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Topics of the Week.

R. S. V. P.

THE *Tribune* has done us the honour of answering at length some of the questions which we ventured to address to it in connexion with the Congress policy in regard to the States. But one important question it has not yet answered. Is it right of the Congress, we asked, to refuse to assure the States' people that they will be given the same place in the proposed constituent assembly as British Indians? We would again beg the *Tribune* to answer it.

THE constituent assembly, according to many, is a fake; but if it is there is the greater reason for the Congress to give the assurance asked for, since time will never come for its implementation. If it is not a fake but if it is a genuine idea which the Congress wants to make a serious attempt to put through, then surely the States' people need the assurance and it should be given. Does not the *Tribune* agree with us?

WHAT the Congress leaders say to themselves apparently is this: A constituent assembly will never be convened. It was never a part of the operative policy of the Congress. It was from the first a

make-believe. We shall thus lose nothing if we promise to the States' people an equal place with British Indians in a body which is never going to come into existence. But of what practical benefit will such a promise be to them? Without benefiting them in any way, it will only offend the Princes. Is it good tactics to alienate those who should be on our side in the fight with the British Government when those for whose benefit such alienation is to be risked can derive no advantage from it? Is the *Tribune* too of this opinion?

IS our solicitude for the Princes to be carried to such lengths that their subjects cannot be assured even of a theoretical equality? If the States' people are to be bidden to take a practical view of the matter and to waive their claim to a theoretical equality which will not bring them material advantages, cannot the Congress also invite the States' rulers to take a practical view of the question and ask them not to grieve too much over a promise which is not even intended to be fulfilled? Are the Princes such utter strangers to diplomacy as not to distinguish between an honest programme and a pretended slogan? The Congress seems to think that it must always keep on the right side of the Princes, however discontented the States' people may become on that account. Does the *Tribune* also think likewise?

THE one exception that the *Tribune* makes to the general rule of not offending the vested interests is the communities which are favoured by the communal award. We must not let them enjoy these special advantages, it says. We must ceaselessly try to deprive them of these unjust advantages. “You can never be free,” it says, “and can never have self-government without attacking the (communal) award and securing its rejection.” We may ask, Can you ever be free and self-governing till you reject the system of nomination by the Princes for which the constitution provides? Would the *Tribune* then advise the Congress to make an unremitting attempt to put an end to Princely nomination as it advises the Congress to make an unremitting attempt to put an end to communal electorates? If it would, why has it been treating this question as if it were one of little importance?

AND why does it think that self-government cannot be attained till the communal award is got rid of?

A sort of self-government will be possible even under the communal award. Too large a number of Muslims will have power, it is true; the Muslims who will come top will be of the fanatical type, it is true. But even if they get power, we shall have self-government, Muslims too being Indians. If self-government means Indians getting control to the exclusion of the Britishers, even under the communal award self-government is possible.

If nomination by the Princes does not come in the way of our attaining self-government, why should communal election? If when the Princes get power we get self-government, if when the landlords get power we get self-government, if when big Industry gets power we get self-government, why cannot we reconcile ourselves to the idea that when Muslims get power we get self-government too? They are no less Indians than others. If, under self-government, nomination can at one time be hoped to be replaced by election, or landlord rule or industrialist rule by popular government, cannot Moslem rule be hoped to be replaced in course of time by real democracy? Why is the *Tribune* so impatient with the communal award and so indulgent towards injustices in connexion with other vested interests? Is not the Congress more logical in adopting towards the Moslems the same attitude that the *Tribune* adopts towards the Princes and other privileged classes?

Delaying Indianisation.

A HUNDRED British officers were recently recruited for the Indian army, it is officially explained, to remedy the shortage in its officer strength. The circumstances in which this extraordinary step was forced on an unwilling Government are peculiar, not to say intriguing. Over-recruitment during the war was set off by under-recruitment during the years that immediately followed the cessation of hostilities. The situation will perhaps be better appreciated when it is stated that while as many as 1562 officers were commissioned during the war period, the number of those who received commissions during the decade ending 1930 did not exceed 552. The result was that the respective proportions of officers in the different grades were seriously upset. The situation was no doubt somewhat eased by the fact that 1859 officers left the army in 1922 and 1923. But that was not enough to restore normal conditions, and how to remove the war block still continued to be a problem with the Army Headquarters.

It was stated by the Commander-in-Chief that the presence of a large number of officers recruited almost at the same time acted as a block to promotions which naturally gave rise to discontent. The usual remedy of dispensing with the services of the surplus number too was not left untried and 400 officers were axed—a step which was strongly criticised in the British press at the time. But even that did not completely solve the problem of restoring normal proportions between the various grades. The expedient of filling the gaps by picking up men of suitable age and experience was considered to be the only alternative and the recruitment of 100 British officers was the consequence.

ALL this sounds plausible enough. But advocates of rapid Indianisation cannot help reading in the move, as was plainly stated by some speakers in the debate, an intention to avoid any action which would in any way be calculated to hasten that process. Could not the objective which the Government had at heart have been attained by indenting upon the services of

Indian military officers who have joined the army at different times? Sir Philip Chetwode pointed to the paucity of Indian officers of the required status and experience. But then whose fault is it—whether of the Government which studiously refuses to provide training facilities for more than the niggardly number of 60 or the Indian people who let go no opportunity of impressing on the authorities the short-sightedness of their stubborn attitude? The real trouble was that if that handy device had been adopted, it would have led to some British officers having to serve under Indian ones—and that is a contingency which the Government will give anything to avoid, as public opinion knows only too well.

Jail Libraries.

AN echo of the public outcry against the unsatisfactory condition of jail libraries was heard in a recent debate in the Council of State on a non-official motion stressing the need of an improvement in their condition. It is fifteen years since the matter came under the notice of the Indian Jails Committee. The Committee was inclined to regard such libraries as then existed as "very inadequate" and recommended their establishment in all central and district jails. During the intervening period the Committee's recommendation was not left entirely unattended to, but cannot either be said to have been fully given effect to. Jails being a provincial subject, the responsibility for putting the recommendation into effect rested on local Governments whose finances during this period have been anything but satisfactory. But if they plead want of funds as an excuse for their inaction or inadequate action, we do not think it can be taken seriously. For the scheme suggested by the Committee was not too ambitious. As a matter of fact, the Committee itself expected the initial cost not to be "great" and the recurring outlay to be "trifling." It would indeed need a lot of convincing to make anybody believe that provincial Governments were too hard pressed for funds to afford even a paltry sum of a few thousands for placing jail libraries on a better footing.

