

8. *Use hand-hulled rice.* The bran is rich in food value.
  9. *Use stone-ground, flour.* Mill flour has lost some of its food value.
  - TO. *Use village ghani oil.* It is unadulterated. It is a village industry. Refined oil has lost most of its food value.
  11. *Use yeast-formed foods,* such as the S. Indian dosai and iddli.
  12. *Use pan-supari,* discreetly after meals, 6 beetle leaves with areca nut and chunam are equal to 10 oz. of milk in calcium.
  13. *Use the skins of vegetables and fruits.* Most of the mineral and vitamin content is in or near the skin.
  14. *Use the water in which grains and vegetables have been prepared.* Much food value has been dissolved into the water.
  15. *Basic in the sun,* after an oil bath and absorb Vitamin D.
  16. *For the intellectual and middle classes!* Work daily in the garden. Have fellowship with the "Holy Soil"!
- Some Helpful Books:*
- |   |  |
|---|--|
| "Food" ...  | ... Robert McCarrison                        |
| "Food the Deciding Factor" (Penguin Special)                | Frank Wokes                                  |
| "Rice"  | An All-India Village Industries Publication. |
| "Health Bulletin No. 23"                                    | Govt. of India Publication.                  |
| "Health Bulletin No. 30"                                    |  |
| "Handbook of Health Education" U. S.A.                      | Ruth E. Grout.                               |
| "Intensive Rural Hygiene Work in Netherlands India"         | J. L. Hydrick, M. D.                         |
| "Home & Village Doctor"                                     | Satish Chandra Dasgupta                      |
| "Balanced Diet" Pamphlet No. 8                              | Bombay Pres. Baby & Health Week Association  |
| <i>Pioneering Health Centers in India worth studying :—</i> |  |
| Sriniketan (Shantiniketan)                                  | Village Health Co-operatives...(Bengal)      |
| Closepet Govt, of Mysore Village Health Unit                | ... (Mysore)                                 |
| Vellore Village Health Van Service                          | ... (Madras)                                 |
| Chingleput Leper Asylum                                     | ... (Madras)                                 |
| Christukula Ashram Village Hospital                         | ... (Madras)                                 |
| Dr. M. E. Naidu's Nursing Home (service of poor)            | (Travancore)                                 |
| Red Cross Health Work                                       | ... (Delhi)                                  |

## Notes and News

THE Fifth Convocation of the Tata Institute of Social Sciences was held on Saturday, the 14th April, with Sir Sorab D. Saklatvala in the chair. A large and representative body of citizens attended the function. Dr. B. H. Mehta, the Acting Director of the Institute, gave a brief review of the work for the year 1944-45, a full report of which will be published in the September issue of the Journal.

Sir Sorab Saklatvala, welcoming the Convocation Speaker, Sir C. R. Reddy, the Vice-Chancellor of the Andhra University, observed : "Since the days when education was commonly confused with mere book learning, the changes that the evolution of thought brings in its train have led to

progressive views in the educational sphere as in others ; and many and varied are the ideas afloat on the subject. That is all to the good, for it is a sign that education is coming into its own and that its vital importance to a nation is being realised. Since we have plans related to our agricultural economy and to our industrial development it is well that we should have comprehensive plans for the development of education also, such comprehensiveness as is manifest in what is commonly called the Sargent Scheme.

But valuable as planning is, and comprehensive planning at that, it is, I feel, even more necessary to be clear in our own minds about educational ideals and objec

tives. Behind the plan there must be a practical ideal and a spirit of service. I feel that Sir C. R. Reddy in his career has shown us that a scholar far from being a mere visionary without a grasp of the things practical, can often be a useful and constructive citizen. It is this ideal education which we try to foster in the Tata Institute and I think we are singularly fortunate in having for our convocation speaker this year a man who embodies in his personality and career the successful combination of the scholar and the practical man.

