

# THE Servant of India

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## TOPICS OF THE WEEK.

Mr. Kelkar's  
Courageous  
Stand.

THE contributions which Messrs. Jayakar and Kelkar have made to the discussion of the merits of Mr. Tambe's action in accepting an executive councillorship furnish confirmation of the point we made last week, that there is no essential difference between Mr. Tambe's acceptance of office and Pandit Motilal Nehru's acceptance of a place on the Skeen Committee. Both places are within the absolute gift of Government, and if one can be accepted without violence to the Swarajist creed, the other can. That an Executive Councillorship carries a salary with it, while membership of the Skeen Committee does not (though this latter statement is not strictly true) makes no difference to the merits of the question. If it is the salary that matters, all that Mr. Tambe has to do to bring his action into conformity with Swarajist principles is to surrender his salary—though we have not heard that Pandit Motilalji intends to give up his honorarium as Mahatma Gandhi did when he served on the Sly Committee in Champaran. The source of evil in the acceptance of such posts is, we suppose, that they proceed as a favour from and are held only at the pleasure of Government. This objection, however, does not hold good in the case of elected posts, such as the Presidentship of Legislative bodies. If, however, the latter is admissible, so should be Ministership, for the latter is in essence elective equally with the Presidentship, both being held in virtue of the suffrages of popular representatives. Mr. Patel therefore being allowed to be President, there is no logical reason why Mr. Jayakar should not be allowed to be Minister. It will therefore not do for the

Swarajists' Council, as has been pleaded by Messrs. Jayakar and Kelkar, merely to censure Mr. Tambe for breach of discipline, which, however, not being supported by any question of principle, reduces itself to a very small point, of interest only to the Swarajists, but they must so define the policy of the party as to stand the test of logic and reason. Having given up non-co-operation and wholesale obstruction they must go back, in their search for a logical basis of their party organization, to responsive co-operation, as Mr. Kelkar has with admirable courage urged upon his party. We only hope they will have the sense to hearken to his sage counsel.

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Lala Lajpat Rai's  
Counsel.

WITH Mr. J. M. Sen-Gupta, the leader of the Bengal Swarajists, Lala Lajpat Rai holds that the Swaraj party can be preserved from official blandishments only if all posts, whether elective or appointive, are made taboo to them. It is the cardinal tenet of Lalaji's political creed that no man can go near office under Government and yet retain his integrity. "The Englishman is too clever and astute for the best of us," says he in the *People*. "He has used our best men for his own purposes, but our men have miserably failed to use the Government machinery for nation-building." *Ergo*, "the true Nationalist must avoid all temptations." If Indian nature is so weak and so treacherous that the strongest of them must succumb to every temptation that comes their way, how does Lalaji propose, one wonders, to wrest self-government from British hands through such agency? And even should the winning of self-government be possible, would it be worth while to have the country run by men who can be seduced into disloyalty to their country by the least sign of favour at the hands of Englishmen? And, in the Lalaji's scheme of things, is it permissible for a true Nationalist to travel in the same train with Englishmen? Must he not be kept pure from the corrupting influences of their company, be it for ever so few minutes? To be serious, Lalaji must advocate in sheer consistency strict segregation, social, political and industrial, if he desires to preserve the virtue of our people against the insidious attacks of British character.

We cannot understand why Lala Lajpat Rai who is so superlatively suspicious of Englishmen and therefore opposed to acceptance of all office, should favour Council entry at all. You can no doubt exert some influence in legislative bodies in a non-official capacity by criticising Government

policy; but your criticism can take effect under responsible government only when you can displace the Minister pursuing what you consider to be wrong policy and are then prepared to assume responsibility for the change you advocate. Lala Lajpat Rai, however, seems to hold that it is right, unofficially to exert influence, but wrong, officially to exercise power. But why? If office offers such deadly temptations, work in a non-official capacity, face to face with officials, must also have its dangers. The only thing for the kind of patriot Lala Lajpat Rai has in view, the patriot, that is, whose virtue can never be corruption-proof but who must ever be kept at arm's length from all temptations in order that his patriotism may remain tolerably pure, is to retire to the jungle. Such a man is of no use in the Council, either as a non-official or as an official. There is something to be said for abstention from all Government office or legislative bodies in protest. There is also something to be said for Council entry with a view to bringing the whole Government machinery to a standstill. But there is nothing to be said for the policy which Lala Lajpat Rai advocates, viz. Council entry, refraining from wholesale obstruction and non-acceptance of office. A man who cannot be trusted with office cannot be trusted with the privileges which attach to a non-official member of Council either.

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Mr. Jinnah's Explanation.

OF the several persons who had expressed themselves willing "to join in forming the Swaraj party" on certain conditions in 1923 and who have now turned critics of the party, only Mr. Jinnah has so far replied, Messrs. Natarajan and Petit (whose names were mentioned in the *Swadesamitran* article) maintaining silence. Mr. Jinnah's explanation, however, such as it is, does not explain anything but the politician's proverbial inconstancy to principles. He complains that it is a garbled and distorted version, that the *Swadesamitran* has published, of the document signed by him with several others and challenges its editor, Mr. A. Rangaswamy Iyengar, to print the document in full. Mr. Iyengar had little difficulty in accepting the challenge and he has now printed in full what was known at the Swarajist party's meeting in 1923 as "the alternative draft." But it is found that the *Swadesamitran* had quoted *in extenso* all the relevant portions of the draft, the portions omitted adding nothing to or abating nothing from them. The only point of difference between "the alternative draft" and the manifesto adopted by the Swaraj party is that the former insists that the Party should obtain an express mandate of the electorate in favour of the policy of wholesale obstruction and continuous deadlocks before the policy is actually embarked upon by the Party, while the latter assumes the election of members of the Party, on the obstruction platform as a mandate of the electorate in that respect. Mr. Jinnah naturally enough pounces upon this and tries to make out that this difference justifies the change in his attitude to the Swaraj party. This of course is perfectly ridiculous. The difference

relates merely to the method of giving effect to one's opinion. All that it would have entitled Mr. Jinnah to do is to have resigned the membership of the Assembly and sought re-election on obstruction policy before carrying out that policy himself; but what Mr. Jinnah does instead is that he opposes this policy of obstruction both within the Assembly and without! Frankly, from politicians of Mr. Jinnah's stamp, who put the expediency of the moment above all the moral principles in the world, we do not expect any satisfactory explanation: but surely the case of Mr. Natarajan is different?

