

# THE Servant of India

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## TOPICS OF THE WEEK.

A RECENT meeting of the East African section of the London Chamber of Commerce Immigration into Tanganyika passed a resolution expressing concern at the increasing proportion of non-Britishers entering Tanganyika. The resolution further pointed out the advantage to British trade which will result from a Federation of East African territories. It was pointed out in the meeting that while the Asiatics in Tanganyika number 15,000 the Europeans are under 2,500 and that the admission of ex-enemy nationals has placed the British unofficial element in a minority. In short the British traders of Tanganyika want to scrap the mandate of the League under which the territory is administered and want to rule it themselves like the white settlers in Kenya. The Colonial Office is debarred from acting according to the desire of the British traders owing to Article 7 of the Tanganyika mandate which makes it obligatory on the mandatory to secure to all nationals of States Members of the League of Nations the same rights as are enjoyed in the territory by his own nationals in respect of entry into and residence in the territory as also complete economic, commercial and industrial equality. When the mandate system was brought into existence it was felt that its effect would travel beyond the confines of the mandated area and would beneficially affect the administration of adjacent territories under the Colonial Office. A contrary movement however is being set up by the British settlers of East Africa. Kenya has not only spurned the spirit underlying the mandate system, but threatens to contaminate the mandated territory of Tanganyika with its ideas of white settlers' oligarchy.

A PRESS message says that the Digambari and Swetambari sections of the Jain community at Udaipur fought each other with lathies over the hoisting of a flag at the temple at Rikhabdeo, a Jain place of pilgrimage in Udaipur State. The fracas resulted in the death of five and injury to nearly two hundred persons. So the method of settling 'religious' disputes between the Hindus and Mahomedans so amply demonstrated all over India, particularly in the North, is not wholly wasted on the pious Jains of Udaipur. They, like the rest of their community in other parts, no doubt scrupulously refrain from taking the life of even the smallest insects, feed the ants with sugar, and take their meal before sunset for fear of swallowing unwittingly tiny creatures in the dark. They also would no doubt solemnly discuss the permissibility of killing the rabies and the desirability of exempting Jain students from vivisection in the medical schools and colleges. These same pious people, however, have not hesitated to kill and wound men for 'religious' differences. The police in India can hardly cope with such rapid development of 'religious' sense and there are too many demands on public revenue to allow the building of a jail by the side of every public place of worship. A cheap and summary method of dealing with this 'religious' crime wave in India has to be found out and no measure can be too harsh against those criminals who are guilty of a crime of communal nature.

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THE LEADER of the 9th inst. publishes the text of a letter from the Secretary to the Roads and Boards U. P. Government, Local Self-government department, to the district boards setting forth a tentative scheme for taking away the control of certain classes of roads from the District Boards. Although the scheme must have been in preparation for some months past, it was not even hinted at when the Legislative Council was in session. The scheme was circulated to the boards immediately after the close of the last session of the Council. Did it merely happen to happen in the way it happened or was the time scheme deliberately planned? The *Leader* points out that the new proposals are nearly the reverse of those of the P. W. D. Reorganisation Committee of the Government of India presided over by Sir Frank Sly and of the P. W. D. Reorganization Committee, U. P. of 1922. The District Boards Act of 1922 placed the boards under non-official control and in less than five years the Government are trying to take away by stealth, with the left hand, the rights which were given in broad daylight with the right hand. We are not supporters of inefficiency in any sphere of national administration, but this policy of filching away of

popular control in local administration fills us with misgivings as to the real intent of the Government.

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**Race Prejudice in Hospital.** THE intention of the Government of India to appoint an Indian officer of the Indian Medical Service as House Surgeon in the Eden Hospital at Calcutta has been strongly opposed by the European and Indian Tea Associations of Bengal. The *Statesman* of Calcutta in its leader in a recent issue writes "our information is that 50 per cent. of the patients at the Eden Hospital are European or Anglo-Indian women and that 70 per cent. of the maternity cases treated in it are of the same nationality. The duties of the House Surgeon include a daily examination of practically all the patients in the hospital, and it follows, therefore, that European women patients will be called upon to submit in the near future to examination by an Indian doctor...The order appointing an Indian Surgeon to the Eden Hospital is, in short, a blunder. It is calculated to shake the confidence of the majority of the patients...It will certainly antagonize the entire British community in those mofussil districts served by the hospital and it will awaken feelings of resentment among large numbers in Calcutta itself. To sum up, European opinion will be unanimous in condemning it—a disadvantage which is unlikely to be counterbalanced by any effusive demonstration of joy from the Indian community". It is intolerable that in a hospital maintained out of public revenues the white women patients should command the extraordinary privilege of receiving medical help from no medical officer except of their own race. As an Anglo-Indian, Col. Gidney in a letter to the *Forward* takes strong exception to this demand of the European and Indian Tea Associations. Col. Gidney's opposition is largely based on the ground that exclusion of Indians from the post of House Surgeon of Eden Hospital would also exclude Anglo-Indians who are statutory natives of India. We wish Col. Gidney had opposed this arrogant demand on the broader ground of racial equality. He dryly points out, however, that Dr. J. M. Das held the position of House Surgeon from August 1914 to March 1918 and during this period the returns of European and Anglo-Indians showed an increase and not a decrease, and did not, as the *Statesman*, suggested cause any undue or "unnecessary mental distress" among those patients under his care; nor had it "prevented English women from coming out to India" or "accelerated in any way the Indianization of the Services". No other city in India claims the extraordinary racial privileges which the European and Indian Tea Associations of Bengal want for the Eden Hospital. For ourselves we can face with perfect equanimity all the dark calamities which the *Statesman* apprehends will result from the appointment, such as the unanimous condemnation of the Europeans and a fall-off in white patients in the Hospital. Indians will not tolerate racial arrogance of the Europeans in their own country and the earlier this fact sinks into the European mind, the better.

