fulfilled in this fascinating account of adventure and heroism, which so holds the reader's enthralled attention that when at last the book is laid down he feels that he has himself been living in the Antarctic, and accompanying with the adventurous party who carved a little city out of snow and ice and Polar darkness.

Conditions of life as described in the Polar area are so different from anything experienced by the ordinary reader that he feels he has been moving in a new world built in a sort of Fourth Dimension. There are the weird contradictions of the Pole itself—of a place where one moves toward the north in whatever direction he may travel, where the sun rotates in a circle round and round the whole horizon, with no difference between day and night, and no line of demarcation between one day and the next. Is it a part of the world we live in, or has one stepped through the "Looking Glass" with "Alice"? Emperor Penguins, sociable seals, enormous dogs at once savage and friendly, with vast numbers of spouting whales make up the animal life of the picture. For the stage setting we have the white world of vast ice fields and the reaches of the Polar Plateau, with a background of the peaks and glaciers of the Queen Maude Range of lofty mountains. Yet the world is not all white, but shot through with the many colours of the iridescent ice barrier as seen in the sunset of the Polar day, and the flaming aurora of the long polar night.

Set against the background of nature in her wildest and most intractable moods blizzard, ice pack, ice-crevasse, inconceivable cold, we find life carried on with the aid of the most modern scientific devices. Electric light, thermos cookers which make an oatmeal breakfast, piping hot, a possibility on the very Pole itself, aeroplanes and Radios are daily accompaniments of that strange existence. The Geological Party, on its slow trek with dogs and sledges towards the great snowy peaks of the Queen Maude Range, looks up to see Byrd and his companions flying over their heads *en route* to the Pole. To quote Dr. Gould, leader of the party, "Here was Commander Byrd and his party covering in four hours a distance which took us four weeks to cover with our dogs." Even more amazing is the fact that the ice-bound company which lived literally buried in the snow during the Antarctic night was continually in touch with its bases in New Zealand and New York, while during the summer months of exploration every party that left Little America was in constant communication with those left at the centre. No wonder that Byrd remarks that it is Radio and flying which have revolutionized the whole technique of polar exploration, and which will finally lead to the "Conquest of the Antarctic."

Not least in this remarkable account is the "human interest" aspect of the story. No one can rise from its reading with the feeling that the heroic has died out of human nature. Intrepid, daring and patient endurance are characteristics of this group of men. The reader marvels at the courage of the seamen, as their pitifully inadequate boats plough through the grinding ice pack, and at the calmness of the pilots as the plane feels its dangerous way up the windy ice slopes of the glacial "hump" on the dash to the pole. Yet his most heartfelt admiration is given not during these moments of thrilling adventure, but rather throughout the long months of darkness when the Expedition, while physically hibernating under many feet of drifted snow, yet kept up its *morale*, and carried on its full time schedule of study and detailed preparation for the adventures of the coming months. All honour to men who could sleep with banked fires and open doors at a temperature of 70° below zero; all honour to the man who rose at that temperature to light the fire in the morning, and to the cook who produced breakfast under such handicaps. While men do such things and keep cheerful, the human race has not grown soft.

To anyone who wishes to get out of his own environment and live for hours in a new world of experience and breathless adventure, we heartily recommend the reading of this book.

A. B. VAN DOREN.

PERSIA

PERSIA OLD AND NEW. By W. WILSON CASH. (Church Missionary Society, London.) 1929. 19cm. 72p. 1/-

"It is against the impregnable rock-wall of Islam, as a system embracing every sphere, and duty, and act of life, that the waves of missionary effort beat and buffet in vain. Marvellously adapted alike to the climate, character, and occupations of those countries upon which it has laid its adamant grip, Islam holds its votary in complete thrall from the cradle to the grave. To him, it is not only religion, it is government, philosophy, and science as well....So long as this all-compelling, all-absorbing code of life holds an eastern people in its embrace, determining every duty and regulating every act of existence, and finally meting out an assured salvation, missionary treasure and missionary self-denial will largely be spent in vain."

THUS Lord Curzon wrote about forty years ago in his *Persia* (vol. I, p. 509) after witnessing the struggle of the Missionaries in Persia. These words would discourage any Mission either American or English for evangelization of Persia. The Rev. W. Wilson Cash of the Church Missionary Society of London in this little volume has described the extent of Christianity and the work of the Christian Missions in Persia. The Rev. Cash has made the subject very interesting both by briefly drawing the picture of Persia of the past and by narrating the recent political changes under the regime of Shah Riza Khan Pahlevi, who, as the author says, 'led an awakened nation in a great renaissance'. The style and language is plain and simple and as such the book has a great value for the Christian propaganda.