Those who knew our distinguished guest in his younger days recall with pride the brilliant promise of his academic career both in Madras and Cambridge ; this promise, as you know, he has splendidly fulfilled. Dr. Reddy had a distinguished career at Cambridge and early made his mark as a speaker in that hypercritical body of young debaters, the Cambridge Union. He was Secretary and Vice-President of the Union, a distinction rarely achieved by Indian students even in these days, and I believe he was the first Indian to be Vice-President of the Union.

Eloquence is somewhat suspect now, but though a practised speaker, Sir C. R. Reddy has never indulged in glib talk. He has always something useful to say, something practical, and he says it happily. He has made a mark both in the educational and political worlds, That in itself is a high recommendation; and, speaking impartially as a business man, I can say from observation that politicians as a rule do not look kindly on scholars and educationists in their turn are apt to patronise politicians. It is a remarkable achievement to have combined both roles so successfully.

A widely travelled man, Dr. Reddy has observed carefully many progressive movements in different parts of the world and, so far as our country is concerned, he has capitalised this experience to good purpose. I feel I am right in saying that the aim of an educationist is not merely to impart learning, but to guide knowledge to construc-

tive ends. Our honoured guest eminently fulfils this high purpose.

To the Tata Institute of Social Sciences his activities in the cause of social welfare are naturally of most interest. An awakened social conscience is, as every one realises, a great power for good, and Sir C. R. Reddy by his social welfare work has done much to promote it. From his practical example we can learn much. The Tata Institute is devoted to research in many social welfare problems, but such research is seldom an end in itself : it is only when we put into practice the teachings of our research studies that we carry the benefits of our investigations to those who primarily need them.

Sir Ramalinga Reddy is a man of many brilliant attainments and great versatility. We honour him for his learning. If I may say so, we honour him even more for his services on behalf of his less fortunate fellow men. To few scholars in our country has it been given to be of such practical benefit to their people. It is with great pleasure that I invite Sir Ramalinga Reddy to deliver the Convocation Address."

Sir C. R. Reddy commenced his Address by thanking the Trustees of the Institute for the honour of the invitation extended to him to deliver the customary Address at the Convocation. "I feel an added pleasure and piquancy on this occasion", continued the speaker, "for this is a day of happy recollections for me of my acquaintance, though casual, with the members of the Tata House. In 1913, I met Sir Dorab at Paris and Sir Ratan and Lady Tata in their palatial York House in London. The communist Saklatvala also was one of my acquaintances. Sir N. D. and Lady Saklatvala were fellow visitors at the same Hotel for over a month at Ooty and were thrown together a good deal. But most important, I am reminded today of Gokhale's whole-hearted appreciation of J. N. Tata, the illustrious founder of this House and of modern Indian industrial and scientific progress. Gokhale was my political Guru and he told me not once but many

times that J. N. Tata's industrial enterprise was applied nationalism, that the roots of his Napoleonic enterprises, which extended beyond industrial concerns, lay deep in patriotic pride and ambition. For, if he founded the Iron and Steel Institute, he also founded the Indian Institute of Science. It is to the Tatas and their Loan Scholarships that India owes her numerous and inspiring contacts with the West. I may recall that at one time the Government of India gave two Foreign Scholarships per year for the whole of India. Such was the meagre fare that the benign Government provided for our intellectual and cultural nurture ! The Tatas have always been a Nation-building department. Now, in this Institute of Social Sciences they are combining the material and intellectual development that they had so far organized with a development of heart mainly and of head in equal measure for training persons, men and women, to modern scientific social service." After these introductory remarks Sir C.K. Reddy proceeded to deliver his Address the full text of which is given elsewhere in this issue of the Journal.