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As pointed out by a correspondent in the *Statesman*, the question has another aspect. It will be recalled that the British Medical Council disaffiliated the Calcutta University on the ground that its medical students were not given adequate training in midwifery. Now the Eden Hospital serves as the school of midwifery of the Calcutta Medical College. As 70 per cent. of the maternity

cases are not made available to the Indian students for teaching purposes, because the patients are Europeans, they do not get the full advantage out of the institution which they would have got in the absence of racial prejudice. Many Indian patients are refused admission now and if the threat of the Bengal Europeans materialises more beds will be available for Indian patients and the Indian medical students will get better facilities for training in midwifery.

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**Tolerance of Social Tyranny.** OUR comment on the attitude of the Hindu Sabha to Hindu social tyranny has met with some criticism from those who have identified themselves with and uphold the Hindu Sabha. It is argued that if the Hindu society appears to tolerate obvious tyrannies, it is in deference to the prejudices of the orthodox section of the community. If this be the fact, the conclusion becomes irresistible that those who claim to be the leaders of the Hindus pay a far greater homage to prejudiced orthodoxy than to reason and humanity. Two recent events noticed in the columns of the *Young India* show that to provide an atmosphere of benevolent tolerance to social tyrants is to offer asylum to unreason and inhumanity. The members of the depressed classes of Colaba district who had met at a conference at Mahad, were cruelly beaten by the 'touchable' Hindus of the place for having quenched their thirst at a public tank and for their alleged intention to enter a local temple. The other incident occurred in a Kathiawar village where a doctor criminally neglected a woman who was seriously ill after childbirth. The doctor did not condescend to examine her and looked at the patient from a distance as she belonged to the untouchable class of Dhedh. As a result of the neglect the woman died. To us it appears far more important to convert these brutes to humanity than Malkana Rajputs to Hinduism. To be a Hindu may be good; to be human is better.

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**Simple Lessons in Obstruction.** A MEMBER of the Legislative Assembly who is preposterously pleased with himself as being the most original, extreme and ingenuous of the M. L. A.'s, has delivered himself of a new policy of obstruction in the Assembly. He would discard the slave mentality and false sense of dignity and ye—would walk out of the Assembly—if, if only others of his party do the same. He is chokeful of ideas, brilliant and nice, about obstruction but has vouchsafed only two for the beginners. Number one is to greet the Assembly President as he enters with *Bandematarm*. If he calls the members to order they should leave the Assembly for the day under protest, repeating the procedure every day until the President either yields or suspends the members. If the President yields, the members should learn the second lesson in obstruction. They should sing the *Bandematarm* song for five minutes every day. If the President objects, the members should walk out every day until the President agrees to the musical programme. This extreme, soulful and picturesque M. L. A. has yet another idea. He would table a resolution prohibiting the President from wearing a foreign wig. For the present he would be quite pleased if the country learns these preliminary lessons in obstruction, to be followed no doubt by many more lessons, duly graduated. We suggest that obstruction classes should be immediately opened with arrangements for instruction in swearing, catcalling, mimicking, can beating, and rotten egg throwing.

## MINING LEGISLATION IN ENGLAND.

IN view of the 12-hours' working day for miners which is proposed to be enacted in India, it will be worth while to review the history of mining legislation in England so far as hours of employment are concerned. The first law on this subject was passed in 1842, (5 and 6 Vict., Cap. 99) popularly known as Lord Ashley's Act, which prohibited the employment of women and girls and of boys under 10 years of age in underground workings. It also prohibited apprenticeship for work below ground of any one under 10 years of age or for a period of more than 8 years. It will thus be seen that what was made illegal in England three-quarters of a century ago, namely, the employment of women underground, is still allowed in this country. It is true that our Mining Act of 1923 forbade the employment underground of children under 13, whereas Lord Ashley's Act permitted the employment of boys above 10. It should be remembered however that Government had originally intended to prohibit the employment of boys under 13 and also abolish the system of apprenticeship altogether, but on account of opposition offered in Parliament, the provisions regarding boy labour had to be modified in a retrograde sense.

The next important English Act is the Act of 1860 (23 and 24 Vict. Cap. 151) which extended the minimum age limit of boys to be employed in mines from 10 to 12, but still allowed the employment of such boys between 10 and 12 years of age as had obtained a certificate of ability to read and write or at least of school attendance. This law was passed primarily in the interest of education and ensured that no boy was denied the benefit of elementary education because of his employment in a mine. The Select Committee of the House of Commons, appointed in 1865, recommended that on no condition should underground employment of boys under the age of 12 be allowed, but the Coal Mines Regulation Act, 1872, which repealed all the previous legislation relating to collieries and re-enacted it in a somewhat strengthened form, only provided that no boys between 10 and 12 years of age be employed underground and no children between 10 and 13 years of age be employed above ground, who would not receive 20 hours' schooling per fortnight, and even then they could not be employed for more than 30 or 36 hours per week (according to the system adopted). It also instituted the class of young persons between 12 and 16 years of age, who could not be employed below ground for more than 10 hours per day or 54 hours per week. The same was the daily or weekly limit of hours for work above ground for young persons between 13 and 16 years of age and for women with the further restriction that no woman, young person or child be employed above ground on night work (9 p. m. to 5 p. m.) on Sundays or after 2 p. m. on Saturdays. A register had to be maintained of children, young persons and women in employment, whether on work under ground or above ground.

The next landmark in mining legislation in England was the Coal Mines Regulation Act, 1887 (50 and 51, Vict., C. 58), which prohibited work either below ground or above ground by all children under 12 in any circumstances. The Mines (Prohibition of Child Labour Underground) Act, 1900 (63 and 64 Vict., C. 21) completed the process of eliminating child labour which was begun in 1842 by forbidding the employment of boys under 13 below ground. This act applied both to coal mines and metalliferous mines, but as regards the former it has been superseded by the Coal Mines Act, 1911 under which (a) no boy under 14, and no girl or woman of any age can be employed in any coal mine below ground; (b) no person, boy or girl under 13 can be employed above ground; (c) between the ages of 13 and 16 boys and girls are in a class which corresponds to the class of young persons under the Factory and Workshop Act; (d) the hours of work above ground for young persons between 13 and 16 years of age and women cannot be more than fifty hours in any one week and ten hours in any one day; (e) No young person, or woman can be employed above ground between the hours of nine at night and five on the following morning, nor on Sunday, nor after two o'clock on Saturday afternoon; (f) an interval of not less than twelve hours must be allowed between the termination of employment on one day and the commencement of the next employment; and (g) no young person, or woman shall be employed in moving railway waggons, or in lifting, carrying, or moving anything so heavy as to be likely to cause injury to the young person, or woman.