Lord Curzon was right when he wrote in 1892 about Persia: "We shall not have brought her within the pale of civilization until we have got at the core of the people and given a new and a radical twist to the national character and institutions." Shah Riza Khan by his *coup d'etat* has given that twist and has revolutionised both the Persian character and the constitution. He has established a "new sense of security," by suppressing brigandage and robberies. Construction of roads and railways, education of boys

and girls, reorganisation of medical services and introduction of the parliamentary form of government are the most important items in his policy of reconstruction. Riza Khan has thus determined to lead his people to a proud and glorious day as was felt even by a stone mason of King Darius' time when he inscribed on a pillar: "I am a stone in the palace of Darius, the King of Kings." The author observes that in this rapidly progressive Persia "Islam lies behind" and is of opinion that there will be a corresponding change in Persia's spiritual outlook. He fully believes that in Christianity, Persia will find a new faith that will satisfy the people and lead them "forward to a new and glorious day in its history." He is indeed very optimistic and has good ground to be so. It is very rightly said that "Persia has witnessed the rise of more religions than any other country in the world.* Zoroastrianism was the earliest religion practised and professed by the Persians. According to Sir Denison Ross, Christianity in Persia was found in the third and fifth centuries. Then came Manichaeism which was based partly on Zoroastrianism and partly on Christianity. In the sixth century there came a socialistic religious reformer called Mazdak. In the seventh century, Arabs conquered Persia and offered the Persians the option of accepting Islam or of retaining their own faith on payment of a poll-tax. Sir Denison Ross says "the vast majority accepted Islam." Islam has since been regarded as the State religion of Persia and the preaching of any other religion was suppressed by the State. Thus we find in 1850 Bab, the founder of Babism, executed and in 1864 there was wholesale expulsion of the Babis. Thereafter Baha Allah, one of Bab's disciples, proclaimed himself as the Prophet whom Bab had announced to come. Persia has therefore been the battle ground for religious propaganda.

Evidently, due to the lack of literature in Persian, Christianity did not make much progress in Persia. The Rev. Cash very briefly gives an interesting sketch of the Missionary work in Persia from 1811 when Henry Martyn went to Shiraz and translated the New Testament in Persian. Though a Christian was bitterly hated and regarded as 'a dog of a Christian' yet he was never subjected to persecution of the type which was meted out to Zoroastrians, Mani, Mazdak, Babis and Bahais. In 1869 Dr. Bruce went to Persia and selected Ispahan as the centre of his Missionary work. By 1896 the Christian Missionary Society actually bought land in Ispahan, the stronghold of the Mullahs. Miss Mary Bird became very popular amongst the women who called her 'Khanum Maryam'. Amongst the Christian pioneers Mr. St. Clair Tisdell is mentioned as one who took up the second line of Martyn's work by producing new Christian literature for Persia. Persia before the War was politically under two spheres of influence—British and Russian. For the purposes of Christian propaganda the author has rightly divided Persia into the American sphere of influence in the north and the English in the south under the Christian Missionary Society of London. Hospitals and schools have been the important and necessary *modus operandi* of the Society. The hospitals are, in accordance with the Christian message, places where "the blind receive their sight, the sick are healed and the lame walk." The author makes no secret of the evangelical use of Mission schools when he writes, "to leave young Christians to find their education through Moslem institutions is to ask for disaster...and, no society can build up a strong Church which leaves its converts either illiterate or to be educated by non-Chri-

stians and surrounded by influences which are often anti-Christian. It is for this reason that there ought to be a boys' and girls' school at every mission centre." (p. 34). In 1927 there was an Inter-Church Conference at Ispahan. The Persian Christians representing the Church of north and south met and appointed a Home Mission Board consisting of Persian converts. It was desired to have one Church in Persia in order to secure spiritual unity, "to make their faith an expression of indigenous spiritual life and to control their own affairs."