At the close of this enlightening and eloquent Address the Acting Director presented the graduating students to the Chairman for the presentation of the Diploma in Social Service Administration. The following is a list of the names of candidates with their respective theses subjects :—

1. Bhaskaran, P. A.....Cochin  
B. A., Madras University, 1941.  
A Socio-Economic Survey of 150 Working Class Families in the Tata Oil Mills Co., Ltd., Tatapuram, Cochin State.
2. Chatterji, B.....Hoshangabad  
B. A., Nagpur University, 1941;  
LL. B. „ „ 1943.  
A Study of Adult Education Movement in India.
3. Dordi, Miss P. A.....Bombay  
B. A., Bombay University, 1943.  
A Case-Study of 50 Patients attending the Out-Patient Department of a General Hospital.

4. Ginwala, Miss P. F.....Broach  
B. A., Bombay University, 1942.  
A Survey of Municipal Primary Schools in Broach Town.
5. Gore, M. S.....Hubli  
B. A., Bombay University, 1942.  
A Study of the Conditions of Life and Work of Trained Men Graduate Teachers in Secondary Schools in the City of Bombay.
6. Kurup, Mrs. T.....Travancore  
B. A., Madras University, 1943.  
An Enquiry into the Life of Women Workers in the Coir Industry at Alleppy with particular reference to the Sociological and Economic Background.
7. Mehta, Miss S. F.....Bombay  
B. A., Bombay University, 1943.  
A Study of the Conditions of Life and Work of Trained Women Graduate Teachers in Secondary Schools in the City of Bombay.
8. Nanavatty, M.C.....Bombay  
B. Sc, Bombay University, 1943.  
A Survey of the Life and Work of the Tanners of the Lilapoor and Kacholi Villages in Surat District.
9. Pillay, G. S.....Travancore  
B. A., Madras University, 1939.  
A Socio-Economic Survey of the Working Class Families of the Aluminium Co. of India, Ltd., Alwaye.
10. Rathod, J. L.....Bombay  
B. A., Bombay University, 1943.  
A Socio-Economic Survey of the Untouchables residing at Prabhadevi, Bombay.
11. Shaikh, R. A.....Bombay  
B. A., Bombay University, 1943.  
A Regional Social Survey of the Workers of Kurla.
12. Vakharia, Miss P. H.....Broach  
B. A., Bombay University, 1943.  
A Study of the Role of Non-satisfaction of Fundamental Emotional Needs in Children in Producing Behaviour Problems.

After the presentation of the Diplomas the function terminated with a vote of thanks to the Chairman and the Speaker proposed by Dr. K. R. Masani of the Faculty.

#### TATA INSTITUTE NEWS

**O**UR Director in *71. S. A.*—Dr. Jagadisan M. Kumarappa, director of the Tata Institute of Social Sciences in Bombay, recently completed the New York City part of his intercultural American tour. The first Indian to come to the United States under the U. S. Department of State's new programme of international cultural co-operation, Dr. Kumarappa is visiting social-welfare organizations, technical colleges, hospitals and social-science institutions. His tour will take him to all parts of the United States.

While in New York Dr. Kumarappa went to the Children's Court of the city, the Domestic Relations Court, the Fordham University School of Social Service, the Rockefeller Foundation, the Carnegie Foundation for the advancement of learning, the New York State Reconstruction Home for rehabilitation work, the foster-home department of the Children's Aid Society, the Russell Sage Foundation Library, the Polytechnic Institute of Brooklyn, the Teacher's College of Columbia University, the Lexington School for the Deaf, the Lighthouse Industries for the Blind, and many others.

"The new scientific developments in social welfare I have seen here will be of great help in India where this type of work is only beginning", Dr. Kumarappa said.

He listed four purposes for his American mission: to study the set-up, techniques used, and methods of placement and after-care in welfare institutions; to visit correctional institutions for delinquents; to find out how medical social service work is organized and carried on in hospitals, and to visit technical schools and universities, investigating there the possibilities of scholarships for Indian students.