BUT assuming the validity of their plea, can the Government of India be said to be altogether free from all responsibility for the present state of things? Finding the local Governments not in a position to effectuate the recommendation, did it not behoove them to tackle the matter as one of all-India importance? In a matter of such public importance, it will not avail them to shelter themselves behind the constitutional responsibility of provincial Governments for the maintenance of jails. And, paucity of funds is an excuse which will have much less force if advanced by them. Such a defence coming from a Government which finds it possible to support the deficit province of the frontier by a large yearly subvention of a crore of rupees cannot hold water for a moment. It is obvious that if there had been the will, a way would doubtless have been found. It was all very well for the Government spokesman to flaunt in the face of his hearers the reminder addressed to provincial Governments on the subject from Delhi. But it is significant he attempted no reply to the contention put forward in the course of the debate as to why it was that the central Government shrank from putting their shoulders to the wheel. If local Governments again find themselves unable to make the necessary financial provision, it is to be hoped the central Government will give up their role of interested spectators and take practical steps so as to leave no room for any public complaint on this score.

Consult All Communities.

THERE is apparently nothing that the Kenya Government will not do to please the European settlers, however much such a course may be resented by the Arab and Indian communities. This experience promises to be repeated soon. Steps to implement the Carter Commission's recommendation about the reservation of the highlands for the Europeans and to legalise this action by an Order-in-Council are now under contemplation. The recommendation has met with fierce opposition from Indians no less than from Arabs, both which communities it concerns at least as nearly as it does the Europeans. If the wishes of the parties are to be consulted beforehand, it will not do to consult one community and leave out the others. This would obviously be unfair and inequitable. But it is exactly this that is likely to happen in Kenya.

IT was recently elicited by means of a question in the Kenya Legislative Council that the Europeans had asked to be shown the draft Order-in-Council intended to give effect to the Carter Commission's recommendation so that it may secure their prior approval. Their request, it was stated, has been forwarded to the Secretary of State for the Colonies who will probably not be disinclined to differ from it. Why should not then the same indulgence be shown to the Indians and Arabs if the previous approval by the Europeans of the proposed Order is to be secured? It but stands to reason that the Arab and Indian communities too should be similarly treated.

WE hope the Government of India will support the Indian demand for no discrimination to their disadvantage being tolerated in this case and urge the Kenya Government to treat Indian nationals on the same footing as Europeans. It will not be enough for the draft Order being shown to the Secretary of State for India before it is made public, as appears to be intended at present. What is necessary is that, if the Kenya Europeans are to be allowed an opportunity of being consulted on the draft Order, the Arabs and Indians too should be allowed a similar opportunity.

Indians in Iraq.

To the list of countries where Indians are unwelcome, Iraq has to be added now. According to information received by Dr. Rabindranath Tagore, a number of Indian shop-keepers and tradesmen are served with notices asking them to leave the country within three months. In some other cases the notice is even shorter. Through the intervention of the British Consul, some of the notices were cancelled, but he was unable to stop the issue of fresh ones. All which points to the pursuit by the Iraq Government of an anti-Indian policy. Apparently this is not a case of ridding the land of undesirable foreigners which cannot be reasonably opposed. It appears to be a case of a deliberate move to comb out Indian nationals.

WE can only say that this policy is very shortsighted. For Iraq is a gainer in many ways from India. Every year 20,000 Indians visit Iraq for purposes of pilgrimage, and thus help to add to its wealth. Moreover, they spend a large amount of money in charity. And this is not all. The Bequeathed Estates of Oudh alone send a yearly contribution of Ra. three lakhs for being spent in charity in Iraq. But, charity apart, India purchases 62 per cent.

of Iraq's total exports of dates. It is a puzzle to us as to why Iraq should risk the loss of these economic advantages by reason of its new policy of dislodging Indians. If the number of Indians in Iraq had been so big as to swamp Iraqis, all this anxiety to get rid of them would be intelligible. But Indians in Iraq number no more than 2600! What is more important, all of them are not mere birds of passage who fly away when their pile is made, but as large a proportion as 60 per cent. have permanently settled in Iraq and look upon it as their second motherland.

THE Iraq constitution expressly forbids the employment of any foreigners in public service unless no Iraqi is available or applies. This provision is understandable; but why should Indians engaged in trade who have built up large economic interests in Iraq be asked to clear out? Does not the Iraq Government see that such action is a clear violation of Article XI of the treaty between Great Britain and Iraq? This guarantees perfect equality to the nationals of all States members of the League of the Nations in matters of trade or in the pursuit of professions. It would be interesting to know with what specious arguments Iraq defends this contravention of the treaty. In any case the situation calls for sleepless vigilance on the part of the Government of India with a view to preventing any possible injustice to Indians.

Seva Samiti, Allahabad.

AMONG institutions devoted to social service in the land the Seva Samiti of Allahabad deservedly takes a very high rank. To mention only a few of its more important activities, it maintains a high school and conducts a hospital at Allahabad. It is also keenly interested in the problem of the reform of the Naik community and its record of work in that as in other fields is such as would do credit to any institution. But what more than anything else justifies its name is the work of social service undertaken in a spirit of utter selflessness under the Samiti's auspices at important pilgrim centres in U. P. and elsewhere. So thorough is its organisation and so unsparring are its workers on such occasions that their activities have extorted nothing but unalloyed admiration from the Government departments concerned; and its co-operation highly valued. If the Samiti did nothing more than restoring missing persons to their relatives on these occasions, it will have more than justified its existence.

ACTUALLY the work done by it in connection with religious festivals and fairs is more important and varied. While the Samiti's other activities may be said to be confined to U. P., this one brings it into touch with and is intended to benefit all parts of India. What is really to the point is that it has evoked universal appreciation and has won the highest encomiums from all quarters. That is the only reward for which the Samiti really cares and we are sure it never suffers from a lack of it. But it is obvious that the work which to increase the sphere of the Samiti's usefulness needs to be developed cannot be so developed or even maintained at its present level without adequate funds. And to judge from the Samiti's report for 1934-35, these are not forthcoming in requisite measure. That such a body should be forced to draw on its reserves, may be not for current expenses, must be regarded as a slur on themselves by charitably disposed people all over the country. May it be hoped that the Samiti's appeal for funds will not have fallen on deaf ears?

“LEAVE THE VESTED INTERESTS ALONE.”

THIS represents, unfortunately, the policy of a great many nationalist leaders and a great many nationalist newspapers, and the *Tribune* in its controversy with us on the question of the Indian States has made a frank and unequivocal avowal of this policy in its leading article of 7th inst. To our mind this is an entirely mistaken policy and results from a lack of realisation of the fundamental fact that the new constitution has given a completely different turn to our politics.

Let us first see how the *Tribune* came to such a definition of its policy. It gave its full support to the Congress attitude of scrupulously standing aside from all internal politics in the States from fear that if the Congress tried to push the Princes too far in the direction of democratic government they would make common cause with the British Government in matters relating to British India. The only result of any interference, therefore, on the part of British Indians in the domestic affairs of the States would be to strengthen the British Government's opposition to our political progress in British India, without rendering any substantial help to the States' people. Thus, said the *Tribune*, hands off the States is the only policy which either the Congress or any other political party in British India can pursue towards the States.