\* \* \*  
THE Germans of the United States

are apparently not likely to make the mistake which Indians are only too prone to commit in Africa: viz. that of not joining up with other oppressed communities, as one of them, but of ranking themselves as above the oppressed—with the inevitable result that neither are they received into the status of the oppressors nor is their own oppression mitigated. As is well known, the *Ku Klux Klan* and other American "100 percenters" are out against all foreigners, who are not "Nordics", though their special wrath is directed against Catholics, Jews and Negroes. As we learn from the *Examiner*, the *Central Verein von America*, "an immense federation of Catholics of German origin", at their recently held 69th annual convention passed a resolution on race relations, in which they courageously made the cause of the American Negro their own. "Since", they say,

the citizenry of our country is made up of men of various races and nations, it especially behooves us to guard against the temptation of fostering racial strife, while we should do what lies in our power to promote peace and good-will among all men, always ready actively to assist in the solution of our racial problems. Mindful of the fact that one of the first and foremost saints of the New World, St. Peter Claver, S. J., †1654, devoted his life to the Negroes, and that in the Blessed Martin de Porres, †1639, an American Negro was beatified by the Church, let us in a special manner devote our attention to relieving the condition of the members of the Negro race, subject to so many injustices, not merely denied rights guaranteed them by the constitution, but made to suffer slights and indignities which deeply offend them. They too are our neighbours, both under the law of Christ and of that of our country. We therefore wish to impress on our members the obligation to labour for amicable race relations and to grant their assistance to all efforts to bring them about."

THEY further "deplore the injection of religious prejudices and unreasonable racial discriminations into the immigration legislation." Our congratulations to the members of the *Verein* for taking so humane and so statesmanlike a line. If only our countrymen in Africa, South and East, had from the first placed themselves alongside the Negroes and had demanded, not "equal rights for Indians", but "equal rights for all civilized people", they would perhaps not find themselves there today reduced to impotence.

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Racism and the Church.

MEANWHILE it is a good thing to realize who is our true friend and who is not. We all know into which of these two categories Mr. Tielman-Roos,

the South African Minister of Justice, falls and we therefore note with much care that according to him "the High Church of England is one of the greatest sinners in dealing with the native problem." This, of course, means, as the London *Church Times* caustically remarks, that the Church in South Africa is doing its best to protect the native population from Mr. Roos and his friends.

The same paper of the 25th ult. has the following further remarks on the subject—remarks of a breadth of view and depth of insight as rare as they are admirable, especially when they come from so influential an organ:

The solidarity of Labour, about which we hear so much nowadays, has not succeeded in eliminating colour prejudice either in the United States or in South Africa. The admission in a labour paper that the South African native to whose manifold and legitimate grievances we have often drawn attention, has nothing to hope from Labour politicians, emphasizes the splendid courage that is being shown by the Church in South Africa in its insistent demand that he shall receive justice and fair play. For the South African native the Bishop is the friend, not the Socialist.

and it concludes:

Sooner or later the idea that the world belongs of right to the white races must be finally abandoned, and, even from the narrow point of view of the future of the white races, the sooner the better. All over the world coloured people are growing increasingly resentful of white domination, which is often unsympathetic and sometimes intolerable. We agree that self-determination is "a blessed world," the repetition of which has led to no end of mischief. Nevertheless, it is a doctrine which was authoritatively laid down and accepted at Versailles, though with many qualifications. And the coloured man claims that it applies to him as well as to the white. The Christian religion and common sense surely agree in urging the white man to accept the possibly uncomfortable fact that the days of his domination are growing swiftly to an end, and that it is for him, for his own sake as well as for the sake of the future of the world, sympathetically to assist and maybe to direct such developments of independence among the peoples whom he has hitherto governed as will lead to appreciative friendship rather than menacing hatred."

These are wise words indeed, and not restricted in their application to South Africa alone

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State Regulation.

IT is good news to hear that the Madras Vigilance Committee are preparing a Bill for the suppression of brothels in their capital city. We wish them all success and only hope that the Act when passed will not be the lame thing that the Bombay and Calcutta Acts, alas, are, but by combining features peculiar to each prove a powerful engine for the suppression of the sinister financial interests which are behind this commercialized vice wherever in these modern days it rears its head. By the same token we are most gratified to read in the *Friend* of September 15th of the total suppression of brothels in Strasbourg, the result of Prof. Gemälburg's campaign, "in spite of tremendous opposition from vested interests." As France unfortunately is the great stronghold of the whole elsewhere discredited system of State Regulation, this success is all the more significant. Of course, Alsace does not mean France—still, it is a beginning of good omen that has been made and one of these days the facts of the case will no doubt become too strong even in the rest of France!

## THE LOCARNO PACT.

SO the "Locarno Pact" has come into existence after all. So far it has not yet been published *in extenso* and one therefore feels a little chary of pronouncing on it—all the official paeans of praise notwithstanding; or perhaps just because of them. At all events the entry of Germany into the League of Nations seems to be definitely settled: and for that alone one cannot be too thankful. When the first German plenipotentiary to the Armistice in 1918 stepped out of his train and, recognizing in the French delegate an old pre-war friend of his, went up to him with outstretched hand, the Frenchman put his own hands behind his back, stared frigidly at the hand held in mid-air and walked away. That was the beginning of the "outcasting" of Germany and the scene is symbolical of all the subsequent follies and crimes which have characterized the Allies', and especially French, attitude towards Germany through years of Poincarresque Sunday oratory in front of war memorials. The advent to office of Mr. MacDonald in England and of Mr. Herriot in France last year made possible a complete reversal of that shameful and stupid policy. At London in August of last year the Germans were for the first time again treated like fellow human beings, and not as specimens of some subhuman species of malignant monsters. This year, at Locarno, things have gone even further: a hearty common meal has signalized that German untouchability is at an end and encomiums in "official" newspapers about the German delegates have made it clear that in future Germans are to be treated just as if they were human beings.