So far we have set forth laws purporting to limit the hours of work of children, young persons and women, but the Coal Mines Regulation Act, 1908, put a limitation on the hours of adult men in the coal mines. This Act forms quite an exceptional legislation, for it is the governing principle of industrial legislation to leave both masters and workmen free to bargain as to hours of labour. In the case of women, young persons and children, who are unable to protect themselves, the State is recognised to have a right to interfere with this freedom, but in the case of male adults, the State has no such right. This principle, however, is broken in upon by mining legislation, in which, it is now universally admitted, that the State must intervene for the protection of even adult miners by limiting their maximum hours of work. The ground for this exceptional treatment of mining is that it is an exceptionally arduous and dangerous occupation, carried on as it is underground, without the stimulating effect of light or fresh air. Such an exceptional calling demands exceptional legislation. The 1908 Act, properly called the Miners' Eight Hours Act, provides that a workman shall not be below ground in a mine for the purpose of his work, and of going to and from his work, for more than 8 hours during any consecutive 24 hours. The working day of mines was reduced to 7 hours after the Sanky Report and again restored to 8

hours latterly. A correct picture of the contrast between the state of the Indian Law and that of the English Law may be seen at a glance from the following table :

	Indian Act, 1923	Present Bill	Existing law in England.
Children	Prohibition for children under 13	Same as in 1923	Prohibition for children under 13; Prohibition of employment below ground of children under 14
Young persons	Same as Adults	Same as Adults	Corresponding to provisions of Factory Act
Women	Same as Male Adults	Same as Male Adults	Prohibition of work below ground
Male Adults	Limit of 60 hours work above ground and 54 hours work below ground in a week of 6 days	Limit of 12 hours per day	Limit of 8 hours per day

#### CRUELTY TO ANIMALS.

I AM a European Christian Missionary with, believe me, the welfare of India sincerely at heart. But there is one thing that stirs me to indignation which seems hardly to weigh on the conscience of the average Indian in the least, and that thing is the cruelty to animals that is so prevalent at present. How Indians can be indifferent to this disgraceful matter I cannot in the least understand, for the tenets of Hinduism on this point are indeed noble. They are forbidden to take life unnecessarily, and as a corollary, it implies that they must endeavour to see to the well-being of all living creatures. Noble indeed, if they would only put it into practice. But before I go further, let me just mention a few examples of the cruelty meted out to these unfortunate creatures that I myself have witnessed during my residence in the three chief Presidency towns of this country, namely, Bombay, Calcutta and Madras.

Just notice the number of bulls with broken or knotted tails. This is caused, as I suppose I have no need to inform you, by the cartmen unmercifully twisting that part of the anatomy to make the bull go faster, and, shame to record, almost every draught bull that one sees bears signs of having being treated in this cruel way. Have you ever had a friend twist your arm up round your back till you have cried for mercy? If you haven't, just get some one to demonstrate it on you, and you will, in some measure, realise the pain the unfortunate bulls undergo when inflicted thus. Heavy loads, badly balanced so as to either make the yoke weigh unnecessarily heavily on the poor beasts' neck or else to tilt up so high as to almost lift the animal off its feet, seems to be the order of the day. And then, when the unfortunate

creature collapses under its heavy load through sheer exhaustion, the most horrible and inhumane methods are resorted to get them on their feet again. The whip first comes into play—slash! slash! slash! The poor beast winces under the infliction but is unable to regain its feet though it wants to. As the lash is not efficacious, the handle of the whip is then brought into play—whack!—whack!—whack! all over the body, head, ribs, and, pardon me, but it is true, even on the testicles. It really makes my blood boil when I see this done and I have on more than one occasion snatched the whip out of the cartman's hands and given him a taste of its sting. But—miserable thought—I suppose it only makes the man take more vengeance on the poor creature as soon as I am out of sight. A method which seems to be very popular in the districts of South India to get a bull on to its feet is by winding the lash of the whip as tightly as possible round the beast's mouth till, in spasms of suffocation, it wriggles and jumps about for dear life until it gets on to its feet again. And what is still worse, while these methods of refined torture are going on, quite a crowd of spectators gather round to enjoy the *tamasha*.

Then those poor dear little *jutka* ponies of South India. The vehicle is constructed to accommodate three or four persons, but I have often seen eight and nine crushing into one of them. The poor little beasts can hardly move this enormous burden, but the driver sees to it that it exerts every ounce of its strength by whacking it unmercifully and often lashing in on the testicles. The people inside the *jutka* seem quite indifferent to the cruelty going on under their very nose. Mind you, not only illiterate villagers, but educated and 'enlightened' Bramins. Some enlightenment! Then those poor donkeys. The idea seems to be prevalent that you can never overload a donkey. Two big bags, full of heavy stones or sand, hang on either side of its back, and sitting on the top of it all is the owner, quite pleased with himself. Is it any wonder that their (the donkeys') hind legs get bent inwards through the excessive weight? Then, after a hard day's work the poor creature is let loose on to the street to find what food it can as none is provided for it. Even dogs come in for their share of cruel treatment. How often one sees dogs tied up outside in the blazing sun all day without a drop of water to ease its parched throat. Its piteous cries seem to have no effect on those around! Here is an instance I saw in Poona the other day. Four tiny pups of about ten days old were get out in the hot sun under a galvanised zinc sheet as a "shelter". They were whining most piteously, but no one seemed to take any notice. When I lifted up the sheet their poor little tongues were hanging out as though they would drop out. The mother of these pups was not given a scrap of food and is it any wonder that the poor thing went mad a few days after?