Upon his return to India Dr. Kumarappa

hopes to promote a closer relationship between his country and the United States by founding a Foreign University Bureau and an Institute of Cultural Co-operation. The Bureau would help Indian students get information about university scholarships available in America. The Institute, with branches in all sections of India, would help tourists to see and understand the Indian people and their culture.

During his two weeks in New York Dr. Kumarappa stayed at International House at Columbia University. His daughter, Prita, who has been studying in the United States for seven years, is a resident of the house.

While in the city, Dr. Kumarappa conferred with college presidents and institute directors, lunched with leading American social scientists and interviewed commissioners of education, social welfare and public health.

He addressed a forum at Columbia University, telling his audience, "India needs the material achievements of the West to conquer disease and poverty. America needs our great spiritual values developed through the ages."

Dr. Kumarappa works with the Division of cultural Co-operation of the U. S. Department of State in planning the itinerary for his American tour. From New York City he went to Cleveland, in the central state of Ohio, to attend the annual conference of the American Association of Schools of Social Work. He plans to travel through the central states, before going back east to Boston.

After visiting other north-eastern states Dr. Kumarappa will go to Chicago, industrial centre of the Middle West, where he will stay for two or three weeks, making side trips north into Wisconsin and Minnesota and west to Iowa.

From Chicago he has arranged to travel to the Pacific Coast State of California, visiting such cities as San Francisco and Los Angeles. Returning east, Dr. Kumar-

appa will travel through the southern states, stopping in Texas, Alabama, Georgia, Tennessee and North Carolina before reaching Washington, D.C. From the capital city he plans his final trips, to Virginia, Maryland, Pennsylvania and New Jersey.

This intercultural mission is not Dr. Kumarappa's first visit to the United States. From 1908 to 1915 he attended Ohio Wesleyan University where he received his Bachelor of Arts degree. Later he received his S.T.B. (Bachelor of Sacred Theology) degree from Boston University and a Master of Art's degree from Harvard University. After nine years of teaching in India he returned to America in 1924 for four years. During this period he was awarded his Ph. D degree at Columbia University and travelled throughout the country, lecturing at various universities.—USOWI.

*Our Librarian.*—We are glad to note the success of our Librarian Mr. M. M. Joshi in the last examination for the Diploma in Librarianship of the Bombay University, held in March 1945.

After a successful College career Mr. Joshi took his B. A. degree with Honours in Economics. He passed his M.A., in Second Class with Sociology, History and Politics. In 1942-44 he was a student of the Tata Institute, from where he took his Diploma in Social Service Administration. Immediately after completing his studies at the Institute he joined our Staff as the Librarian. He attended the course in Librarianship last year and secured that Diploma.

Besides his work as Librarian, he is working as a Field Work Assistant in the Institute.

#### THE NEW WOMEN MOVEMENT IN INDIA

##### *Development of Social Consciousness*

**W**HEN the final chronicle of the twentieth century comes to be written, probably the most remarkable feature in its annals will be the history of the development of woman. Far and wide throughout the world today a new energy is spreading

amid the ranks of women of every class. This activity among women is a sign of good, for it is at one with an inclination towards a more universal brotherhood that is sweeping over mankind.

So widespread a feeling must be taken seriously. Above the strife and noisy extravagance of the public champions of the cause of women, there is a true and earnest endeavour which the thoughtful mind of either sex acknowledges and approves. It is, however, overlooked that each country has its own peculiar phase of the woman question. Some of the actions of their sisters in other lands may seem to them worthy of adaptation ; others may be avoided.

Fortunately there is no longer need to ask by what means woman may rise to a higher and nobler position. The woman of the East, like the woman of the West, may depend upon this, that in the proper use of education lies the salvation of her sex. As long as she is ignorant, so long will she remain dejected, oppressed, incapable of sharing man's pursuits and ideals. But educate her, and she will respond to the changed environment.