We unfeignedly rejoice and we do not stint our praise because it was Mr. Chamberlain and "secret diplomacy" which have achieved this happy ending, and not Mr. MacDonald and the League of Nations. It is an old saying that all radical legislation is enacted not by the Radicals, but by the Conservatives. The fact is well illustrated in this instance, when the men, who commit Germany to a final renunciation of Alsace-Lorraine and of the method of war, are not the Democrats who, in power until last year, for five bitter years strove after a "Fulfilment Policy", but the Nationalists, who until they formed the Government never wearied in denouncing such "Fulfilment Policy" as sheer treason, for which men like Erzberger and Rathenau lost their life. But of course if today Mr. Wirth had been taking the place of Mr. Luther at Locarno, and Mr. Marx, and not Marshal Hindenburg, were endorsing the Pact, the agreement could never have had the moral binding force that it actually possesses: for the German jingoes today may bemoan the betrayal of their principles by their own leaders: they cannot disavow them. The offer originally made (at the delicate suggestion of Mr. Chamberlain) by Mr. Stresemann on February 9th of this year has ever since been a bitter pill for the German Right to swallow—but swallow it they had; and so now adherence of Germany to the

Locarno Pact means not adherence of the democratic part of Germany, but of the whole of Germany.

The Locarno Pact so far therefore is all to the good; but one cannot overlook that it was conceived "in the semi-silences of the chancelleries", to use Mr. Paul-Boncour's expression at the last League Assembly. The British Government have gone out of their way to demonstrate that really important matters cannot be settled by the League, but only by the old diplomatic methods. The last League Assembly was the most barren of all hitherto held: the more important and successful the Locarno Pact, the more obvious does it seem that the contrast between Geneva and Locarno is one intended. The danger remains however, as we said before, that the new Pact may be very clever, but lack the element of justice which alone would give it stability. That Mr. Chamberlain's government should only quite recently have refused to enter with Switzerland into a compulsory arbitration treaty is further indication, if such was needed, that the present British Government does not believe in an international reign of law, but prefers, in the bad old way, to keep its powder dry. One hopes one is mistaken, but taking into account these disagreeable facts which stare one in the face, one is almost forced to the conclusion that the Locarno Pact will probably turn out to be much in the nature of a business agreement leading to the creation of a "Combine"—the European debtor nations of America having come together and composed their own interneine differences, in order to present a strong front to their common creditor, the United States. The latter, to be sure, deserve nothing better: but a *Combine*, alas, can never be an adequate substitute for a League of Nations. And at that, one is afraid, one must leave it, until the full details of the Pact become available.

## LIBERALISM, SOCIALISM, AND CATHOLICISM.

### II.—ECONOMICS AND ETHICS.

THE fundamental point, as we have already seen, which sharply divides Catholicism both from Liberalism and Socialism, is the conviction that Economics are but a department of Ethics and that Church membership implies conformity with certain economic standards: economic affairs being "part of a hierarchy of values embracing all human interests and activities, of which the apex is religion." (IV, 106). Both Liberalism and Socialism, in fact, go historically back to the great revolt against Catholicism which goes by the name of *The Reformation*. Luther protested that the Bible was all-sufficing and self-explanatory; that no Institutional Church was needed to teach men, *how* to love their neighbours as themselves. Men believed him and Individualism was born. For since it became soon apparent that the "self-explanatory" Bible explained itself differently to each individual who consulted it, religion in the end had necessarily to become the private affair of the individual and therefore could no longer be permitted to dictate on so

social a matter as economics. As a consequence the Reformation was instrumental in "setting a naturalistic political arithmetic in the place of theology, in substituting the categories of mechanism for those of teleology, and in turning religion itself from the master interest of mankind into one department of life with boundaries which it is extravagant to overstep." (IV, 106). "No man in the Middle Ages ever entertained the idea that the arrival of an ideal social system could precede the arrival of ideal men" (III, 20) and it was only after the Reformation that a Francis Bacon (1561-1626) could propound a scientific utopia, a Nova Atlantis, in which the happiness of mankind would be, not the cause, but the effect, of scientifically accurate economic organization. Under Elizabeth "the House of Commons had debated anxiously as to the correct interpretation of Scripture: in 1640 it is more concerned with the danger of driving capital abroad. References to 'the great displeasure of God' disappear from statutes: they are replaced by considerations as to 'the great abatement in the value of land and merchandise'. The change of thought was momentous—can any intellectual revolution be more profound than one which substituted for a supernatural criterion, however shadowy its character and inconsistent its application, one version or another of economic expediency?" (IV, 171).

This resolve to treat henceforth all matters economic amorally thus naturally led on the one hand to the Liberalism of Adam Smith, who looked to the free play of mechanical economic forces—i. e. competition—for the establishment of a perfect economic order; and on the other hand to Socialism which looked to the same blind forces to produce, not competition between individual and individual but war between class and class, and thereby the establishment of a perfect State. Both Liberalism and Socialism had dispensed with God; Liberalism on the plea that no Providence was needed, Socialism on that of being able to produce a better providence themselves, viz. the State. To Collectivists the State became the Supreme Good, to Liberals the supreme evil—yet, paradoxically, both philosophies spring from one and the same source, that of discarding God. And here it is interesting to note, how Protestantism itself developed in these two ways too: Lutheranism, counting all temporal matters to be ephemeral and unimportant, expected the kingdom of God to come catastrophically, at the end of the world, and therefore withdrew itself more and more into individual devotions and has fairly lost itself in Pietism; Calvinism, on the other hand, was satisfied that the kingdom of God had actually begun at Geneva and that everywhere its spread had to be worked for and worked out by the predestined children of that kingdom, the Puritans, who would be in the world but not of the world: with the inevitable result that the Neo-Calvinism which is the ruling religion of AngloSaxondom today is rapidly becoming a religion which stresses practical works almost to the exclusion of theory and faith. Like Socialism Calvinism is primarily concerned about a new earth

like Liberalism, Lutheranism would keep religion within the compass of heaven.

But both Calvinism and Lutheranism have that in common that they make a virtue of having to do without a common mind, such as only a visible, institutional, Catholic Church can produce and maintain. The world today of course has moved so far away from a common mind, that the very need or even desirability of such do not seem obvious. If people unite today, it is almost entirely, not to promote the right, but to denounce the wrong: yet "the future is with those who are united in positive and fundamental beliefs, not with those who are united only in their detestation of the existing social order" (III, 26); for "from a sociological point of view, the first function of the Church is to maintain in society the acceptance of common standards of thought and morals. This is a necessary condition of any stable social order, because if men are to share a common life they must share a common mind" (III, 48), and "if order is to be restored to the world, it will have to make its appearance first in the mind of man." (III, 53). The root difficulty of both Socialism and Liberalism lies in their appeal to selfishness in order to produce unselfishness: yet no appeal but that to selfishness is ultimately possible, once the idea of God is eliminated. Liberalism pretends that if only selfishness is sufficiently "enlightened," an excellent substitute for altruism will have been found; Socialism is equally optimistic that men are by nature altruistic and only need a natural environment to become as unselfish as now, in an unnatural environment, they are selfish. The "Brotherhood of Man" is fondly believed to be primary: whilst as a matter of fact that "Brotherhood of Man" is perhaps a pretty, but anyhow quite an uncalled-for, superstition without any prior postulate of a "Fatherhood of God." To love one's neighbour is not an easy thing: if in an Age of Innocence it ever came natural to man to love his neighbour, it is most certain that fallen man finds it uncommonly hard to love him as oneself, and that, the moment there is no longer a Divine sanction believed to be behind that precept, the effort to carry it out grows feebler and feebler and, either in the lifetime of the individual agnostic or, if his early training carries him safely through to the end, at least in a generation or two, will inevitably cease altogether. Without belief in a Creator and Moral Governor of the world, altruism can logically, and in the end practically, be but a superstition—and not necessarily an attractive one either, as Nietzsche is there ready to tell us.