Now, what ought to be done about it? It is no good saying "Oh! it is not my business"

for it is everyone's business. Teach the people; show them that it is wrong. We have the S. P. C. K. -an institution with excellent aims, but of little effect through, as far as I can see, the lack of whole-hearted co-operation from the public. The Calcutta animals can thank their God Nandi, for a humane Corporation that has given them a three hours rest during the hottest part of the day. May other Corporations follow their excellent lead. The Pinjra Poles.-all honour to their supporters-are, I think, rather misplaced, for what is the good of keeping alive animals that are no longer fit for service when the money spent

here could be devoted to the better purpose of alleviating the miseries of the animals that are in service? I think all must agree that it is far less cruel to destroy an animal than turning it adrift to die of starvation. And again, I think all will agree that it is far less cruel to destroy an animal that has met with some incurable accident than to let it linger on in pain. What is needed is a propaganda of education on a large scale. Would that the local vernacular the papers that reach the masses,-agitate against this prevalent cruelty.

JOHN D. DAY.

## THE PUNJAB LAND ALIENATION ACT.\*

By P. KODANDA RAO.

### VIII.—POLITICAL REASON.

IN the previous articles on this subject we discovered that the Act did prevent the transfer of agricultural land from the notified tribes to the non-notified ones, that on the other hand, the notified tribes gained at the expense of the others; but that it failed in its two fundamental objects, namely the mitigation of the evil of agricultural indebtedness, and the expropriation of the agriculturists; that the Act was hailed only by the richer members among the notified tribes to whom it gave preferential facilities to buy up their poor tribesmen and that the poor agriculturists obtained precious little advantage from it since such advantages were inoperative as between members of the agricultural tribes among whom the bulk of the transactions took place. So much then for the economic objectives of the Act, which, however, it must be remembered, were subsidiary to the "political" purpose of the Act. It may be recalled that the Statement of Objects and Reasons said that "the expropriation of the hereditary agriculturist . . . has been regarded for years past as a serious political danger. It is recognised that the danger is accompanied with bad economic results." In the Legislative Council, Mr. C. L. Tupper claimed that "it is the political reasons which have most strongly influenced my judgment in this important matter." Sir Charles Rivaz, though he devoted the best part of his speech in introducing the Bill to economic considerations, ended up finally by declaring that the expropriation of the sturdy yeomen of the Punjab as "an ever-increasing political danger." (27th Sept. 1899) Mr. Tupper was more explicit. "We still have the lands of the Punjab plains held largely, though not exclusively, by tribes of bold tradition and high spirit, whose courage and spirit of adventure commands the hearty sympathies of our race, but whose inherited qualities, formed in times of war and depredation, are far better suited to success in the field of battle than in the court of law. No one who wishes men of this type, whose courage in our cause has again and

their ancestral lands." Lord Curzon clinched the matter when he said, "We cannot afford to see the yeomen farmers of the Punjab—the flower of the population and the backbone of our native Army—dwindle and become impoverished before our eyes." The "Political" object of the Act was, therefore, to save the tribes that contributed recruits to the Army from losing their land. This object however found no direct expression in the body of the Act; which only speaks of agricultural tribes to be declared by Government notification. It is secured by notifying the tribes which are of military use to the Government. In the face of the unequivocal statements quoted above from the authors and sponsors of the Act, it is rather surprising that any body should suggest, as apparently Mr. Calvert does in his cross-examination of Prof. Gulshan Rai before the Royal Commission on Agriculture, that the Act was passed because the judiciary in the Punjab failed to uphold the customary law of the province and that a similar law was not passed in Madras because of the strength and adequacy of the joint family system there.

Has the Act succeeded in preserving the members of the military tribes from expropriation? Perhaps it did if we take all the notified tribes together, as one unit. It has not, if we take the tribe as the unit, or the individual. The eight special annual reports on the working of the Act indicated the gain and loss of each of the notified tribes. The Jats gained at the expense of the Rajputs and the Hindu Jats at the expense of the Muslim, (para 29 of the Report for 1903 and para 28 of that for 1904.) Similar information is not given in the subsequent Land Revenue Reports, so that it is not possible to say exactly how things stand now. We have however already seen that agriculturists continue to be indebted and expropriated and since the great bulk of the notified tribes are military tribes, a good number of the victims of these must be of the military tribes. The Act must be pronounced to have failed in this matter also.

\* Continued from our issue of Nov. 25, 1926.

Here, again, though Sir Charles Rivaz and the Government may console themselves that "the land, though lost to the individual, is preserved to the tribe", it is no consolation to the Muslim Rajput to know that his misfortune was due to a Hindu Jat and not to a Hindu bania. That which really chills and smothers his "bold tradition and high spirit" is the misfortune itself—of debt and dispossession.

#### IX.—UNDESIRABLE CONSEQUENCES OF THE ACT.

EVEN in the matter of protecting the military agriculturist from expropriation the Act did not go far enough. It was precisely because expropriation of the yeomen farmers of the Punjab had, according to the Government, become serious that the Act was passed. Which means that an appreciable number of these yeomen had become "reduced from the independent position of peasant proprietors to that of tenants holding under land lords or landless labourers." This process continued even after the passing of the Act, only the land-lords thereafter were other members of the notified tribes. How about these dispossessed men? The Act makes no provision for such unfortunates. The Government might have reserved the canal colonies for them. But perhaps financial considerations stood in the way.

Far from ameliorating the condition of the poorer agricultural classes, the Act has had consequences which are sometimes anomalous, sometimes, from the Indian point of view, regrettable and sometimes even deplorable. "A, a Saini, has his home in the Amballa district, but owns some land in the Amritsar district. "Saini" is declared "an agricultural tribe" in the Amballa district but not in Amritsar district. A is a member of an "agricultural tribe" in the Amballa district." (pp. 39-40 The Punjab Land Alienation Act, by S. Gurucharan Singh, 2nd edition, 1907.) A Rajput pleader in Lahore is an agriculturist, but not a Kamboh mason working in the Amritsar district, while a Syed of Gujarat keeping a shop in Lahore is an agriculturist (p. 42, *ibid.*) In the district of Kulu in the Himalayas, if a Brahman marries a Dagi woman, he is outcasted and he becomes Dagi which is notified as an agricultural tribe and he therefore becomes an agriculturist! For the Financial Commissioner had ruled that the status of the party when the proceedings came to him should determine whether he was to be classified an agriculturist or not! (para 6, report of the Act for 1906.)