The Indian ideal of womanhood differs from that prevalent in Europe and America, and, therefore, the methods of education to be adopted for our countrywomen will naturally differ accordingly. But the aim of all education should be to teach the pupil to apply her acquired knowledge to the pursuit, of daily life, to fit her, not unfit her, for the position she will have to fill.

In this there need be no question of actual comparison with man, no thought of surpassing, or even of equalling him. The highest aim of her education should be to fit her to work freely and bravely with man; or if not with him, then alongside him, for the benefit of the human race. The spiritual side of woman's nature is the complement of the material side of man's. Hitherto these faculties have often been separate. Who can tell what the combination of the two

working together in perfect harmony, may not achieve ?

*Careers for Women.*—When so many callings are now attracting women's attention, it might not be amiss, before considering in detail the chief of the more novel careers open to them, to note briefly the general conclusions arrived at concerning their success or failure in such occupations as engage their activities at present.

The coming of the machine into so many of the processes of production, distribution and commercial activities has reduced the labour of hundreds of men and women to that of unskilled and casual employment. If interest is to be maintained in the job we must look to the educative forces to give that wider vision which will recognise the essential importance of even the smallest fraction of a process in the completion of the whole.

It is inevitable that as the years go by we shall have to concentrate upon those forms of educational efforts in all directions which will create good citizens, capable of lending a hand in any part of the vast machine of industry which feeds, clothes and educates the nation—capable, above all, of such resources that in their leisure time those workers whose jobs may be uninteresting will yet preserve a personality and character which enriches the culture of the community.

There is no doubt that women will probably never be efficient substitutes for men in hard manual labour necessary in some callings, but if they are given proper theoretical and practical training, there are numerous other ways in which their services may be rendered invaluable. They can aid the community with counsel and ideas, and can even undertake the entire superintendence and commercial direction, including book-keeping, distribution of produce, etc., in the economy of the country.

*Arts and Crafts.*—In these days of competition one very well knows that to be successful it is necessary to get trained

thoroughly for any sort of job, even for the still very popular and most absorbing occupation in the world—that of wife and mother. It is obvious that the things you ought to learn if you wish to be thorough are not limited to those connected directly with your home, but include allied matters. This reflection is true of anything into which artistic skill enters, and it is the business of woman to see that the scanty pittance hitherto earned by her sex in her vocation shall be substantially increased.

Moreover, our arts and industries ought to be encouraged, since in them the true artistic spirit is revealed, and the crafts-woman, watching the design grow beneath her deft fingers, can derive the same deep delight from the beauty of form and line, as the artisans of Cutch and Cuttack take in the creations of their clever hands. The requisite qualities for such work are an artistic sense, a capacity for designing and modelling, and a certain deftness of manipulation.

A woman gifted with these may find most of these rather interesting and useful. For instance, an enterprising woman who takes to book binding, might with advantage specialise in binding the sacred Scriptures of the Hindus and Muslims. Similarly, lace-making, weaving, rug-making, decorative painting, embroidery, and the many branches of decorative needlework are valuable as affording pleasant home-work to women. Organisations of such crafts-women can best be started by women of leisure, who have time and means at their disposal to direct the work, and consider both the purchaser's and producer's interests.

It should, however, be remembered that none should attempt to earn a living by any of these artistic callings unless they are filled with keen enthusiasm for the work. The beginner will always find it easy going on pleasant paths ; a large stock of energy, perseverance, and business initiative is essential to success. Yet, if these qualities are present, the pursuit of art in any shape or form will prove an absorbingly delightful

vocation, and one on which a woman may enter not merely as a means of supplying the daily bread for the body, but as a joyous work into which she can throw her whole heart and soul.

*Intellectual Callings.*—Besides, there are countless ways in which a really intellectual woman may exercise her powers. She may go in for chemistry, and, like Madame Curie, give to the world some fresh discovery—such as radium—as the result of her scientific research. She may adopt medicine as a career or enter the realm of literature and win distinction as authoress or journalist. Or she may follow a path in which she is universally admitted to stand unrivalled—a social worker. Here, as elsewhere, the cardinal rule is specialisation, but specialisation on top of a broad general knowledge.