Catholicism, on the contrary, starts with God and from His existence and nature deduces duties owed by man to God, to himself and to his neighbour, which duties altogether transcend any so-called 'iron laws' of blind deterministic forces. Not of such relentless, mechanistic battledores is man the helpless shuttlecock: he is endowed with freewill so that he may rise superior to the perplexities of his environment and hammer out his own personality by the overcoming of the very problems with which his path

is beset. Therefore also are Justice and Charity the two hinges on which all Catholic Economics must turn. And perhaps it is not unnecessary to add that the word Charity is here not used in the debased recent sense of the giving of "a dole," but in the theological one of the loving of God. Because a thing is just, man knows that it is God's will, and because of that he should be prepared to act according to Justice; because he ought to love God first, man should be prepared to suffer for Charity's sake.

Now this point of view certainly makes the desirability of a class-war impossible: but it also is far removed from the idea that religion merely preaches to the poor resignation and to the rich almsgiving. The function of the Church is not to make itself the advocate of the rights of Capital alone, nor of those of Labour alone—but to rouse both to a realization of their duties. The Church countenances neither "the brutal struggle for life, so dear to Liberal economics, which placed the weak at the mercy of the strong, nor that fratricidal class-war, invented by Socialism which tries to turn the vanquished and hungry of yesterday into the victors and sated of tomorrow." (II, 167). The question arises, whether it is possible in the world as it is, to rouse the masses who have remained in an age-long abjection to just action, without pandering to their lowest instincts. The recent history of India, it is currently contended, whether in the revolt of Indians against British, or of Non-Brahmans against Brahman dominance, proves that indifferent and lethargic masses of people can not otherwise be goaded to action, nor that such action will ever be successful, unless it has become dangerous. Marx's idea of the Class-War may be wrong: but unless the proletariat had been inoculated with that revolutionary ideal, Labour to-day, it is argued, would not even be able to have won, say, a MacDonald Government of its own. I think one must here distinguish between academic and passionate, not between just and unjust, appeals and propaganda. If any man was able to rouse the masses of India, it was Mr. Gandhi: and he roused them by holding up Truth and Justice as the principles for which he wanted them to stand up. B. G. Tilak's appeals were directed to a recognition of the hatefulness of the opponent, M. K. Gandhi's to that of the opposing system; the former preached vengeance, the latter the redressing of wrongs, the one meant to make the wrongdoer suffer, the other braced up the wronged ones to suffer, rather than to perpetuate wrong. There can be no doubt about it, that the social revolution in Europe has been successful, because it at least pretended to be a fight for Justice, a truly Holy War, however illogical it may seem for such an expression to be applied to self-styled atheists, such as Marxists *ex hypothesi* are. The fact is that religion does evoke the deepest passions in man; that no corporate action is possible without a spirit of self-sacrifice; and that no self-sacrifice in its turn is possible without the individual's surrender to something that transcends his own individual weal and woe. Hence all mass

action, except for massacre and pillage, must be morally motivated: for not only is the moral motive the greatest dynamic force of all, but it also is the only one that can be used constructively. That is exactly where the method of the bomb fails: it may dispose of a wrong-doer, but it most certainly creates and perpetuates a race of bomb-throwers. Turn the matter as one will, the simple truth ever emerges, that whether for the redressing of wrongs or for the establishing of the right, there is only one perduring motive: the love of God and the realization that justice is His will.

But there is just one more point here that must be borne in mind: viz. that the Catholic distinguishes not only between good and evil, but also between good and better. If I had to summarize epigrammatically all the differences between Catholicism and Protestantism, I would most certainly say that they have their root in this refusal of admitting that a thing may not be evil and yet be less good than another. Therefore in economics too we shall soon see that the Catholic often must oppose the Socialist contention that a certain thing is evil in itself: and yet must equally oppose the Capitalist defence of it because it militates against the advent of the better. It is this principle which makes the strength of Catholic economics, just as the failure of admitting it stultifies so much of Protestant teaching, which for that reason perhaps more than for any other has never been *sui generis*, but always ranges itself either in the Socialist or in the Capitalist camp.

In any case, for the Catholic economics is certainly not a science merely of wealth in itself, but of wealth in its relationship to man: its proper object are "the means of satisfying human needs" (I, 3); for "goods"—with the general laws of the production, distribution and consumption of which economical science deals—are not things as such, but only become "goods", when related to a human need. The human factor therefore is nothing adventitious, but is fundamental: and indeed now-a-days "the trend of modern thought is to shift again the centre of gravity from economics to psychology" (III, 16), the classic attempt of treating economics as a science dealing with mere impersonal forces having completely broken down. Hence it is perhaps not necessary here further to labour this point: on the contrary, it may be even soon necessary to emphasize against idealistic tendencies that the Realism of Catholicism recognizes in economics not merely the human element of psychological factors but equally the *res* the stubborn facts of man's circumambient world; and that Economics for the Catholic is as far removed from maudlin sentimentalism as it is from soulless materialism. Economics deal with a certain relationship between man and things: to give either term less than its due, is to destroy its truth.