Religious toleration is the most remarkable feature under Riza Khan's regime. Even the Bahais are free to profess and preach their religion openly. The country is now making progress by leaps and bounds. The *pardah* is fast disappearing. The young Persia is up with the spirit of nationalism. These can by no means be regarded as indication that "Islam is dead" (p. 3). It is rather difficult to follow the author when he writes: "the spirit of the constitution is a serious blow to Islam. The people appointed their Shah. He is one of themselves, a man among men, and the constitution does ideally mean freedom, equality and brotherhood. Increasingly Persians are coming to see that Islam and the constitution are contradictory methods of government" (p. 15). What has really happened in Persia is that the rule of the Mullahs is dead. The Mullah had become obnoxious and unpopular on account of his strenuous opposition to reforms. Everyone knows that Islam is not Mullah. The instance of the arrest of the Mullah of the famous mosque of Kum by the Shah on account of the reasonable protest of the Shah's wife against the sermon of the Mullah who in her presence strongly deprecated the removal of the *pardah* can under no circumstances be regarded as an act of violation of Islam. The Mullah like the priests all over the world has been most conservative and has invariably opposed democracy. Democracy has successfully attacked the priest in the West and it is bound to overpower him in the East. Faith in religion has outlived the priestly power in the West and it would not be surprising to see that Islam would still be the State religion in Persia without the Mullah. The author admits that the "Church is not built up solely from Moslem converts, for in it are men and women who were formerly Jews, Persians, Bahais and the followers of the Ahl-i-Hakk." The honest confessions of the author that "the Church is small, very small at present, but it is a witnessing Church" (p. 64) and that "A hundred years have worked a revolution in thought and outlook and this little band of Missionaries stands on the threshold of a new day", (p. 55), fully justify the observations of Lord Curzon about the "impregnable rock-wall of Islam". Persia is in the midst of the national awakening for political and economic reconstruction and not in the vortex of the religious reformation.

I. S. HAJI

SHORT NOTICES.

FRANCO—GERMAN RELATIONS, 1878—1885.

BY ROBERT H. WIENEFELD. (The Johns Hopkins Press, Baltimore.) 1929. 24cm. 200p. \$1. 50.

THE book is an intensive study of the diplomatic relation between France and Germany for a brief period of seven years following the treaty of Berlin. The outstanding historical fact which the author brings out in the course of what are essentially a series of research articles is that from 1878 to 1885 the diplomatic relation between France and Germany was particularly cordial. The learned professor holds that in the peace negotiations of Berlin, as also in the subsequent French efforts of the Jules Ferry

* "Religions of Persia: The Rise of Islam; Early Christianity" by Sir E. Denison Ross in the Persia Number of the London Times, January 5th, 1931.

ministry at colonial expansion on African soil, the Iron Chancellor had a particularly soft corner for the humiliated opponent of Frankfurt. Great emphasis is laid in this connection on the French occupation of Tunis in 1881 and further confirmation of a Franco-German cordial relation is obtained from the practical conquest of French Sudan, south of Algeria and from the capture of Tomkin from the Chinese in Asia.

Dr. Wienefeld has done well to call attention to a few facts in the history of late nineteenth century Europe which have generally been neglected by popular writers. But even assuming that facts stated by the author are historically correct enough, one may still wonder if the author's treatment of the facts does not give rise to a misleading conception of the diplomatic history of the period. Firstly, the years 1878 to 1885 are precisely the years in which Triple Alliance between Germany, Austria and Italy was concluded. Can it be agreed that the alliance was solely intended against Russia, the dictator of St. Stephano? Secondly, is it not a fact that until 1884, the Imperial Chancellor was not converted to a policy of colonial expansion for Germany? The encouragement which Bismarck gave to Jules Ferry in his colonial programme can be argued to be due more to the Chancellor's absence of a personal interest in it from the point of Germany. Lastly, the theory that Germany even took a kindly view of the French ambition of a colonial empire entirely falls to the ground when the action of Prince Bulow is recalled in demanding the dismissal of Theophi Dulcase early in the present century. To us it seems that despite a few facts which admit of a contrary interpretation, it would not be sound historical judgment to pronounce that even during the years following the treaty of Berlin, Germany had any serious intention to rehabilitate her former enemy by helping to create an overseas dominion.

K. M. P.

THE NEW J. L. AND OTHER STORIES. By M. E. M. YOUNG. (Burns Oates.) 20cm. 108p. 5/-

THIS is a book of eleven short stories. The authoress has shown great skill in working out the technique essential for the writing of such stories. In a remarkably short space allotted to each story she has been able to bring out the salient characteristics of each person in it and to convey to the readers the idea underlying it. She certainly seems to have acquired the art of story-writing.

In "The Dinner Time", we find a young and bashful boy put in the company of a V. C. Apparently the boy is the type of a hero-worshipper, so common in every country among the cheap fiction readers. He is keen to know and hear his hero. He picks up enough courage to ask him to lunch. In spite of his timidity he blurts out that he was a Roman Catholic, when certain remarks about that religion were made. The climax of pathos and humour are well worked out.