In connection with art, music, literature, nursing, hygiene, domestic science, social schemes, there is an infinite variety of subjects to choose from, and if lecturing-tours on an extended scale were organised and carried out by eloquent speakers, they might become a feature of women's life which would do much to broaden their mental outlook. Science is a subject of which women of all classes are mostly very ignorant; Physiology, too, is a domain in which they badly need instruction.

The profession of lecturer has the advantage of not monopolising the whole time of the woman who devotes herself to it. It can be carried on in addition to her household duties, and so need entail no sacrifice of home interests. Undertaken as a social Work, it is a valuable means of imparting knowledge on medicine, cookery, etc., to the poor. To the poor the spoken word always comes with greater force than the written message, and in a country like India, where so large a population is illiterate, it seems absolutely the only expedient to reach them all.

The aim of all social and philanthropic work is the same, whether it be undertaken

as honorary employment, or for a fixed salary. To relieve suffering humanity, to remedy the evils of our social system—these are the woman's rightful spheres. Today, with the spread of education, it is the cultured woman's great privilege to help her poorer sisters to understand the all-important principles of hygiene, the value of self-reliance, her responsibility as a human being and as a citizen.

*Greater Economic Strength.*—Indian history, culture and civilisation not only have a rich contribution to make to ideas about life, but will play an increasingly larger role in the years to come as India develops greater economic strength. To fulfil ourselves, to live a fuller life,—that must be our aim, and it is achieved by developing the splendid potentialities with which we come into this world. Our talents must be disciplined, just as trees are pruned, for otherwise they will not bear good fruit.

In the economic sphere it is an acknowledged fact that poverty is an ever growing menace in our land. The bare necessities of life are no longer available to the really poor who constitute the majority of our population. The villagers who should be, and used to be, self-supporting, are now unable to provide themselves and their children with adequate food and clothing. And, perhaps, the greatest tragedy of all is the fact that those who live under these well-nigh insufferable conditions, have become so abject that they appear to be content to remain as they are.

While we are struggling and working for political freedom, educational and social reform and economic reconstruction, we must never forget that no amount of reform or legislation, will avail us anything if we do not lay hold on the most essential things of all—the moral and spiritual values of life. It is this anchor alone that will hold through the strain and stress of life, whether it be the life of an individual or a community or a nation.

Let us therefore plan our lives. Let us

make up our minds how we shall develop our qualities, how we shall strengthen our character. Let us formulate a philosophy of life, cultivate as many interests as we can, so that if one fails others will remain. That is the only way to face and prepare for the future.

Miss WAHIDA AZIZ

### THE INHUMAN TRADE

**I**N the early years of the twentieth century some Jewish tradesmen and manufacturers started a trade in skins of newly born lambs. These soft skins opened new channels of profits for the dealers. Fancy articles started coming into the market with good prospects of lucrative business. Herdsmen on the north-western frontier of India were perhaps the pioneer suppliers of these skins. Immediately after their birth lambs were mercilessly slaughtered and their skins sold to the agents of the Jewish businessmen. With a view to get extra-soft skins the herdsmen were persuaded to butcher pregnant sheep and goats and thereby obtain skins of lambs still in the womb of the mother. This trade has been on the increase for some years in the past. In this way a mother could give pelts only once. In order to increase the production of pelts the dealers began to practise abortion on the mother in more than one ways whereby they aimed to get several crops of pelts from the same mother in quick succession.

According to the Report of the Board of Economic Enquiry as prepared under the supervision of the Director of Industries, Punjab, Peshawar had by the year 1932 grown into a big market for the supply of pelts. This trade gradually spread into other parts of the country and soon the centre of the trade shifted from Peshawar to Multan and Delhi with Sialkot, Kasur, Amritsar, Jullundur, etc., as feeder markets. In March 1937 the daily arrival in Delhi of these pelts was 15,000. During the same period Multan was exporting 12,000 such skins daily. How horrible and exten-

sive a destruction to the cattle wealth of India !