But as in Catholic psychology the body is given its due, just as punctiliously as the soul, and yet just for that reason is subordinated to the soul, so also in Catholic economics are the economic factors given their full weight, yet subordinated to the

human factor. The ethical consideration is ever paramount—not to do violence to the economic facts, but to make them means of spiritual achievement. This is the golden thread running right through all Catholic economics: and in the following sections we shall study the concrete application of this principle. But even here a *caveat* must be entered against a possible overestimation of the role of economics, as if by an ethically right economic organization alone man could be led into his spiritual kingdom. Man lives not by bread alone; yet it is exactly of "bread" and of it alone that economics treat. Goods play their rightful part in the life of man: yet for his highest and most truly human needs man must turn elsewhere than to an, even ethically perfect, production, distribution and consumption of wealth. (*cf.* I, 176). The kingdom of God does not exclude the economic problems of this world, as Pietism inclines the individual to believe: but neither does it mean exclusive concentration on them, as Anglo-Saxon Neo-Calvinism is so apt to do. The Catholic insists on a New Earth; but his citizenship, for all that, remains in Heaven.

H. C. E. ZACHARIAS.

### UNIVERSITY REFORM IN BOMBAY. HIGHER EDUCATION OF WOMEN.

IN a recent article (10-9-25) it was pointed out how the University Reform Committee has carefully avoided being entrapped into the snares of catchwords and has definitely laid down that a Unitary Teaching University of Bombay is not possible until the post-graduate department is well developed. But the Committee has not exerted this caution in all its recommendations. One such recommendation is that in which the Committee suggests concentration of the Arts Colleges in Bombay in the Fort area. Besides the fact that the committee has underestimated the cost of the change it will be next to impossible to induce the Wilson and the St. Xavier's Colleges to forego their present sites in favour of a congested area like the Fort or to persuade business interests to allow the University to acquire more space round about the Museum.

But the most flagrant instance of an irresponsible recommendation, in my opinion, is where the Committee states not only that "it is undesirable to make any distinction between boys and girls in respect of qualifications for Matriculation, whether in subjects or standards" but that "coeducation is the most suitable system of university education in this Presidency." The Committee obviously forgot for a moment that it was considering the condition of women in a country where the *purda* system and early marriages are still more a rule than an exception, and where domestic duties leave little leisure to girls. The members of the Committee are unnecessarily confusing the issue by believing that a different course for women is tantamount to lowering the standard of examination and they hopelessly ignore the fact that the progress of the education

of women is seriously handicapped in the absence of a separate college for women. The women of the Bombay Presidency are, in higher education, far behind those of the sister presidencies of Bengal or Madras (and even U. P. ?) although the women of this Presidency are comparatively free from the clutches of the *purda* evil. In a recent Senate meeting, Principal K. R. Kanitkar admitted that "several girls were loth to join boys' colleges and he knew many instances where the girls did not join his own college, even though he provided facilities, simply because his was not a girls' institution." At that very meeting Miss Navajbai Contractor regretted that "Bombay, which was far ahead of the sister presidencies in other respects, should lag behind in affording facilities for the education of its women. Calcutta had two women's colleges, Madras had two, and even Allahabad had one; but Bombay, which was considered to be the first in India in the matter of education, had not a single women's college."

There would have been some sense in the recommendation of the Committee if the history of the Bombay University were such as to justify optimism in this respect. But the Bombay University has consistently ignored even the fact that women may have a reasonable case to offer. In the Senate of the Bombay University there have been but two women senators; for a long time there was only one. The services of Prof. Karve or Mr. G. K. Devadhar in the cause of women's education are well known but they were never offered a seat in the senate, or on the boards of studies. It would be impossible to discover a single question discussed by the Bombay University with special reference to women's needs. For the last twenty years the University of Calcutta has been allowing girls to answer their papers in their vernaculars. A boy's sphere of work is wider and he may need a good command of the English language. A girl's sphere is comparatively narrower and in her case the command of the vernacular is more important. But the Bombay University would not even try the experiment. Much is made of the fact that *Domestic Science* has been a subject prescribed for the School Leaving Examination, but it is not generally known that till recently the girls seeking admission into the University were not allowed to take it; and even now when this restriction is removed, care is being taken to scare away the girls from choosing it by making the study of *Physics* compulsory in F. Y. A.

The Committee that would not like even the idea of a separate College for Women is naturally averse to the idea of a separate University for women: yet we wish they had read with a little more sympathy and care the history of the origin of the Indian Women's University. If there be any Indian gentleman with an abundant faith in the talents and calibre of women, it is Prof. Karve; and he would be the last man to suggest that girls should have courses of studies inferior to those prescribed for boys. But he could not afford to shut his eyes to certain disabilities enforced on them by their sex and by the environment in which they are born

and brought up. Some of these disabilities will be removed as ideals change, but there will ever be some which a woman will be unwilling to part with. It is the glory of man to work hard, earn his livelihood and face danger. It is the glory of woman to keep house, bring up children, nurse the sick, and suffer in quiet. Some women may like to take up manly occupations and some men may delight in vieing with the fair sex, but these will ever be in the minority. Even in the most advanced countries in Europe and America we do not find indiscriminate mixing of men and women in different professions. There appear to be some spheres of life particularly marked for men and others particularly marked for women and even a rebellious thinker like Rousseau had to advocate for Sophie an education different from that proposed for Emile. As is said by Prof. Karve in his statement before the University Reform Committee: "The present secondary and higher education of women satisfies the needs of an exceptional class of women, most of whom attempt to shape their lives on the lines followed by men." At least at present and perhaps for years to come, the average Indian girl has to begin her married life at the age of sixteen or even before that and the present Bombay University Matriculation course is too long for her. As is admitted by Miss Fielding, the Lady Superintendent of the High School for Indian Girls, Poona, "The girls begin to leave their school in standard V and all their previous education is wasted." *The problem before us all at present is whether we should allow higher education to remain a monopoly of those few advanced families who would not object to allow their daughters to remain unmarried beyond the age of sixteen or to bring it within the reach of the many by modifying the standard so that when a girl is married, she would have the satisfaction of having reached a definite stage in her education.* The Committee prefers the first, while Prof. Karve chose the latter alternative. The Mahilavidyalaya at Hingne and the Kanya-Shala in Poona City conducted by Prof. Karve's Society are teaching this modified course and the Indian Women's University was necessary to provide higher education to some few girls from those schools, who would decide to have it.