To this argument we replied: If, for the sake of keeping in with the Princes, we are ostentatiously to refrain from bringing any kind of pressure to bear upon them, we must by parity of reasoning also take care never to attack the other vested interests like the zemindars, industrialists, moneyed classes, etc., for there is the danger of these too going over to the side of the British Government if we threaten to curtail their privileges. To be consistent, therefore, we must all vow with Mr. Jayakar never to do anything which will for any reason alarm the privileged classes but must always be on good terms with them so that our struggle with the British Government for autonomy will have any chance of success.

We thought that we had impaled the *Tribune* on the horns of a dilemma, but the *Tribune* does not feel the position uncomfortable in any sense. Its withers are unwrung. That's just it, the *Tribune* says; let us leave all the privileged classes well alone—excepting the Mahomedans, though the ground for this exception is not quite clear. We will give our contemporary's own words lest we might unwittingly do it injustice.

There are vested interests in British India which we are entirely opposed to the Congress antagonising at this stage, for substantially the same reason for which we do not want the Congress to antagonise the Princes by a policy of active and direct interference in the affairs of the States. Let those who are adversely affected by these interests carry on an agitation against them by all means, just as the States' people themselves are carrying on an agitation against the system of government in the States. So far as the Congress is concerned, it is its obvious duty, while sympathising with the one as it has always sympathised with the other, on the one hand, to

concentrate its attention as far as possible on those questions, whether foreign or domestic, without a proper solution of which the attainment of self-government is an utter impossibility, and on the other to avoid a policy of active and direct interference in matters, which, however important in themselves, have no direct bearing on the question of self-government, and active interference in which is likely to make the attainment of self-government more difficult.

The latter type of questions the Congress or other bodies should take up “only after self-government has been won.”

First an oligarchy or a plutocracy, and then a democracy. This is the course of development that the *Tribune* prescribes for India. Before we discuss this thesis, it would be well to consider why it places the questions relating to the internal administration of the States among matters which “have no direct bearing on the question of self-government.” It thinks that British India can march forward on the road to autonomy even if the States are autocratically governed; that the Congress can well say to the States' people, “Wait until we are free.” What the *Tribune* fails to understand is that British Indians cannot be free under the new constitution till the States' people too are free. In the federal legislature the Princes are allowed to nominate their representatives as well in the lower house as in the upper. The Princes themselves will be under the paramountcy of the British Government. The States' representatives will thus be the British Government's nominees only by one remove. How can the *Tribune* hope to win swaraj, however oligarchic or plutocratic, so long as the British-dominated Princes can hand-pick the States' representatives? This state of things can be remedied only when the States adopt a democratic form of government, and when the Princes' right of nomination in the federal legislature lapses along with their right to govern their States as it may please them. The system of government in the States is thus a matter of vital and direct concern to British India since British India is to be joined to the States in a federal union. Even for British Indian swaraj a democratisation of the States is necessary. If, therefore, there is any question “without a proper solution of which the attainment of self-government is an utter impossibility,” it is the question of liberalising the internal administration of the States.

It would be easy to show that the other matters also of which the *Tribune* thinks the solution can be postponed till after self-government is won are equally matters of which a satisfactory solution is an indispensable means of obtaining self-government. For, of the numerous safeguards with which the new constitution is provided, only a few are expressly intended for the direct benefit of the British Government; the rest, although ultimately subserving the British Government's purposes, are ostensibly for the benefit of the privileged classes in India. The winning of self-government spells the elimination

of all these safeguards, and therefore no party which has swaraj of whatever character for its objective can remain indifferent to the privileged position which the constitution gives to certain classes. Whether one wills it or no, whoever wishes to be free from the control of the British Government must also at the same time shake himself free from the control of the vested interests of Indians, for it cannot be too often repeated or too strongly emphasised that the essence of the new constitution is that the British Government entrenches itself behind privileged classes among our own countrymen; that to challenge the position of the former it is necessary to challenge the position of the latter.

What are the matters on which the *Tribune* would have us challenge the British Government without touching the Indian vested interests? The one that comes first to mind is the transfer of defence to Indian control. The *Tribune* would like the whole Indian attack to be concentrated on this and such other few matters, which appear to be dissociated from any questions concerning any sectional interests of Indians. If this attack is to succeed, so runs our contemporary's logic, let all Indians unite on this point, putting aside every question that is likely to divide us. Now, we would like to ask the *Tribune* in the first place if this policy of being tender towards the Princes (to take but one of the privileged classes) in order to obtain more political power from the British Government succeeded at the Round Table Conferences? Mahatma Gandhi did not press for election of the States' representatives in the federal legislature; nor did he press for anything else that concerned the Princes. Was he able to purchase the Princes' support for his demands upon the British Government with this price or was Sir Tej Bahadur Sapru able to purchase their support for his much more modest demands? Can the *Tribune* show one matter either in connexion with defence or finance or commercial discrimination or anything else in regard to which the Princes lined up with the British Indian representatives to ask for greater power from the British Government? On every matter the Princes ranged themselves on the side of the British Government. What reason, then, is there now to hope that under the new regime the Princes will defy the paramount power and side with the nationalist forces? If nationalists will be so opportunistic as to spare the Princes in order to present a united front against the British Government, is it not reasonable to expect that the Princes too in common prudence will do nothing to antagonise their overlord?

The only consequence of this policy, therefore, of not attacking the vested interests will be that the common man will be sacrificed. He will get no relief which he should get under swaraj from the privileged classes, because we hope to obtain swaraj by maintaining intact the privileged position of these classes, and we shall not obtain swaraj because the privileged classes will never be willing to put up a

fight with the British Government knowing as they do that the British Government is their most reliable champion. We shall thus make no advance either in the direction of wresting power from the hands of the British Government, or in the direction of a more equitable distribution of the existing power among the different sections of Indians. We are of course putting it very broadly; minor changes in both directions can be and will be effected, but in considering a long-term policy they may safely be ignored, and the general position may be stated to be one of stagnation. The kind of opportunist tactics that the *Tribune* suggests will not serve in the times that are ahead of us. If we wish to achieve self-government we must make up our mind to challenge the Indian and British vested interests together; we must try to obtain from the first a democratic and equalitarian type of self-government. We cannot first establish a native oligarchy and then convert it into a democracy. The task is difficult; our first attempts are foredoomed to failure. But it is only thus that we can hope for an ultimate success.