A very interesting story is that of J. L. He writes a play which he manages to stage successfully under the name of a well-known playwright. He was promised that once the success of the play was achieved his name as the real author of the play would be announced by a letter to the press. Unfortunately before this letter could be published, the playwright in question dies. J. L. loses all hope of ever getting his name as the author of the play known to the public. The wife of the deceased person comes to his help and sends the promised letter to the press.

The authoress has chosen her characters from

diverse walks of life. They include a school girl, a soldier, a French peasant woman and a playwright. She has done full justice to all of them. Every one of her stories has a touch of piety. Almost everyone in the book is a Roman Catholic. There is a liberal sprinkling of pious expressions and a pointed use has been made of "The Mass" and "Lourdeo" with the refreshing exception of two stories. This convinces the reader that the authoress herself is a Roman Catholic. This tinge of religion might have been wisely left out from a book of short stories.

M. S. CHEEMA.

SELECT POEMS OF SAROJINI NAIDU.

Chosen & Ed. By H. G. D. TURNBULL. (Oxford University Press.) 1930. 20cm. 241p. Rs. 2.

SAROJINI CHATTOPADHYAYA was born at Hyderabad (Deccan) in 1879. She took some of her genius from her father whose character she has epitomised in Pater's phrase: "curiosity and the desire of beauty". She was a precocious child and an independent one—at the age of fifteen she embarked on an inter-caste marriage. While still very young she went to England and there had the fortune to win the friendship of two notable critics of poetry. Edmund Gosse urged her to devote her mastery of the English language to the presentation of Indian thought and feeling and not to the well-worn English themes to which she had previously set her hand. Arthur Symonds was another deeply appreciative critic. He remarked her extreme sensitiveness to all physical sensations, her humour—which was part of her strange wisdom, her passionate tranquillity of mind.

Mrs. Naidu has published three volumes of poetry: *The Golden Threshold*, *The Bird of Time*, and *The Broken Wing*, of which some admirable selections are given in the volume before us. Mr. Turnbull's book is perhaps an indication, however slight, that the educational authorities of British India are at last awakening to some sense of sanity and proportion, and that instead of forcing upon their students the unintelligible themes of Milton and—save the mark—Tennyson, they are going to allow them to study the products of their own so richly diverse culture.

In Mrs. Naidu the past of India "jewelled with embers of opal and peridot" comes to new life. She is equally the prophetess of the glorious future with its "manifold sound of crescent honours, splendours, victories vast". But perhaps her greatest task has been to give a real impetus to the Women's Movement in India. "The Indian woman of to-day," she has declared, "is once more awake and profoundly alive to her splendid destiny as the guardian and interpreter of the Triune Vision of national life—the Vision of Love, the Vision of Faith, the Vision of Patriotism."

VERRIER ELWIN.

HINDU ADMINISTRATIVE INSTITUTIONS.

By V. R. RAMACHANDRA DIKSHITAR. (University of Madras.) 1929. 22cm. 401p. Rs. 6.

PROFESSOR AIYANGAR, who apparently supervised this piece of research work, has, in his introduction to it, quite correctly estimated its value:—"Our research scholar has attempted "by a frankly synthetic method to collect together such information as could be got on the political ideas and the principles underlying the institutions of the Hindus for carrying on administration." "A work of this kind naturally is not precisely chronological in character." It being "difficult to trace anything like a development of

these institutions, . . . the next best effort ought to be to get as complete a picture of these institutions as we can, and that is what is attempted to be done here, and to that extent it may lay itself open to the objection that it is not rigorously chronological. It will readily be conceded that the chief merit of the work is in the collection of materials from different sources,—a necessary step for any substantial original work; at the same time its chief defect is piling together references from sources widely separated in time and place with a view to draw up a complete picture. One is led at once to ask: to which time and place does this picture belong? It would be a laconic reply if we are told 'to Ancient India.' Apart from the collection of references, many of the author's attempts at showing the mutually illustrative character of those references are very helpful. In my post-graduate classes (in Ancient Indian History and Culture) I have often placed this book in the hands of students as a basis for seminar work, and I have found that it is a stimulating piece of research for beginners in that line who are learning to collect and use references. I only wish the organisation of Mr. Dikshitar's materials were more in accordance with the principles of historical criticism, and that at least a rough outline of development in time and place had been attempted.

S. C. SARKAR.

TAXI! By ANTHONY ARMSTRONG. (Hodder and Stoughton.) 1930. 20cm. 319p. 7/6.

THIS is a very humorously written book—all about taxis. There is plenty of information in it too. We make the acquaintance of "George, the taxi-man." The difficult things a man has to do before he can take out a licence as a taxi-driver in London are most alarming. There is a stiff medical test, a vision test, a knowledge of London test to pass. There are many candidates who appear for these examinations month after month. Of 13,000 examined during 1929 less than 500 were ultimately successful. When the taxi-driver reaches the age of 50 years, he has to submit to renewed examinations every five years. There are about 100 taxi-drivers of over 75 years of age in London, but they are efficient.