The Fergusson and the New Poona Colleges have each of them about 40 girls on the rolls, while the Indian Women's University has only 30. This is construed by some to indicate that the Women's University is not wanted by the public. This is fallacious. As is said above, the girls attending the Colleges are mostly from a few advanced families and it is true that they do not need a separate University for women. But as education spreads to more orthodox sections, the evidence of numbers will surely go in favour of Mr. Karve's Institution. Again as was explained by Prof. V. K. Rajwade, in a recent speech, the prevailing fashion often regulates the number of students in an institution. Till recently, the numbers seeking admission to Arts courses had been far greater than those seeking admission to Science courses. It would have been

foolish on that account, to argue that there was no need to start the Science courses or that the Science courses were ill-suited to the needs of the students. The numbers in an institution indicate its popularity and may or may not indicate its utility or efficiency. An efficient and well managed institution will be popular, but a popular institution will not be always well-managed, nor can it always be said to meet adequately the needs of the pupils.

Again even girls cannot shut their eyes to the fact that the degree of the Indian Women's University has no market value. The I. Sc. of the Bombay University is admitted to the Grant Medical College without a question; but the G. A. of the Indian Women's University will be refused admission even though she be willing to have her knowledge tested in an open examination. Girls wishing to take the medical course—and these are not few—are naturally forced to attend the Fergusson and the New Poona Colleges. Things will alter, as if by magic, once Government be persuaded to grant a charter to the Indian Women's University.

A separate University for women is indeed a novelty and we would not have advised Government to start one. But a bold and imaginative person of Prof. Karve's reputation has inaugurated the experiment, has proved its utility, has secured public sympathy and obtained a munificent endowment of Rs. 15 lakhs from the late Sir Vithaldas Thakersey, besides numerous petty benefactions. The University staff is as good as that in the Colleges of the Bombay University and the Senate appears to understand the importance of spending well to maintain a high standard. It is an experiment of which any Government may well be proud. It is an experiment which other Presidencies will find it hard to copy; for while they can easily get the funds, they may not get a Karve everywhere. The Indian Women's University thus brings a unique distinction to Bombay. In its blind enthusiasm for co-education, the University Reform Committee has overlooked these considerations; but we hope the Bombay Government will show greater wisdom and will not allow this young thriving plant of an Indian Women's University to wither in the absence of recognition and support. We have no quarrel with the ideal of co-education, but to insist on it at this stage is to refuse admission, within the University portals, to 99 per cent. of Indian Women. It looks paradoxical, but the way to co-education perhaps is through the Indian Women's University.

M. R. PARANJPE.

## REVIEWS.

### LAFCADIO HEARN.

**LAFCADIO HEARN'S AMERICAN DAYS.** By EDWARD LAROCQUE TINKER. (The Bodley Head, Ltd., London.) 8¾ × 5¾. pp. 38. 1925. 18s. net.

BORN in the same year as Stevenson, Lafcadio Hearn outlived him by ten years. Hearn's life of 54 years

between 1850 and 1904 divides itself into three periods of 18 and 22 and 14 years divided among the three continents of Europe, America and Asia. The first name of familiar reference is really Hearn's second name. His full name is somewhat formidable and mouth-filling: Patricio Lafcadio Tessima Carlos Hearn. Lafcadio is from Lefkada or Levkos, a corruption of the old Leucadia, famous as the place of Sappho's tragic end. Hearn was born of a Greek mother and an Anglo-Irish father. There was in him a blend of many bloods. As Mr. Tinker says, "Young Lafcadio was a queer sort of human cocktail, having a little dash of everything—English, Gypsy, Irish, Greek, Arab and Moor and he was heir to all the antagonistic qualities of these ill-assorted races." Hence the warring impulses of his soul. "Frank Oriental sensuousness was shamed, but not curbed, by Anglo-Saxon self-control. Gallic expansiveness tried to break through Arab impassivity, and all the while Gypsy lure of the road and love of new location lashed his life to restlessness." Two years after his birth Lafcadio was taken to his Irish relatives with his Greek mother. The uncongenial atmosphere drove back the mother very soon and Lafcadio was left alone to rough it in Ireland and later in England till he reached his eighteenth year. Then he was shipped off to New York.

The book under notice is concerned with the middle period of Lafcadio Hearn's life between 1868 and 1880, between his eighteenth and fortieth year, when the writer definitely formed himself and established his reputation as an impressionist stylist.

Poor Lafcadio Hearn was handicapped in his life's career in many ways. He grew up without the protecting care of his parents' love nor had he sufficient means of support in the possession of worldly goods that might make up for lack of parental care. Born with pronounced short sight, the evil was aggravated by the loss of his left eye in a boyish game. The right eye having to do double duty became swollen to twice its natural size. An acutely self-conscious lad, Lafcadio had an obsession that embittered his whole life—that, on account of his eyes, he was repulsive to every one and especially to women. He was so troubled by this idea that he fell into the habit of covering the affected eye by his hand and it was only when something or other interested him immensely and he forgot himself that he removed this hand and one saw his entire face.

Denied the usual boyish games and finding social intercourse with strangers painful, Hearn turned more and more to books and through them he could hold communion with others without being tortured by the fear of what they might think of him. He came early under the influence of the French romantic school and the chilling repression of his training in Catholic schools made him devote himself with all the greater ardour to the study of the French masters who had made an hedonistic cult of passion and "whose books treated of the elaborate fulfilment of those secret desires that had tormented him."



Thrown altogether on his own resources and too proud to avail himself of his aunt's money because he thought she was a tool in the hands of Jesuits, he went through all the bitter experience awaiting the young in a heartless city. Waiter in cheap restaurants, copyist in a lawyer's office, he led for two years a hand to mouth existence in New York. Then *wanderlust* and want drove him to Cincinnati.

Messenger boy, pedlar of mirrors he tried at being without success. His night experiences recall those of Johnson's early London days and of Pope's victims in the *Dunciad*. He spent the night at times "in a rusty boiler, junked in a vacant lot, took refuge in packing boxes thrown out at the back of some store, or even slept in haylofts, after having carefully removed and folded his one suit, in order to keep it half way presentable." He found his way to the newspaper office and tried his hand at reporting. His invincible timidity stood in the way. He was sent out to get an interview and stayed away for four hours. When he came back he said he had been unable to get at his man, but inquiry showed "he had spent the entire time walking up and down in front of the man's house unable to summon sufficient courage to ring the bell." As his employer said, "If Hearn was sent to interview any one, the person would have to come out into the street and invite him in or he would come back empty-handed."

Hearn's chance came when he was sent to report on a murder in which the victim had been left half burnt. After looking at the half-charred body in his myopic way he wrote an account so ghastly and with so horripilating details and with such gruesome vividness that it made a sensation. His reputation for the vivid and the *macabre* style was made. His characteristic manner came out in the report of a girl's suicide. The girl had become infatuated with a theatrical man and he had spurned her and she wanted to shoot him dead. But something softened her heart and she shot herself instead. When the reporters arrived she lay stretched on the marble hearth-stone, "a tuberose maculated with her blood, pinned on her bosom." Though Hearn mastered all the facts, it was the tuberose that captured his imagination and his story was written round it.