The *Tribune* is not content if the progressive parties, in the normal course, offer such strong opposition to the Government as to lead to deadlocks. It would like them deliberately to produce deadlocks whenever an opportunity offers for so doing. Let us see how this policy will work in practice if these parties are never to touch vested interests. Supposing the Government puts forward proposals calculated to favour the classes which are already in a privileged position, and the British Government, conscious of its ultimate dependence upon the support of these classes, will not be slow to do so, what would the *Tribune* have the progressive groups do? On the one hand, it would have them support the proposals, because the vested interests must be kept in good humour; on the other hand, it would have them oppose the proposals, because the British Government must be taught a lesson. Ultimately the *Tribune* will come down on the side of supporting the proposals. The policy of wrecking the constitution will thus only end in strengthening the vested interests without dislodging the British Government. The British Government's position too will be strengthened to the extent to which the position of vested interests will be strengthened. They will be the best supporters of the Government who will advise the people to leave the vested interests alone, and they will be able really to resist the Government who will be prepared to put up an opposition to the Government and the vested interests together. The question of obtaining swaraj is more difficult than the *Tribune* imagines; it is not a matter merely of a skilful disposition of our political forces. A new spirit of respect for the rights of the common man must animate us. When this happens the vested interests cannot but be attacked, and till this happens the British Government will be safe.

HOW PUBLIC WORKS CURE THE ECONOMIC DISORDER.

THE last few years of world-wide depression have left behind a confused legacy of tentative experiments and new departures, specially in the domain of finance and industry, which is another facet of the constructive human genius devoted towards the mastering of misbehaved economic forces of which falling prices, increasing unemployment and tightening money market are the manifest results. The Roosevelt regime is famous for such novel schemes calculated to raise the general level of prices, to use labour and tools that would otherwise be idle, and to apply to productive use the funds that would otherwise go to waste. Similar programmes have been undertaken in almost all other countries, while India's example has been particularly conspicuous by the absence of any such activity on the part of the State, which, as sluggish as ever, preferred to bask in the sunshine of private initiative and individual enterprise, which, though out of tune with the recent pipings of economic thinkers, it continues to bless in terms fresh and vigorous.

It is not difficult to assess the value of public works in times of depression. First of all it enables us to mobilize the funds which may be idle, and with them to exploit the infinite resources which lie dormant in unused man-and-machine power. In other words, it enables us to make our country more productive and beautiful, for it helps the economic planner to build a tower of human welfare, with the unused bricks of workless labourers, and the cement of fresh purchasing power, where before lay a waste and uncultivable land.

The enormous funds which are at the disposal of the State have no suitable outlet, for trade is slack and commerce dull, and when the situation is so uninviting they can readily be transferred to such uses as furnish the country with a large and necessary capital equipment—an asset self-liquidating, and which in course of time pays its own way. The basis of all recovery programmes consists of this thesis, that a slow and steady impetus can be given to our industries, whose products have not the demand they formerly had, because a part of the buying public has been through temporary unemployment, clipped off the hands to buy them for money they have not. Therefore when by a judicious public works policy, a part of our national funds are made available to the labourers it infuses into the community an additional purchasing power—which supplies the effective demand for the products of industry. The size of demand for the industrial products being thus enlarged, it tends slowly to lift the level of prices, and restores the market to that normal condition when it can absorb the increased output that our factories pour forth at prices attractive to our manufacturers. Such expenditure therefore on the part of the State has the peculiar virtue of motivating stagnation, raising the prices which have a tendency to fall, of calling into work people who are unemploy-

ed, and for these reasons acts as an injection to overcome the nervousness of the business community in days of depression.

Public works in times of depression are not an enforced extravagance, arising out of dire necessity. They are—always provided that they are well conceived and well carried out—an economy. They use labour and tools that would otherwise be idle. They save wealth that would otherwise go to waste. If, suppose, a million labourers could be put to work under a new programme, who are capable of earning an average wage of one rupee a day, the daily loss from their unemployment would amount to a million rupees. Through public works we can turn this loss into a positive gain. Building of roads and parkways, the damming of rivers, creating new sources of power, prevention of erosion, reforestation, electrification of the countryside, house-building, clearing away the slums,—all constitute a secure addition to our national wealth. Besides the wage earned by workers under such a programme is gratifying to the dignity and self-respect of the worker, who for the moment is free from the anxiety of living on humiliating "doles". The countries therefore stand to gain in two respects, economy in the expenditure on poor relief, and by an increase in the size of the national income assessable to taxation.

Peculiar conditions of India render the problem of "Public Works and Unemployment" all the more difficult, even though it would not be right to say "that public works when translated to the Indian soil" would be "an exotic". Let us assume that, out of an initial expenditure of Rs. 20 on public works, Rs. 10 represents the wage-bill. Out of these Rs. 10 in the hands of the worker, the whole or a major part of it will be spent on food, and as vegetables and grains play a predominant part in the native dietary, let us suppose that for one rupee spent on products of industry (sugar, tea, kerosene, etc.) Rupees four will be spent on agricultural products. It is natural therefore that, more purchasing power being now spent on food, the prices of agricultural products will be raised. The question therefore is whether it is worth our while to devise public works as a lever to force up the agricultural prices. Our agriculturist is already underworked and such a rise in the prices of agricultural products cannot stimulate substantial employment among the agricultural labourers. The root cause of agricultural depression today is over-production, accumulation of unsaleable stocks. Agricultural operations are mostly automatic. Ploughing, sowing, and harvesting is like a cycle of events little or not responsive at all to market conditions; and that when "restriction" is the watchword, everywhere, and such being the circumstances, the argument in favour of a sound public works policy will have spent a good deal of its force when applied to agriculture.

Let us now take another position, and study the results of an initial expenditure on public works, on industry. Out of one rupee which the wage-earner spends on industrial products, eight annas will appear as wages paid to the worker in that industry. Out of this earning the industrial worker will spend six annas on agricultural products, grains and vegetables. Two annas left over may directly stimulate industrial employment, but its magnitude is negligible.

This is the way in which the transmission of purchasing power from public works to industry, from industry to the worker, and from worker to agriculture takes place, and in its ultimate analysis it can be said: "The increase in induced investment in industry would diminish at an extremely rapid pace; in other words, the so-called beneficial repercussions would rapidly lose their force." (B. N. Adarkar.) For an appreciable part of the funds spent on public works will flow back to agriculture, which is not at all in need of development in this fashion. Industries in India are "scattered", as opposed to British industries which are "localized". By localized industries is meant that a number of industrial workers is always attached to particular industries, which can be absorbed by them, when brisk business calls for additional men. In England therefore the transference of workers is from industry to industry, while in India it will have to be from agriculture to industry—no doubt a difficult task, which can only be possible by a rapid process of genuine industrialization. In India such public works will have to be carried on on a country-wide scale, and the diversity and physical conditions which we confront may prove the costs of operating public works altogether prohibitive.

On an examination of these considerations, therefore, that our Government does not stand much to benefit either by an increase in public revenue, or by a saving on unemployment relief, and that the Works operations, if they are to be effective at all, will have to be carried on on a super-colossal scale, are sufficient reasons which act as a deterrent to the Government embarking on relief schemes, the success of which has doubtless been exhibited in other countries.