Quite a number of non-notified tribes applied for inclusion among the notified, and the Report of the Act for 1907 remarks on the attempts made by certain tribes and castes to change their designations for the purpose. The Government ordered that "no tribe ought to be notified, which, although it contains more or less bona fide agriculturists, is not as a tribe a true agricultural one and desires to come under the Act not for protection from professional money-lenders but in order to obtain

facilities for acquiring land from other tribes." (para 7, Report of Act for 1906.) Under this ruling not only are *bona fide* agriculturists penalised, but brains and enterprise are also impeded in their application to land. In his final speech on the third reading of the Bill Lord Curzon recognised the danger of "excluding as a purchaser the *bona fide* cultivator who may not happen to fall within the agriculturist definition." The Financial Commissioner admitted in 1908 the stagnating effect of the Act. The Deputy Commissioner of Rawalpindi had written that "the Punjabi and Kashmiri Lohor or weaver is a man of pluck and enterprise, who travels freely and takes service under Government often in the guise of a *gakhar*, *aman* etc. Apart from this, the general rise in wages has given wealth to a class which will no longer submit tamely to the hectoring of ancient proprietors of the village. I see no harm in sanctioning alienations by worn-out stocks to these more vigorous shoots and believe that a declaration of policy might usefully be issued by the Financial Commissioner in regard to free sanction of alienations in favour of Musalman *Kamnis* and Kashmiris." Upon which the Financial Commissioner commented that "the land-owning community in Rawalpindi is a very mixed one and there is no reason why transfers to superior artisan tribes, *lohori* and *tarkhan*, should not be sanctioned freely." The same subject was mentioned by the Dy. Commissioners of Jhelum and Multan and consequently, the Financial Commissioner proposed to Government an addition to the Circular letter No. 3441, dated the 5th June 1901, the object of which was to make it easy for thrifty members of the artisan classes to become owners of small plots of land. (para 4, Report of the Act for 1908.) There is no reason to believe that such thrifty and deserving members are not found in the tribes now not notified, and why they should be kept out from owning land is not clear.

Of the hereditary landowners even Mr. Calvert, a protagonist of the Act, entertains no flattering opinion. "There are big landowners in the Punjab, but there is not discernible anything approaching that same zeal or enthusiasm amongst them which brought such great advance in wealth in England." (p. v, *Wealth and Welfare.*) Mr. Darling rates them no higher when he compares them with the townsmen "In more than one district the most progressive landlord will be found to be a non-agriculturist, and in the canal colonies, though he may be as much an absentee as the zamindar, he looks after his land as he would after any other kind of investment, and occasionally attempts to develop it, which a member of the landed gentry rarely tries to do." (p. 189. *The Punjab Peasant.*) Both Mr. Calvert and Mr. Darling desire that the new town-bred intelligentsia should not only have access to land but should be persuaded to go to it. But with this Act, the door is open only to the intelligentsia, from among the notified tribes, but not others. But even this is being diverted under

the recent policy of the Punjab Government from agriculture to Government service.

These consequences may be regrettable but there are others which seem more deplorable. The Act has cut up the people of the Punjab into two parties, the urban and the rural or in other words the non-agriculturists and the agriculturists, based not on mutable vocations and negotiable interests but on the immutable accident of birth and the arbitrary fiat of the Executive Government. This cleavage unhappily runs parallel to a great extent to the communal division, the Hindu and Muslim and to add to the tragedy, the former are comparatively better educated and more prosperous than the latter. If there is one province in India which requires every effort to soften down communal antagonism, it is the Punjab. And yet it is here that it is being aggravated from unexcepted quarters. Mr. Darling bears witness to this. "Even without the Act this co-operation between town and country would be difficult in the Punjab, since for various reasons the cleavage between the two is unusually great. In widening the gulf the Act only adds to the difficulty..." (The Punjab Peasant, p. 188).

The duty of interpreting and applying the Act was entrusted entirely to the executive officers and the judiciary and the lawyers were excluded. The Government determine by notification who shall be agriculturists; and Dy. Commissioners apply the Act to these notified tribes, and they have very large discretionary powers. The reign of law is suspended and *machinery* of Government enthroned in its place. The Act tends to foster a subservient mentality and stunts the growth of a virile sense of legal rights among the people. Further, the Act recognises the tribe as the unit, and thereby preserves, perpetuates and promotes the narrow consciousness of the tribe and the caste and impedes the growth of the larger and undivided loyalty to the nation.

#### OUR EUROPEAN LETTER.

(FROM OUR OWN CORRESPONDENT.)

Paris, April 21.

#### THE TRADE UNIONS BILL.

"THERE is an old saying that whom the gods wish to destroy they first drive mad. I can only conceive that this Government have come to the conclusion that when the end of their tether is reached there will not be a cat's chance of their coming back again, and they have come to the conclusion that they had better make the most of their golden opportunity"—this is how Mr. J. H. Thomas, most moderate of moderate Labour leaders, speaks of the Trade Unions Bill which the Baldwin Government holds up as a feather in its cap. Mr. Garvin who can never be conceived of as inimical to the present Government refers to it as the black egg of the "many symbolical eggs (which) have come out of the basket this Easter for John Bull and his family... We can only state our conclusion that