Vivid writing can be the result of only vivid sensations and the Bohemian, harum-scarum life Hearn lived furnished him enough in the way of new emotional experience. He once persuaded an artist friend to let him observe a model, himself hidden behind a screen. Hearn was interested for the period of two hours when the painter was engaged with his work, "alternately leaning out to make observation and dodging back to write a record of his minutest impressions in a note book held so close to his eye that it nearly rubbed his nose." On another occasion, Hearn and two friends went to visit a house of questionable character. "After being there for some time, the other two were ready to leave. Becoming worried that Hearn did not rejoin them, they started

out to find him. Going upstairs again, they chanced to look through the crack of a door and saw a nude woman standing in the middle of the floor, and Hearn, crouching down, his myopic eye not two inches from her body, progressing slowly round and round her in hesitating circles, muttering to himself, "Yes, the Greeks were right—very right—there is no line in nature so beautiful as the curve of a woman's hip."

Hearn had the "experiencing nature" and experiences came to him. But experiences by themselves don't make literature. There must be the fitting style to enshrine original matter. To write the living line the writer must sweat and strike the second heat upon the Muse's anvil. Hearn did not spare himself. He worked at the translation of the Great French romantics. Here is his idea of translation and incidentally of style: "It is by no means sufficient to reproduce the general meaning of the sentences—it is equally necessary to obtain a just equivalent for each word in regard to force, colour and form;—and to preserve, so far as possible, the original construction of the phrase, the peculiarity of the rhetoric, the music of the style. And there is music in every master style, a measured flow of words in every sentence; there are alliterations and rhythms; there are onomatopoeics; there are hints, obscurities, luminosities, resonances. Each word in a phrase is a study in itself, and a study in its relation to other words in the phrase; and the phrase in its relation to the sentence, and the sentence in its relation to other paragraphs. Then besides precise shades of meaning must be studied, harmonies of tones and their relation to other tones, and their general inter-relation with the music of the entire idea. A most laborious, cautious, ingenious, delicate and supple work . . . a work requiring intense application, wearisome research and varied linguistic powers" (p. 159). As Mr. Tinker says (p. 188), Hearn put into his work the beauty that a *bijoutier* puts into his jewelry—a finished, polished, intricate, but minute beauty. And it is just this over-elaborateness that makes him a secondary luminary rather than a star of the first magnitude in literature. Hearn's definite position in literature is as an interpreter of Japan and Mr. Tinker treats only of the period anterior to the final one of fourteen years when he became a Buddhist from a free-thinker, married a Japanese Samurai lady, took the Japanese name Yakumo Koizumi and became a Japanese as far as it was possible for one not born to become one, "passing the deep inner line, which confers initiation". For this period Miss Bisland is the authority. But the years of hobbledhood on to the midway of this our mortal life, practically the period covered by Mr. Tinker's book, are the formative years of a writer's life and we welcome it as throwing much-needed light upon the career of Lafcadio Hearn. The book is well got up and there are many illustrative sketches from the pen of Hearn, who like Thackeray illustrated his own writings.

K. B. RAMANATHAN.

## THE DECLINE AND FALL OF LANDLORDISM.

### THE TENURE OF AGRICULTURAL LAND.

By C. S. ORWIN AND W. R. PEEL. Cambridge University Press, 1925. 7½ × 5. pp. 75. 3s. 6d.

IN considering schemes of land reform it is well to keep before our mind certain characteristics of land economics and agricultural industry. The quantity of land in a country is limited. The food supply of a country normally depends to a great extent upon its agriculture which is thus a vital factor in its social economy. The value of land grows directly with social growth in civilization, without any expense of conscious human efforts towards such improvement in value. These are elementary facts but are well worth repetition.

From these characteristics certain definite conclusions follow. Being limited in quantity and forming the basis of national life in almost every country, land should not be the monopoly of individuals or a class in a Society. Monopoly in land means monopoly in the life of a nation and it is most dangerous to allow a few individuals or a class to have such a monopoly in a nation. It defeats democracy: for a nation should be free to fashion its life in the interest of the nation as a whole and land monopoly by individuals or class cuts across such freedom. Then again national civilization is a national heritage and the fruits of civilization should be shared by the nation. Any improvement therefore in the value of the land of a country which is due to the growth in civilization of the nation and not to individual or class efforts should benefit the nation.

These conclusions are incompatible with the system of landlordism. Apart from the theoretical objections to landlordism, the incompatibility of the system with modern circumstances is vividly demonstrated in this small book published in England a few weeks ago. It is a remarkable publication which should be read by all who are interested in land legislation. The authors who are connected with the Agricultural Research Institute, Oxford, disclaim any political proclivity or bias against landlords as a class. In a cool, deliberate and precise manner they have diagnosed the disease and suggested the only remedy—State ownership of the land.

That the days of landlordism are over is agreed upon by all progressive political parties and land reformers and the chief defenders of the system have few other arguments in its behalf than that of being landlords themselves. The question therefore is not whether landlordism should continue or not but how it should be replaced. Broadly speaking the problem of the replacing of landlordism divides itself into two parts (1) acquisition by the State of estates and (2) their redistribution. The State can acquire land by confiscating estates, by buying them from voluntary sellers, or by expropriating estate owners and compensating them. The first method is not advocated by many. The second method is

given up by most modern land reformers as its operation will be necessarily very slow and indefinite. Among the advocates of land nationalisation the third method has the largest following. After the acquisition of land the State may sell or lease it out in small plots. Messrs Orwin and Peel preserve State purchase of agricultural land by paying the owner "a price equivalent to the capitalised value of the net rent based on income-tax assessment".

(2) Regarding the redistribution of land after acquisition by the State the authors are of opinion that extension of occupying ownership will not meet the case, in fact it may be aggravated—for "the owner-occupier is responsible only to himself ..... the only person who can apply the necessary pressure (for the maintenance of arable farming and the proper use of land) is the landlord and the only basis for the proper direction of farming is the contract of tenancy". If the State were constituted universal landlord it would be possible to define the conditions subject to which the land was to be held so as to maintain the maximum possible amount of cultivation.