A well-organized system of public works by facilitating a circulation of purchasing and consuming energy in the body economic brings about increased business activity, which as it gently ripples across the nation sets into motion the stranded ships of commerce and industry, which enables them to tide over the coral rocks of depression days. This is its ultimate effect. Furthermore gigantic public works form a secure national investment, which furnishes the country with a sound capital outlay, and this is of special importance to an agricultural country like India, which has now chosen for itself an industrial career.

A. S. BANAYLIKAR.

THE LATE PROFESSOR SYLVAIN LÉVI.

A GREAT savant, a fond lover of Indian culture has just passed away. To those who have shared or watched his activities all these years, the news seems almost incredible, he was so quick and so really "young" in spite of his 72 years!

He died at work, as a soldier dies on the battlefield. At a meeting, while he was talking to one of the members present, he was suddenly struck as if by lightning, and death was immediate.

For long years, Monsieur Sylvain Lévi had been a Professor at the Collège de France. He was the President of the Department of Religious Sciences in the Ecole des Hautes Etudes, the President of the Asiatic Society in France and of the Association Française des Amis de l'Orient. He was also the organiser and animator of the Paris Institute of Indian Civilisation, which has been such a lively nucleus of Indian lore ever since its creation. In one word, Professor Lévi was the head and heart of Oriental Studies in France.

At the Oriental Congress in Rome last September, it was he who spoke on behalf of the French delegation, and he did it with remarkable talent and tactfulness. He had a particularly interesting conversation with the Pope, who, by the way, is also a learned orientalist.

Professor Lévi's scientific authority was great, but his moral influence was no less powerful. His work as the President of the Universal Jewish Alliance and his untiring devotion to the relief organisations in favour of the Jews taking refuge in France because of persecution in other countries are a splendid contribution in the field of special service.

Monsieur Sylvain Lévi was born in Paris in 1863. As a pupil of the great Bergaigne, he studied the Sanskrit language and literature with a passionate interest and enthusiasm. Later on he was also to learn Tibetan, Chinese, and other languages of the East. A lecturer in the Ecoles des Hautes Etudes as early as 1885, he was appointed as professor in the Collège de France in 1894.

Professor Lévi was more than once sent on missions in Eastern countries—India, Japan, Siberia. He was for some time a professor in Shantiniketan, and, at a later date, accepted to be the director of the Franco-Japanese House at Tokio.

Prof. Sylvain Lévi's chief works are: The Indian Theatre, Buddhacharita, the Doctrine of Sacrifice in the Brahmanas, Nepal, the Hôbôgirin, a dictionary of Buddhism after Chinese and Japanese sources, India and the World, several translations of Indian sacred texts such as the Mahâyâna-Sûtrâlamkâra, etc. . . .

It is difficult to give an idea of Prof. Lévi's generosity to Indians in Paris. Busy as he was, he managed to answer every letter, and to give a hearty welcome to any of his students who required information, as well as to Indian visitors in Paris who asked him for an appointment. Similarly he was never known to refuse a letter of introduction. These details may appear as little things, but they testify to

his noble and generous heart. Countless Indian students finished their studies here, only thanks to his encouraging advice, and in several cases to the financial help that he procured for them. And all this was done quietly, almost in secret, so that the person concerned need never feel delicate about it.

Professor Sylvain Lévi will be deeply mourned by all those who knew him, in Europe as well as in the East where he had so many friends. His death is an irreparable loss to Indian studies.

L. MORIN.

Reviews.

THE GITA-RAHASYA.

SHRIMAD BHAGAVADGITA RAHASYA OR KARMA-YOGA-SASTRA. TRANSLATED INTO ENGLISH BY B. S. SUKTHANKAR Vol. I (First Edition.) (R. B. Tilak Poona.) 1935. 22cm. 618p. Rs. 6.

THE book before us is a reliable translation in English of a book in Marathi, bearing the same name,—a book which has already been translated into Hindi Gujarathi, Bengali, Kanarese, Telugu and Tamil. The book in Marathi was published in 1915 and enjoyed immense popularity in India, as is evidenced by the several editions into which it has run in its original form, as well as in the form of translation. The popularity is partly due to the wide reputation of the author, the late Mr. Bal Gangadhar Tilak, who was considered one of the greatest Indian patriots, if not the greatest patriot during the first two decades of the present century, and whose sufferings and incarcerations as a result of his patriotism spread a kind of halo over whatever he did. The intrinsic merits of the book and the more or less militant attitude it seemed to express vis-a-vis the school of Renunciation were also responsible for the creation of the widespread interest evinced by the several editions of the book in the various vernaculars and also by the numberless reviews, articles, pamphlets and books (for and against it), which flooded the press in Maharashtra for four or five years after the publication of the work. An additional explanation of the wide vogue of the book lies in the fact that the book supplied a real need of the times which under the conditions then prevailing required a vigorous philosophy of activism and dedication to duty without regard to the immediate 'fruits,' for the immediate fruits of the social, religious and political activities of the leaders either bore no fruit, or if they bore it, it was sometimes tasteless and often bitter. Lastly, there was the additional interest lent by the life of the author which seemed to his admirers a visible illustration of the exalted principles which the book preached.

It is a debatable point whether the book should have been translated literally or should have been presented to readers knowing English in a form which, while retaining the sense of the original, would avoid the long sentences and involved constructions which in the original Marathi add a sort of majesty to the style but which make for obscurity in the English translation. Personally I should go in for a more or less free rendering, but the publisher thought it better to present a translation which, though it may at times jar upon the ears of the readers, would not be permitted to do the slightest violence to the original, even in the matter of adding

or dropping a single word or joining or splitting a single clause or sentence. The idea behind the decision of the publishers seems to be that scholars and critics should know exactly what the author wrote and how he wrote it, so that no room for doubt as to the exact meaning or words of the author should be left in the minds of those who care more for accuracy than for elegance.

The central problem of the book is, whether the Geeta prefers a life of pure contemplation for the man who has comprehended all knowledge or whether it preaches a life of active humanitarian deeds for him. The author tries to make out that the latter interpretation is the correct one and incidentally attacks Shankaracharya for his predisposition towards the 'Contemplative life.' The idea was not quite a novel one, for Dr. Bhandarkar and others had written in the same strain years ago, but the array of proofs for the interpretation was vast and arrested attention, compelling a close scrutiny, if not immediate approval. The wealth of learning, the copiousness of references and quotations, the apparent rigidity of the logic and the artistic presentation of the enormous material, were unique in Marathi and invited comparisons with the best works of scholarship in the European languages.

While discussing his main theme, the author has presented the world of scholarship with new interpretations of some verses in the Geeta, a new theory about the authorship of the Brahma-sutras, and a discovery of a lost verse in the Sankhya-sutras of Ishwara-Krishna. This is not the place for discussing such questions in detail. One may or may not agree with the author's views, but one has to admit that they make a valuable contribution to the stock of world's knowledge.