There is no lack of romance in the taxi-driving trade. The chapters about "Things Left in Taxis" and "Strange Jobs" which a taxi-man may be expected to do are most entertaining. In London alone 160,000 articles left in taxis were handed to the Lost Property Office in 1929. Quite a number of absent-minded people leave the article they have just reclaimed in the very taxi which takes them home from the Lost Property Office! For safe driving, there is no one like the London taxi-man. His Parisian colleague is more inspired, but gives his fare more grey hairs. The driving of the Italian taxi-man is suicidal, that of the Berlin driver is conventionally unimaginative. The New York driver apparently makes a point of disobeying traffic regulations.

A most enjoyable book, full of living interest.

H. KOHN.

THE HISTORY OF JAHANGIR. By FRANCIS GLADWIN. (B. G. Paul & Co., Madras.) 1930. 22cm. 184 p. Rs. 5/-

FRANCIS GLADWIN was one of those accomplished Persian scholars and translators who flourished under the patronage of Warren Hastings.

The book under review is a fragment of a big work which Gladwin wanted to write on the reigns of Jahangir, Shahajahan and Aurangzeb. Although a fragment it gives a sober and accurate account of the reign of Jahangir. The material of the book has been taken from authentic Persian manuscripts which Gladwin had collected and the author has shown great care and judgment in selecting his authorities.

The editor has taken great pains in editing the present edition; but the usefulness of the book would have been enhanced had he added a glossary of Persian and Arabic words which occur in the book.

Although the book is not likely to help a student of Indian history to solve some intriguing problems of Jahangir's reign, yet it gives in a clear and forceful style the narration of the reign of Jahangir, the Merry Moghul.

B. H. NAIK.

BOOKS RECEIVED.

- SURVEY OF AMERICAN FOREIGN RELATIONS.** By CHARLES P. HOWLAND. (Yale University Press, New Haven.) 1930. 25cm. 541p. \$ 5.00.
- A PICTURE OF WORLD ECONOMIC CONDITIONS AT THE BEGINNING OF 1931.** (National Industrial Conference Board, New York.) 1931. 24cm. 349p. \$ 3.00.
- BRITAIN AND WORLD TRADE.** By A. LOVEDAY. (Longmans, London.) 1931. 22cm. 229p. 10/6.
- THE DYNAMICS OF INDUSTRIAL COMBINATION.** By H. A. MARQUAND. (Longmans, London.) 1931. 22cm. 206p. 12/6.
- NATIONAL DEFENSE. A Study of the Origins, Results and Prevention of War.** By KIRBY PAGE. (Farrar & Rinehart Inc., New York.) 1931. 22cm. 403p. \$ 3.00.
- THE STORY OF PUNISHMENT. A Record of Man's Inhumanity to Man.** By HARRY ELMER BARNES. (The Stratford Co., Boston.) 1930. 22cm. 292p. \$ 3.00.
- A CONTRIBUTIVE SOCIETY.** By J. R. BELLERBY. (Education Services, 29 Commercial St., London, E. 1.) 1931. 22cm. 224p. 7/6.
- THE FALL OF PRICES.** By JOHN A. TODD. (Oxford University Press.) 1931. 22cm. 68p.
- PROBLEMS OF PEACE. 4th Series.** (Oxford University Press.) 1930. 20cm. 224p. 8/6.
- HINDU LAW.** By J. R. GHARPURE. 4th Edn. (Author, Girgaum, Bombay.) 1931. 25cm. 551p. Rs. 12.
- PROBLEMS OF PEACE. 5th Series.** (Oxford University Press.) 1931. 20cm. 324p. 8/6.
- ECONOMICS OF MODERN INDUSTRY.** By PERCY FORD. (Longmans, London.) 1930. 20cm. 248p. 4/6.
- THE DEVELOPMENT OF ECONOMIC DOCTRINE.** By ALEXANDER GRAY. (Longmans, London.) 1931. 20cm. 384p. 5/-
- BOLSHEVISM AT A DEADLOCK.** By KARL KAUTSKY. (Allen & Unwin.) 1931. 20cm. 193p. 6/-
- SOME ASPECTS OF FISCAL RECONSTRUCTION IN INDIA.** By GYAN CHAND. (Oxford University Press.) 1931. 20cm. 169p. Rs. 2-8.

BAND INSTRUMENTS.

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