These skins are exported from India to England whence the same are distributed to other countries. India is the leading country for the supply of pelts while Afghanistan, Persia, Arabia, Abyssinia and certain parts of Russia come next as suppliers of pelts.

Akin to pelts in lambs of goats and sheep, a trade in skins of 'unborn' calves has also sprung up and its demand is constantly increasing. America is the leading buyer of kid pelts. To meet the demands abroad, cows in pregnancy are being mercilessly butchered and skins of their unborn calves are being exported to foreign countries. Dealers state that it is always very profitable to kill the best of the pregnant cows as good money is received for the extra soft skin of the unborn calf, the rare meat of the unborn calf, the beef of the mother, the hide of the mother, and offal, horns, and bones of the mother cow. Recently more than 800 skins of unborn calves have been discovered from the go-down of one single *artia* in Delhi alone. This shows how tremendously this inhuman trade is increasing.

The above mentioned trade in skins of 'unborn' cattle is spelling a destruction to the cattle wealth of India that is unprecedented in the history of the whole world. The milk-starved masses of India are facing serious famine of dairy products. The health of the nation is in grave danger. Every effort should be made to make this inhuman trade impossible. Will public-spirited individuals and societies and the Government take immediate steps ? Now is the right time to do it.

*Honorary Secretary,*

ALL INDIA CATTLE WELFARE SOCIETY

### ROAMING AUCTIONEERS

**R**OAMING auctioneers are a type of sellers found in Bombay. They are persons who carry and exhibit for sale all kinds of articles, pens, watches, soaps, torch lights and sundry gew-gaw. They sometimes



sell only piece-goods like rugs, carpets, cloths for clothing, curtains, etc. They exhibit these articles usually on the footpaths and public squares and invite buyers with strikingly low prices.

Thus a pocket or a wrist watch is cried out for eight annas : and this 'submarine price' attracts, in a little while, a fairly big crowd. One individual in the crowd bids the watch for ten annas as the article under auction passes round the crowd for scrutiny. Another person raises the bid to twelve annas and the challenge thus rises upto one rupee, 'a rock bottom price' even at that. The auctioneer proclaims in various gestures, his unwillingness to part with the article about to be knocked off at such a demonstrably low price. He cries out in wheedling, challenging and sometimes pathetic tones for higher bidders. Dispute, discussion and doubt hold sway over the bidders and possible bidders in the crowd. The auctioneer notices the psychological moment. The crowd who are there to see the *tamasha* have become business-like and many potential bidders have even turned speculators. Out come jingling pieces of coins from the pocket of the auctioneer; and from among the change he picks out a two-anna piece and offers it to the bidder as compensation if he would abandon the bid to save loss to the auctioneer. The bidder is usually adamant. He insists on a closure and on the article being sold out to him. The auctioneer offers four annas as compensation. The indignant bidder would have nothing of it: he must take the article and the article only.

Some ambitious person in the crowd notices the chance of earning four annas by bidding higher. Luckless fellow! He steps forward and raises the bid to one rupee and eight annas, thus superseding the previous bidder who loses his chance of getting the article at the price he had offered and consequently loses also the chance of getting the compensation. But the auctioneer has by now accomplished his purpose. He has created a psychological tension, a competing at-