the Bill itself in all its original verbiage is far worse in its possibilities of confusion and mischief than any published summary has yet indicated. Let employers note one astounding thing. This Bill makes no distinction whatever between strikes after due notice and strikes in breach of contract." Sir Herbert Samuel, who is now greatly attracting attention in England on account of his successful rejuvenation of the Liberal Party, said in a recent speech: "The less one dealt with great political actions by means of the policeman, the fine, and the prison, the better it would be for the nation. For many generations the policy of coercion brought disaster to Ireland. The Conservatives tried to persuade us that the movement in Ireland was an artificial movement. It needed long years of bitter experience to teach them that they were wrong and that it sprang from a passion for liberty innate in the Irish people. Liberals had always known that. I have a fear that the same spirit of Toryism may, if it is carried too far, bring our industrial world into turmoil. The Government seem to be paying too much attention to the ideas of elderly gentlemen in London Clubs, who say 'If I had my way Sir, I would put some of those agitators against a wall and have them shot.' There is no combination more dangerous in politics than the iron hand and the feather head." As the *Manchester Guardian* remarks, "Not a few Conservatives are uneasy about the Bill, perhaps not so much because they object to its principles, as because it shocks their sense of political prudence." Mr. Macdonald who is away in America for Easter also said in parting at Southampton that when the great fight came he would be there on the floor of the House of Commons to bear his part. Nobody expects that the Bill will fail to pass through ultimately—what else is to be expected of a House such as the present one?—but the reactionaries will have only a pyrrhic victory. A heavy roll of sins stands to their discredit, and as Mr. Garvin says in the *Observer*, "And John Bull is beginning to ruminate on whether Conservatism is a good egg, or only the curate's." First among these sins comes the Government's woeful mishandling of the coal industry last year and the unabashed way in which Mr. Baldwin, in spite of all his pretensions to the contrary, gave way to the employers. Then, the British Government has produced the impression at Geneva that Great Britain is much to be blamed for delaying the universal adaptation of the eight-hour day. Not long ago the French Chamber passed a Bill favouring that step, but making it conditional upon Germany's and Great Britain's espousing similar legislation. Once more Great Britain, it will be recalled, only recently discountenanced the enforcement of the eight-hour day for sailors at sea on the ground that the existing arrangements were quite satisfactory. And now comes Mr. Churchill's budget feat: "The Government, no doubt surveyed the final (the Budget total) figures with some horror. So does the nation. Three departments were selected for

treatment. It is a beautifully 'conservative' selection. The heads are chopped off the departments which deal with two basic industries—coal-production and transportation in all its forms—and the promotion of exports by which the country has its being. As an economy this seems little. Administration is not easily compressible. As a "gesture" it expresses the dumb apathy of 'conservatism' in face of the domestic problem of the century, and the Trade Unions Bill is the companion gesture" *Observer*.

The Bill has had its "observers" on this side of the Channel and here is a typical comment from the *Quotidien*: "It is not yet known what the country will say, but there is no exaggeration in saying that the Labour World in all countries will see a serious menace in this interdiction. In the first place, no explanation is given why the British Government believes itself obliged to promulgate a law against a movement which it has just strangled without resorting to special measures. In the second place, workers cannot without protest—regardless of the form of that protest—see broken in their hands a weapon, undoubtedly dangerous, which they must not surrender. At a time when rumours of war come from all sides and chancelleries are far from expressing a firm desire for peace neither labour unions nor intellectual unions will renounce their means, desperate but all powerful of avoiding an international conflict". This last sentiment is note worthy. However much certain politicians may strain themselves to scare away females of both sexes by conjuring up the Bolshevik *Inferno*, nothing can render the ordinary man blind to the double fact that it is in the Socialist newspapers and not in *Le Matin* or the *Morning Post* that one finds expressions of the desire for international amity, for justice towards subject peoples and colonies, and for "democratic equality; secondly, it is equally plain that what keeps off several Governments from war today in Europe is not their desire for peace but their fear of internal revolutions due to the pacific attitude of Labour generally. When the Chinese question first came into prominence in England Miss Bondfield drew attention to the important psychological point that the usual division of what are in effect the same people, into civil and military, was largely to render the ordinary man callous towards the latter on the ground that a soldier's uniform sanctified human sacrifice. The ascendancy of the reactionaries whether in France or in England has had the result, as the Socialist Congress now in its session at Lyons and the annual meeting of the British Independent Labour Party have shown, on the one hand of making the Left parties self-conscious and bestir themselves to bridge their gaps, and on the other hand, of putting the moderates among them into discredit. The I. L. P. for instance has just repudiated Mr. Macdonald.

#### A YANGTSE BLOCKADE ?

The *Paris Times* reports: "A Washington message quotes Rear Admiral William H.C. Bullard

U. S. N. (retired), former Commander of the American Navy, Yangtse Patrol, as saying that the British are censoring news of China coming through London". The comments of newspapers like the *New York World* confirm this proceeding: "It would be folly to be optimistic now about the rise of anti-foreign sentiment in China, the danger to foreign lives, the possibility of a repetition of the Nanking riots on a larger scale. It would be folly to relax efforts being made to evacuate foreigners from points of danger. But it would be folly, meantime to believe on the basis of any reports which we have to date that China is a shambles and the Nationalist movement has gone mad". There is little doubt that several factors have been coordinated in the present situation in China and the final upshot has not been all that the originators of the respective moves wished. The Soviet-Cantonese alliance, it is plain, has overreached itself and there are patriotic Chinese who would not have Russia exert in China any more influence than other foreign Powers, albeit in a friendly manner. It will be recalled that Chang Kai-shek said at the Kuomintang Conference in Nanchang two months ago: "I never have taken the view that I cannot cooperate with the Communists. As a matter of fact, I may rightly claim the credit for bringing the Communists into the fold of Kuomintang. But I also have made it clear that while I was opposed to the oppression of the Communists, I would check their influence as soon as they grew too powerful. Today the Communists have reached the zenith of their power as well as their arrogance, and if their activities are not checked they will bring disaster upon the Kuomintang. It is therefore obvious that I no longer can treat them as a small revolutionary group, for otherwise I would not be loyal to my own party" Another factor is well brought out in the interrogatory headline of the *Paris Œuvre*: "Who will be the conqueror of tomorrow? Chang—Tso-Lin? Chang-Kai-Chek? or Ster-Ling-Cheque?" This last Sterling Cheque has been obviously the inspiration of Chang-Tso-Lin in his dramatic raid on the Soviet Embassy at Peking and his anti-Soviet manifestations elsewhere. The *Avenir* writes: "As these events (the Peking raid) occur at the moment when English interests are most greatly menaced we cannot help asking ourselves if it is not advisable to look in the most recent happenings, for the hand of Great Britain". The fact seems to be that after vain attempts to get the Powers to agree to sanctions as regards the Note to Mr. Chang after the Nanking incidents, Great Britain had to climb down, but carefully concealed this procedure by flourishing the fact that the Powers had been brought to agree upon identical notes to Canton. This agreement was represented as a great victory to British diplomacy and now that Japan has passed through a cabinet crisis and has a new cabinet, the fact has been taken advantage of, specially for purposes of propaganda, and it has been given out that Mr. Chang will be served with