As regards the main theme too, a similar remark has to be made, but if the present reviewer may be permitted to express his personal view without allowing himself to be drawn into controversy, he would say that, if the word 'knowledge' is interpreted in the traditional way, (as Mr. Tilak seems to do), as signifying knowledge of the futility and nothingness of the world, no room is left for Karma-Yoga, after one has attained such 'Knowledge' for obviously no world is left for him!

Controversies apart, one is glad to see this version in English of one of the best books Indian scholars have written in the twentieth century. Orientalists should hasten to read and digest this book from the pen of an author whose name must be familiar to them as that of the author of 'The Orion,' 'The Arctic Home in the Vedas' and 'The Vedic Chronology,'—books which have already won fame in the world of oriental research.

It would be ungrateful and ungracious to close this review without a word of praise for the translator, Mr. Sukthankar, who has rendered a distinct service to scholarship by his faithful translation of the "Geeta-Rahasya," which was so long a closed book to those that did not understand any of the vernaculars in India.

V. M. JOSHI.

EARLY HUMAN CULTURE.

ADAM'S ANCESTORS. By L. S. B. LEAKEY. (Methuen.) 1935. 20cm. 244p. 7/6.

DR. LEAKEY is well-known to the students of Anthropology as one who by his researches in Africa has extended our knowledge of man's past and also as one of the few students of man's past who have experimented with stone tools. In this book he summarizes the material concerning human culture in

its very beginnings which has been gathering during the last twenty years with ever increasing rapidity. Whereas a few years ago our knowledge of the times when man was making use of roughly chipped stone for tools and weapons was mainly derived from human artifacts found in Europe, now we are in a position to study that period of human history from other regions—like Africa—perhaps in no less detail. As a result of this widening of our horizon we have to recognise a larger variety of cultures in place of the simple scheme of a few varieties that satisfied us a few years ago. Dr. Leakey has presented this almost bewildering variety of cultures in such a way as to make it easy for his readers to grasp by adding tables of synchronisms. He has restricted his work to the presentation of the material bearing on tools and weapons only and has not touched upon the great art of the men of the Upper Palaeolithic age. This procedure, though dictated by the author's humility, is likely to convey a wrong impression about early man's cultural achievement, which lay readers can very conveniently get corrected by reading such an easily available book as that of Miss Davison's "Men of the Dawn." (Thinkers' Library).

He begins his discussion of the origins of the human skeleton with a very useful comparison of such criteria of race as the shape of the skull, the development of the eye-brow ridge and the shape of the mandible as found in some of the contemporary and extinct races of man and of the anthropoid apes. Then he gives a succinct account of the now extinct races which flourished in Palaeolithic times, rightly describing them as "our cousins." The chapter dealing with the species of modern man and his early representatives gives some account of his own discoveries in East Africa which have extended the antiquity of the modern type of man. The family tree of the primary races of man and of the anthropoid apes on p. 227 should prove very helpful to readers to understand the discussion of the origins of the human skeleton.

The account of how the author got interested in the subject of man and his tools given in chapter I will, I hope, stimulate some of our young people to similar pursuit and the third and the fourth chapters should satisfy all doubters as to the nature of tools of stone. His appeal to people in the last chapter to report any find of stone or bone implement is even more appropriate to the people in our country where there are still vast fields of knowledge of the past to be explored.

G. S. GHURYE.

RURAL ECONOMICS.

WISDOM AND WASTE IN THE PUNJAB VILLAGE. By MALCOLM LYALL DARLING. (Oxford University Press.) 1934. 23cm. 368p. Rs. 8.

THE author is a member of the Indian Civil Service, who has held important positions in the Punjab. His first publication "The Punjab Peasant in Prosperity and Debt" made him well-known to all students of economics and sociology in India and even outside. The present volume proves him to be a great authority on the rural conditions in the Punjab.

The major portion of the book consists of detailed diaries written during an extensive tour, as the Registrar of the Co-operative Societies, of about 1400 miles and embracing nearly 22 out of the 29 districts of the Punjab. His official work naturally brought him in close contact with the rural population. The account as given in the book forms rather tedious

reading on account of the repetition of the same facts over and over again in several villages visited by the author. The most interesting and at the same time the most important part of the book is the last three chapters.

The existing conditions of the village servants, the position of women, the illiteracy of ninety per cent. of the men and ninety-eight per cent. of the women, the liking for feuds and factions in several rural areas, the insanitary conditions of the villages are some of the causes leading to waste. At the same time the author believes that there is a good deal of wisdom even in village—in the indigenous Panchayat, in the retired army officers and soldiers, in the influence of democratic Sikhs with religious influence, and in the co-operative movement.

There are signs of a change and a change for the better in every way. The economic depression has however hit the rural population very hard. The author believes that the limit of taxation on the peasant has already been reached and with the present low level of prices the peasant is unable to pay an extra pie even if the money is to be spent for improving the facilities for education, medical relief, improvement of sanitary conditions for the villager himself. The author suggests a cess on products like wheat, cotton and gram or a tax on exported gold and even raising of a Government loan for funds required for rural reconstruction. He suggests "a twenty-five years' plan" for the reconstruction of villages. The author concludes by drawing the attention of the reader to the fact that "the Punjab village is still a living organism as full of wisdom as of waste," and the hope of regeneration is in the peasant "who has a depth of character" in contrast to a townsman.

The publication is very opportune at a time when the question of village reconstruction is attracting the attention of all official and non-official workers in India. We very strongly commend a perusal of the book to all workers engaged in this great task of rural reconstruction in India.

N. V. KANITKAR.

EMANCIPATION OF THE SLAVE.

A SAINT IN THE SLAVE TRADE (PETER CLAVER, 1581-1654). By ARNOLD LUNN. (Sheed & Ward.) 1935. 20cm. 256p. 6/-

THE publishers' description of the book as 'a biography and an argument' is in the nature of an understatement of facts. Really speaking, the book is one long, earnest and well-sustained argument in favour of saints and saintliness, written with a view to combat the anti-religious tendencies of the present age, the biography of St. Peter Claver being utilized to provide the necessary illustrations. So much so is this the case that even in the biographical part of the book whole chapters are to be found without even a single mention of St. Peter Claver.