mosphere, a speculative obsession, a species of gangsterism amongst the crowd around. He sits collected, for he is now assured of selling out all his ware. He has set the flame kindled ; all he has to do is to watch the flies drawn into the flame. The bid mounts gradually, but surely, to six or seven rupees and sometimes even ten or fifteen according to the temper and buying capacity of the bidders. As the competing bidders raise the bid, the auctioneer keeps on offering higher compensation, thus tempting and goading the buyers to outbid one another. When the amount offered for the watch has reached a fairly high point, say ten rupees, and when the auctioneer realizes that he can no further coax the bidders to raise the price, he calls upon the highest bidder to swear that the bid was entered upon with a view to buy the article and not to make money out of the compensation that may be offered. The bidder most solemnly declares that he entered upon the bid to take the article while he only hopes the compensation money held out by the auctioneer may be given to him. The auctioneer asks the bidder to produce the money which the bidder has offered for the article, as a guarantee of good faith. The possession on the part of the bidder of the amount of money at which the article in question has been bid, is always made a condition, which alone entitles the bidder to claim compensation in the event of his not insisting on a closure. When the bidder takes the oath the auctioneer, contrary to the expectation and hope of the bidder, declares the bid as having closed in favour of the bidder. The bidder is thus caught in the bargain and he has no option but to part with Rs. 10/- and take the article, which is actually worth about Rs. 3/- or Rs. 4/-.

In this manner roaming auctioneers move from place to place in the City inveigling buyers. The cleverness and cunning of the auctioneer consists in transferring the attention of the crowd from the articles exhibited to the compensation payment held

out, as also in inspiring among the bidders a passion to compete. When once competitors have entered the field the auctioneer should continue to kindle the passion he has raised by following each higher bid with a correspondingly higher compensation money. The whole show is managed with such mastery of situation that very rarely the auctioneer fails to get the highest price for his articles. The success of the auctioneer depends on his ability to degenerate the morale of the crowd. One way in which he accomplishes this degeneration is by really parting with compensation money many times in the initial stages of the auctions. They are fortunate, indeed, who actually get compensation money and immediately leave the place : but such modest and wise earners are a rare species!

One other remarkable fact is, the crowd contains unnoticed by any, an individual who is the auctioneer's own man. Sometimes there may be even two or more men of the auctioneer. It is easy to see how these individuals enact between themselves a very exciting bargain, in which for want of higher bidders the auctioneer loses a big amount in the shape of compensation money.

This ruse helps to draw in speculators.

Such peripatetic auctioneers are usually paid or commissioned agents of big firms who, in this way, find means of disposing of their wares. Since the success of the auctioneer depends on the credulity and pliability of the crowd on whom he has to work, the auctioneer selects such localities and times where and when he may have an advantage. Mill areas and poorer localities in Bombay like Parel, Tardeo, Worli, Kamatipura, Sewri, Mahim and such other places are the favourite ones of these auctioneers. Though the auctioneers are busy on all days in the week and month, they are never so active and numerous as on pay-days, and also on holidays, particularly feast-days. Enquiries on this subject reveal the fact, that this nefarious system of wandering auctioneers festers at the underworld of most of our big cities. Whether these auctioneers extend their spoliations to the more ignorant country-side, is more than we can affirm. But it is a possible contingency against whose hazards we may well insure with present remedies that pluck the evil to its roots.

M. V. MOORTHY

## Book Reviews

*Infants Without Families.*—BY DOROTHY BURLINGHAM AND ANNA FREUD. George Allen and Unwin Ltd., London, 1943. Pp. 108. Price 5 Sh.

This book discusses the subject of Residential Nurseries for children from birth to five years. It is an interesting study based on the observations carried on in three recent wartime Residential Nurseries in London. The authors attempt to evaluate the advantages and disadvantages of residential life at different phases and in different aspects of the infant's developments, from the angle of emotional growth and character and personality formation. In doing so they have discussed in detail all the

important aspects in which residential life differs from normal family life, and how these differences affect the growth of the child's personality. In the course of this discussion they have also traced the lines along which the normal development of personality takes place.

Referring to the first two years of the child's life when muscular control, speech development, habit training, and feeding are the four main aspects of development, the authors have noted the following findings: The institutional child in the first two years has advantages in all those spheres of life which are independent of the emotional side of his nature; he is at a dis-