a new Note enforcing sanctions jointly by all the Powers concerned. These latter are said to be nothing less than the blockade of the Yangtse. This, however, is the usual bluff and as I have repeatedly pointed out in these columns, the decisive turn to the events in China will come from Washington and there is nothing to support the conclusion that the British policy is being countenanced in the United States. Mr. Garvin looks to America again in the latest *Observer*: "America, Britain, and Japan are to act together on naval limitation. Why they cannot act together on the whole Chinese problem is a thing that baffles the speculations of common sense. Britain is willing like Barkis. Japan, we think, is no longer so disinclined. It is up to America." A Washington message states: "For the moment the American policy in China will be one of 'moderation and firmness'—which means continued joint action with other great powers with no change in general lines—it is intimated by officials in the Department of State." Also, "The Chinese Nationalists have cabled to their press bureau in New York to appeal to the American people to oppose intervention in China and to smash the united front of the British and American imperialists."

So much about China, but China is only one of the eggs which the International basket contains this Easter. The Balkans are another and the cabinet crisis in Yugo-Slavia has poured oil rather than water into the fire of Italo-Serbian relations. The demand for the League to intervene is loud in Yugo-Slavia and is as loudly contested in Italy. Besides such intervention will be a menace to the whole successful record of post-war European diplomacy. So, Pertinax points out in the *Echo de Paris*: "Certain Serbian journals announce that now the new Cabinet will not hesitate to allow the League to act as judge to the quarrel, the intervention of great Powers having been shown to be sterile. If this idea is followed, Geneva may expect some stormy days, for discussion of the Treaty of Tirana by the Council or the Assembly can result in discussions of all other treaties concluded in more or less flagrant violation of the Covenant. Perhaps Yugo-Slavia will be inspired to wait, before proceeding, in order that Sir Austen Chamberlain may finish his personal negotiations. He has gone too far to abandon his undertaking." Great Britain may find herself overreaching her mark with Mussolini as with Chang-Teo-Lin.

## REVIEWS.

### GOLD STANDARD.

#### THE FIRST YEAR OF THE GOLD STANDARD.

By T. E. GREGORY D. Sc. (Ernest Benn Limited, London). 1926. 7 x 5 pp 141. 3s. 6d.

PROF. Gregory belongs to the group which believes in the honest Gold Standard as the best palliative of the evils of the war-regime as against the group which pins its faith to the Standard based on

Purchasing-power parity. At first he examines the general theory of stabilization. This treatment however is so compressed that we wish in the interests of the general reader, the author had expanded it to double its size. The first important proposition is that maladjustment between internal and external prices cannot be great for an indefinite period and therefore no one ought to be too dogmatic over the degree of adjustment necessary before final stabilization is achieved. To us in India this proposition is very important as both sides in the recent controversy over the Rupee-Exchange had underrated the difficulty of fixing the rate of adjustment necessary for stabilization. With regard to the mode of adjustment there is the possibility of trouble in both cases viz. the stabilization at the higher value of the currency and that at the lower value of the currency. The second course is generally popular because it tends to raise internal prices, "employment improves, real and nominal wages rise, the volume of trade expands." But in this case gold will begin to flow out and the Central Bank will have to practise deflation and "damp down the rate of expansion" and an ultimate crisis cannot be avoided. The first course involves the loss of Reserves, higher money rates and increase in the volume of unemployment and greater social unrest. We have to choose therefore between an immediate and a more remote shock.

The rest of the book is given to a review of recent attempts at stabilization all over Europe. One striking feature of the last year and a half is the gradual approximation of interest rates in all countries as well as the lessening of the divergences between wholesale price-indexes in different countries. With regard to Great Britain's return to gold, the author has shown that the case of the opponents was very weak. The first apprehension of the opponents was that a return to gold would reduce wages, but he contends that it is absurd to allow working class sentiment to govern monetary policy. An analysis of the Cost of Living Index also shows that even without a return to gold, the problem of wages would have been as acute as it is at present. If the money wages in 1926 are still as high as in the middle of 1925 when the return to gold was accomplished it is clear that the new standard cannot be chargeable with reduction of wages. With regard to unemployment also it cannot be said that if the return to gold had been delayed the difficulties of the industries would have been less, as most of the difficulties were outside the sphere of exchange.

During the first year of the Gold Standard the volume of British exports in 1926 is nearly the same as in the best period of 1924. The excess of imports however has invited adverse comments and it is attributed to the new standard. A study of the borrowings and new investments however shows that Great Britain is paying its way and also adding to the national wealth; the invisible exports in the first year of the Gold Standard actually exceeding those in 1924 by six millions. In this connection the author discusses the issue whether the Bank of England could have lessened imports by allowing gold to flow out and thus bring down internal prices and raising prices elsewhere. The Bank of England instead of allowing gold to flow out and lessening the volume of funds at the disposal of the market kept a constant mass of credit instruments in the market apart from a gold outflow or an inflow. In this policy the Bank of England was assisted by two Banks, the Reserve Bank of New York and the Bank of Netherlands. The result of this policy of encouraging foreign balances has been that prices in Britain have been

left to themselves. This is the gravamen of the attack led by Mr. Keynes. As a matter of fact all the foreign balances were not due to a higher Bank rate; and in the interest of the prestige of London as a financial centre the policy of the Bank of England has been the only one that could have been followed. Besides the opponents of the return to gold have spoiled their case by identifying currency policy with personalities and making the whole an *argumentum ad hominum*. Some of the consequences of the new standard have been unpleasant, but the question should be decided by considering whether the new policy has prevented future shocks to the economic organisation. Judged in this light the author pronounces in favour of the Gold Standard as opposed to the policy of a managed currency. There can be no doubt that judging from the experience of other countries England has taken the fundamental decision with a boldness that is commendable.