This is, however, no surprise, as there are hardly any incidents in the life of the saint that would attract the notice of an ordinary biographer. After a brilliant and promising novitiate of the accepted Jesuit pattern, Claver devoted the rest of his long life to the service of the Negro slaves of Cartagena in the Caribbean Sea and of the district round about. The self-imposed task was carried on with supreme devotion, super-human patience and grinding toil that disregarded the elementary needs of the body. Suffering was in a sense welcome to Claver, was often invited for the purpose of realising to himself the sufferings of the Saviour, perishing on the Cross in order to save mankind. To an ordinary human

soul, not endowed with the rare qualities of head and heart that St. Claver possessed in abundance, his life would appear as one long monotony of restless toil and suffering, of inadequate and disappointing results with only minor variations of time and place, person and circumstance. His death, amidst the neglect and even occasional cruelty from a negro attendant, whom he had baptized and served, came as the fitting climax to a life devoted to the realisation of what is aptly called his co-crucifixion with Christ. From the life of this slave of the slaves, the author selects a few remarkable coincidences of dire need relieved by unsought for help from unexpected quarters, to which the author gives the name of 'miracles', though they cannot be convincing to a super-critical mind of the present day.

The author's thesis, that such a strenuous and devoted life cannot be sustained but for the constant presence of the supernatural at the back of the chosen few, is maintained with elaborate argument and catching sincerity. The defence of Christianity as the very antithesis of slavery can be justified, but there is a sensible weakening of the argument when he sets out to provide an apology for the Church's compromises with the slave-trader, and its remarkable failure to support and further the cause of emancipation. The author equally fails to do adequate justice to the brilliant and successful work of Wilberforce and his Protestant friends and followers.

This amiable bias in favour of the Catholic Church may, however, be forgiven to an author who, with only a simple, direct, and unadorned style to help him, does carry complete conviction and deep inspiration to the average mind, and even though he may not succeed in converting the hard-headed rationalist, he has power enough to make even the confirmed cynic pause and think.

R. H. KELKAR.

SHORT NOTICES.

BIRTH CONTROL AND ITS OPPONENTS. By FRANK W. WHITE. (John Bale.) 1935. 20cm. 164p. 3/6.

THIS is one of the best books written for the general reader on the subject of birth control. It is well informed, eloquent and inspired by a high moral purpose. It may be divided into three parts. The first part states the population problem in its essential aspects, the results of the over-crowded condition of India and China being particularly dealt with. The second part explains the chief methods of birth control and the considerations that ought to commend it to the reader; while in the third part the main arguments urged by its opponents are answered. The book contains most valuable information about sterilization. Says the author:

It is emphatically not castration. No gland or organ is removed. After operation there is no change in feeling, conduct, or appearance; no mutilation, no unsexing, no effect upon sex desire, sex performance or feeling... In females sterilization (salpingectomy) is 'practically equivalent to an easy operation for chronic appendicitis. ... The risk is negligible.' In males it (vasectomy) is 'no more serious than pulling a tooth;' it can be done in five minutes with a local anaesthetic, and the patient may return to work at once.

Though intended primarily for the British reader and to persuade him to afford for the benefit the poor those facilities in hospitals which the well-to-do are able to get from private medical practitioners, the book is one which everyone interested in his own happiness and in that of others ought to read. And being priced only 3s. 6d. it is well within the reach of all.

V. V. S.

WORLD PROBLEMS OF TO-DAY. By HEBE SPAULL. (Association Press, Calcutta.) 1935. 20cm. 125p. 2/6.

THE authoress has explained the current World Problems in a very easy and flowing style, "for boys and girls" in the early teens. Eleven problems facing the world, for which no solutions have yet been found, have been clearly presented and discussed from a Christian point of view, and the authoress has tried to suggest that they can only be solved if man becomes more Christian in his outlook. "The present day politicians of the world, and especially those who belong to the cult of Socialism, are aggressively and bitterly opposed to Christianity and all other religions." Hence, she says, our present difficulties. In "the Problem of Nationalism" she wails: "For the kingdom of God is bigger than any nation or community." In discussing the minorities problem, she says that only "the spirit of forgiveness which Jesus insisted" can solve it. The outlines of Fascism and Communism are clearly given. In the end she says that the problem of Communism can only be solved "by acting in the spirit of Jesus, the spirit of love and goodwill." These are pious hopes. Every prophet has tried to bring humanity round to this mutual spirit of love and goodwill, but the world has heeded him not, and the grip of Satan is as tight today as it was in days gone by.

V. M. BHAT.

THE PROBLEM OF RURAL INDEBTEDNESS. By B. V. NARAYANASWAMY NAIDU and V. VENKATARAMAN. (Annamalai University, Annamalaiagar.) 1935. 25cm. 23p.

IN the preface it is stated that the problem is approached after a careful investigation of conditions in the two villages of Chidambaram taluk, viz. Shivapuri and Govarpet. In the first two chapters the present condition of the agriculturists and the seriousness of the problem of indebtedness in rural areas are dealt with. The reports of various committees and commissions rather than the original material available to them for their investigations have been used in these chapters. The short study of the fifty families of these two villages gives us a per capita indebtedness of Rs. 180 and the rate of interest varies from six to twenty-four per cent. The causes of indebtedness reveal that only 17.46 per cent. is for non-agricultural purposes. They are: social expenditure 8.04, education 6.12, medical 0.39, miscellaneous 2.93.

Another fact revealed by the study is that about 54 per cent. of the debt has been incurred during this depression period (1930-34). In chapter five are given the various methods adopted to solve this problem in foreign countries and the other provincial and state governments. The last chapter contains the suggestions of the authors for dealing with this problem, both curative and preventive. The suggestions are not new ones, but exception has to be taken to one of them which wants all the debts to be registered before the village munsiffs. The authors want to remove many malpractices which oppress the poor and small borrowers, and to help them, they want these transactions to be registered before the village munsiffs. But in their zeal to help the poor they are unwittingly driving them to the wolf that is sure to devour them. The village munsiffs are even now autocrats in their villages oppressing the poor as much as possible and with this additional power they will utterly ruin the small borrowers.

N. S. S.

THE DEVADHAR MALABAR RECONSTRUCTION TRUST

ADULT EDUCATION WORK IN 1934-35.

ADULT SCHOOLS.

AN adult education school has been described as a fellowship of men formed for purposes of education and mutual helpfulness. Each school endeavours to bind its members together by the power of friendship. Members of all religions, castes and creeds are welcome to such an institution in order to develop culture and friendship. Educational subjects adapted to the requirements of the members and aiding their mental development are provided and members are encouraged to engage in social service for the community. The Devadhar Malabar Reconstruction Trust conducted four such schools in Feroke, Kundoti, Malappuram and Trithala during the year under report with the help of the Education department which contributed half the expenditure for the work. The Centre at Kottakkal was shifted to Trithala in May 1934 with the permission of the District Educational Officer. Each school was put in charge of a secondary trained teacher specially qualified to undertake adult education and rural welfare work according to the special scheme of the Trust. These schools had other activities also and were known as Adult Education Centres. The workers of Trithala and Malappuram Centres were sent to Marthandam to undergo the rural reconstruction course arranged by the Y. M. C. A. The average strength of the four centres was nearly 200. Each Centre worked for two and a half hours every evening. The number of days put in by the schools was as follows: Feroke 262; Kundotti 254; Malappuram 262; and Trithala 251.