The report of the Haversham Committee (1912) from which the authors quote, is conclusive as to the attitude of the farmers regarding occupying-ownership. "The evidence we have heard, makes it quite clear that tenants do not desire to purchase their farms except as an alternative to leaving altogether" (p. 76).

"The experience of all Country Councils since the Small Holdings Allotments Act, 1908, came into force shows that the great desire of the applicants is to rent land; in fact, only 2 per cent. desired to acquire it." (p. 81). What the farmer wants is security of tenure and assurance that improvements in land will not be absorbed in increased rent. At present the occupying-owners hold about 25 per cent. of the total area under crops and grass. The number of small holdings have doubled during the last few years. During recent years the breaking up of large estates owing to economic pressure has been proceeding rather rapidly. Conditions have been altogether favourable for that parasite on agriculture, the land-speculator. The reason of the great increasing occupying ownership is thus explained by the authors: "The land-owner is offered a fair price to clear out in one transaction, the speculator knowing that he has means at his command, which will enable him to recoup himself, and leave a handsome profit in the bargain, when he comes to negotiate for the break-up of the estate amongst the tenants upon it. Thus it is that farmers are compelled, not only to buy holdings they would prefer to rent, but to pay unduly for them in the fear of losing their homes and means of livelihood; very often they must find ways to finance the purchase, and there is no worse landlord than borrowed money". The Agricultural Credits Act, 1923, was passed to help those who were thus compelled to buy their holdings.

Another aspect of the occupying-ownership must be noticed. The new owner sinks too much of his capital in buying his holdings and is left "with

inadequate capital with which to run his ordinary business. That means that the soil is going to be starved and is gradually going to lose some of its fecundity by the land becoming waterlogged and so on." (Speech by the Rt. Hon'ble Edward Wood M. P., Minister of Agriculture, on Dec. 9, 1924). Concerning the question of financing the scheme of land purchase by the State, the authors suggest payment in national land stock and bonds redeemable at a long date through the creation of a sinking fund. The 'inflation' will be only temporary and almost imperceptible for the process of valuation and transfer would spread over a considerable term of years.

Public ownership of land alone makes possible the adoption and the working out of a definite State agricultural policy based on scientific and technical knowledge and involving large expenditure, which is beyond the capacity of estate owners. For the uniformity of State agricultural policy, for the standardization and application of scientific and technical knowledge to agricultural problems, for national economy and prosperity, for raising the life of a rural population to human and civilized standards, the case for public ownership of land is irresistible. The book presents the case in a most convincing and lucid manner. We hope that our legislators and land reformers will read this truly remarkable and arresting book.

J. B. S.

## SHORT NOTICES.

**THE LEAGUE OF NATIONS: A SURVEY.** January 1920—June 1925. Geneva. 1925. (Information Section of the League of Nations Secretariat.) 7 x 5. pp. 95. 1s.

**WORLD PEACE FOUNDATION PAMPHLETS,** Boston. 8 x 5. 10 cents each. 1925.

**HANDBOOK OF THE LEAGUE OF NATIONS, 1920-1924.** pp. 171.

**THE INTERNATIONAL OPIUM CONFERENCES.** By R. L. BUELL. pp. 155.

**THE DAWES PLAN IN OPERATION.** pp. 104.

The three Boston pamphlets are specimens of the useful literature that the *World Peace Foundation* of Boston is placing in the hands, not only of the advocates of international understanding, but of all students interested in the international problems which agitate the world to-day.

"The Dawes Plan" is part 6 of a series on "Reparations," dealing respectively with (1) Damage and Payments, (2) Politics and Economics of Payments, (3) Financial Aspects, (4) Proposals for Settlement, (5) The Dawes Report, and now (6) The Dawes Plan in Operation.

Mr. Buell's pamphlet deals in six chapters with the Opium question until the calling in of the League of Nations, whilst, after a short chapter on "Opium and the League of Nations," the final three chapters are devoted to a lucid exposition of the two Opium Conferences at Geneva 1924-5. Not the least valuable feature to the student are the appendices giving the Hague Convention and Protocols; the important documents before the two recent Conferences; and finally the complete Conventions, &c. as ultimately agreed upon last February.

The League "Handbook" explains itself sufficiently by its title and one welcomes the decision of publishing in future an annual "Year Book of the League of Nations", which will do for each coming year, what the present pamphlet does for the first five years of the League's existence, viz. give a bird's-eye view of all the activities of the League (including that of the I.L.O.) for the period under review. The pamphlet is fuller than the

*Survey* just published officially by the Information Section of the League, with which it naturally challenges comparison: and it is only natural and right that the latter should prove the better of two very good publications. The *Survey* is really masterly in the way in which it compresses all essential events into its slender compass and it is much to the point to find, e. g., the Carelian affair commented upon in the *Survey*, but omitted by Mr. Buell. Even the smallest library of any man of public affairs should certainly contain this extraordinarily good shilling's worth provided by the League's Information Section.

Z.

## MISCELLANEOUS.

## INDIAN LABOUR IN F.M.S.

## STATISTICAL FIGURES

Culled from the Report for 1924 of the Labour Department.

IMMIGRANTS whose passage was paid by the "Immigration Fund":

1920	74,694
1921	14,999
1922	36,705
1923	28,551
1924	40,128

out of a total of 62,052 arrivals from Southern India in Penang during 1924.

Total departures from Penang for Madras Presidency in 1924—37,326.

The total Indian population of the F.M.S. at the end of 1924 is estimated at 2,90,000 against 3,05,219 at the last census (April 1921).

## FEMALES.

Population of females to males, over 12 years:

1920	20.16%
1921	16.28
1922	19.39
1923	21.97
1924	24.70

## SAVINGS BANKS.

Average per Indian Depositor:

1920	\$ 104
1921	75
1922	76
1923	92
1924	104

Actual amounts:

248 merchants	\$ 22,518
2426 clerks	308,060
4023 labourers	236,299
4529 others	599,566

11227 \$ 1,166,443

Average remitted through the P. and T. to Madras in 1924 Rs. 67 (by 13,318 labourers) against Rs. 75 in 1923.

79,330 acres of agricultural land valued \$ 10,022,282 is owned by Indians.

## DEATH RATE.

On large estates of an Indian population of 1,19,754

11.94 % in 1924

14.94 % in 1923

17.71 % in 1922

19.68 % in 1921

24.06 % in 1920.

Total births in 1921 in Indian population of country 8054 against 8057 deaths.

General death rate for all races throughout country

23.68 % in 1924.

24.40 " 1923.

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