The schools were patronised by poor adults of backward communities who had no facilities to educate themselves during their younger days. The number of Moplah adults at these Centres was 88, Adi-Dravidas 46, Non-backward Hindus 46, Carpenters, 8, Blacksmiths 7, Fishermen 3 and Christian 1.

DIFFICULTIES OF INSTRUCTION.

As the students were of different attainments it was found difficult to impart instruction through classes. In most cases individual attention had to be paid to coach up the students so as to enable them to attain uniform progress. It might be said that there were as many classes as there were adults. At the same time the interest of the students had to be sustained in order to secure regular attendance. From experience it has been found that very few students stay in the school continuously for three years. As soon as they pick up knowledge sufficient to read a few words they are satisfied and never put in their appearance again.

The Malappuram and Trithala Centres are 18 and 10 months old respectively while the Kundotti and Feroke Centres are more than three years old. Only in the Feroke Centre do we find students who have completed the three years' course because it is a labour centre where, due to systematic propaganda through labour unions, interest in education has been created. In other centres no such common bond exists, the adults are mostly agricultural labourers, shop-keepers etc. who complete their daily avocations late in the evening and return home tired. What they care for is just a knowledge of the alphabet and arithmetic to maintain their petty accounts which they are able to pick up within a year of their admission and then they withdraw themselves from the

school. In the year under report while the admissions to the four centres numbered a little over 300 the withdrawals were nearly two-thirds of the number.

There is another reason for the irregular attendance at these Centres. A system of villages is mostly absent and people live in scattered homesteads. This makes it very difficult to collect the adults together in a common place. During agricultural seasons adults who are field labourers get plenty of work and do not attend the school. In spite of these difficulties it must be said that a large number of adults have utilised the Centres to their advantage.

Most of the adults came to the Centres in a perfectly illiterate condition. The first effort of the worker in charge was to make them literate. Newspapers and story books were read out to them regularly to arouse their interest in reading and as soon as they were in a position to read within a course of ten or twelve months they took the books and papers in their own hands and themselves began to read with great interest and enthusiasm. Lessons on health, sanitation, civics, history, geography, etc. were taught according to the special curriculum. Special attention was devoted to mental arithmetic as it would help to make the students alert and train their memory. A debating union continued to work satisfactorily in each Centre to train the students in the art of public speaking.

READING ROOM AND LIBRARY.

Each Centre maintained a reading room and a small library consisting of select Malayam books. The average number of visitors and books issued per month was 2554 and 1903 respectively for all centres. It is gratifying to note that the reading rooms have begun to attract a larger number of visitors, an undisputed testimony to the fact that the habit of reading is slowly being inculcated among the masses.

PROPAGANDA.

Under the auspices of the Centre lectures were held on useful subjects. The total number of these lectures was 174—128 general and 44 magic lantern. The lectures were attended by a large number of adults, men as well as women. Special lectures with magic lantern on subjects like maternity, child-welfare, health, sanitation, etc. were given to women especially of the Mopla community as they were not able to attend lectures when held in public places.

The workers visited the houses and shops within a radius of two or three miles of the Centres and instructed the people to keep their dwellings, wells, tanks and surroundings clean. Several times the cleaning had to be done by the workers themselves so as to set an example to others. As a result of such propaganda the sanitation of the villages concerned greatly improved and one who saw the villages before the Centres were started could easily note with relief the change that had taken place. A large number of leaflets were distributed during such visits by the workers. Weekly markets were also included in their programme. Charts, posters, etc. on health and sanitation were freely used. The anti-tuberculosis charts and leaflets supplied by the Health Department on behalf of the King George V Thanks-Giving Fund were utilised for propaganda in a large number of schools and market places.

WELFARE WORK.

During the time at their disposal the workers after conducting the night schools, propaganda, etc. also interested themselves in welfare work and guided the villagers in many of their activities. Celebration of the Health and Baby Week, raising of funds for the relief of sufferers in earthquake or other calamities, management of co-operative societies were some of the items for which the workers made themselves responsible. The worker at Feroke is the Secretary of the Labour Co-operative Stores which supplies rice and cloth to the labourers to the value of Rs. 30,000 a year. The worker at Kundotti revived a co-operative society which was inactive for a number of years and handed it over to the District Co-operative Bank. He organised a Village Welfare Association also. The workers at other Centres were also doing their best to develop the co-operative movement. At Trithala the worker has started on a small scale an agricultural demonstration farm to show how new crops like pine-apple could be introduced by the villagers to supplement their scanty income. Efforts are also being made to introduce poultry and bee keeping. He helped the Agricultural Department in selling a large quantity of improved paddy seeds. The Malppuram worker helps to run the child welfare centre conducted there by the Trust. He is the secretary of the local Health Association and attends to propaganda and other work in connection with the same. Besides these items of work special attention was devoted to the amelioration of the depressed and backward classes like the Adi-Dravidas and Moplas. Persistent efforts have been made to send their children to schools and the patients to hospitals. Representations about the needs of these communities were made to the authorities concerned. Anti-untouchability and temperance propaganda was also carried on.

RESULTS ACHIEVED.

One cannot definitely enumerate the results achieved through these Centres. Steeped in ignorance, poverty and superstition as the villagers are any work, however ardent and systematic, will

take a long time to produce appreciable results. Still some good results can be noted :

(1) Adults who were completely illiterate have become literate. (2) Adults who had lapsed into alliteracy were reclaimed. (3) A large number of adults are reading books and newspapers and keeping themselves in touch with events of the day. (4) The sanitary conscience of the villagers is awakened and efforts are being made to keep the streets, houses, tanks, wells, etc. clean. (5) The villagers have begun to realise that their condition ought to improve and that they should have better amenities of life. (6) The work of different departments of Government like Education, Health, Co-operation and Agriculture is being co-ordinated at the Centres where the workers act as a connecting link by helping the departmental officers and securing their co-operation for rural welfare.

FINANCE.

Due to want of sufficient funds it has not been found possible to increase the number of Centres or expand the work of the existing Centres. Owing to economic depression and other causes public support is practically nil. The only help which the Trust receives is from Mr. V.S. Nataraja Mudaliar of Feroke, who meets half the expenditure of the Feroke Centre. He has also placed a spacious hall fitted with electric lights at the disposal of the Trust to conduct the Centre. The Fraser Hall Club at Malppuram has been kind enough to supply a hall free of rent and lighting charges for running the night school. We take this opportunity to thank all those who have helped us to conduct the work in different centres, officials as well as non-officials, and we hope that we will be getting an increased measure of support in future, and that the adult education centres will help to solve many of the problems which confront the rural population. Although at present depression and discontent prevail everywhere we do hope for better times. We gather cheer and hope from what the late lamented Gopal Krishna Gokhale said: "Where the call of duty is clear, it is better even to labour and fail than not to labour at all."

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