The examination of the stabilization policy of other European countries bears out the same basic truth that the only cure for the evils of inflation is to fix the rate of exchange and work up everything in such a way as to maintain it; secondly that although stabilization may lead to a temporary improvement of wages, prices and unemployment, it cannot completely wipe out the results of the previous orgy of credit. The German currency experiment is remarkable for the restraint exercised by the banks in the matter of credits right to the end of 1925 although deflation was not resorted to as might have been expected. In France in spite of a determination to stabilize the franc the total note-issue is increasing; by not reducing the notes, the franc in terms of gold or the dollar has been kept at a low value. The result is that stabilization is postponed for fear that stabilization at the old par may bring down prices with a crash and cause extreme depression. In fact the temptation to retain the low value of the franc is great in view of the fact that it relieves the Treasury. In spite of this the author recommends the honest course of stabilizing at the highest point consistent with avoiding the overvaluation of the franc. If France adopts the drastic remedy just in the same way as England did, the stabilization all the world over will be definitely within sight.

To us in India the booklet is an eye-opener. The close scrutiny of the statistics given in it would show that stabilization is an intricate process and no one proposing a particular rate ought to be over-dogmatic about his pet ratio. As the author has made it clear throughout, a 'stabilization crisis' cannot be avoided in any country which chooses the lower value of the local currency for the point of stabilization. Rising prices, checked imports, stimulated exports and consequent expansion of currency are the features and then the boom will have to be checked; otherwise the adjustment between internal and external prices will be disturbed, gold will flow out and deflation will have to be practised. In passing it may be noted that the booklet offers no parallel to the case of India where a rate in terms of gold higher than the pre-war rate has been adopted or even contemplated.

The author's mastery of the minutiae of the exchange problem is everywhere in evidence and his impartial summarizing after presenting both sides of a case deserves to be copied by writers on currency subjects who invariably show pique on hearing the opponent's case. There is the quality of detachment in the whole of his argument. There is no doubt that he has given a forcible presenta-

tion of the case for an early return to the Gold Standard. To the technical student, the pamphlet is a veritable mine of information.

V. N. GODBOLE.

#### GENEVA OPIUM CONFERENCES.

##### GENEVA OPIUM CONFERENCE: STATEMENTS OF THE CHINESE DELEGATION.

By SAO-KE ALFRED SZE. (The John Hopkins Press, Baltimore). 1926. 7½ x 5. pp. 163. \$1. 50.

THE opium situation in China is a most complex and intriguing one, calling for great sympathy and statesmanship. Opium is not indigenous to China, but she is its worst victim. It is no wonder, therefore, that China is the country most anxious to put it down, not only within her own borders but elsewhere also, because it is chiefly, and in some cases exclusively, her own nationals in those countries that are permitted the use of opium and provided with it. China sensed the danger of opium habit over a century ago, and never wavered in her intention to suppress it. But good intentions alone do not lead to the desired place. Her political weakness severely handicapped her and handicaps her still. Great Britain's unholy opium wars in the middle of the last century broke down China's resistance to foreign opium. If she must poison herself, why make it profitable to the foreigner? So she grew her own opium, and the habit dug itself deeper. When mutual jealousies of the western powers gave her breathing time to assert herself in her own country, she made an unprecedented effort to shake off the evil, and very nearly succeeded. But soon internal forces of disorder overtook her and enfeebled her power to put down opium. At the present moment, whatever be the absolute quantity of opium produced in China, there is little doubt that she is producing more than the rest of the world put together, and she is not only poisoning herself but also others. Again the same weakness of her political organisation obliges her to tolerate extra-territorial rights of foreign powers within her own borders and in these enclaves her anti-opium laws do not apply and are even defeated. In the meanwhile the perversion of science and business among the advanced nations of the West has inflicted a greater and more insidious evil on China. Opium derivatives like morphine, codine and heroin, are very much more deadly than opium itself, and are more easily smuggled in. This evil can be checked only by controlling their production, and the production can be controlled if the nations of the West will only make up their minds. This they will not. And America is no exception. At the opium Conference, America waxed high and lofty, swore at innocent India over the lesser evil of raw opium production, but turned a deaf ear to the pathetic appeal of China to save her from the more dreadful, but the more easily controlled, high power drugs in the production of which her own nationals have big interests, and stalked out of the Conference in mighty huff and moral elevation. China too walked out of the Conference offended and humiliated. The constructive proposals made by her were indeed immaculate and thorough-going. Only their success depends to a large degree on the co-operation of all the Powers concerned. But China herself is quite unable to enforce within her own territory the proposals she presses for universal enforcement. Other powers can do so fairly efficiently. But among the inevitable results of it will be greater production of opium in China, greater smuggling

out of it and more money in Chinese pockets. These consequences the other Powers are not self-denying enough to contemplate with equanimity and holy satisfaction. Hence the Conference decided that effective prevention of opium smoking was possible only when China was really able to control effectively the production of opium in her own jurisdiction, which again was possible only when she attained political unity and efficiency. This was not complimentary to China and she left the Conference.

In so doing she was far from being well-advised. A weak and chaotic country, the victim of a social habit, which is as degrading as it is devitalising, with pathetic earnestness a remedy which she is unable to enforce within her own borders and for which she has to appeal to the generosity of other nations, such a country derives no advantage by riding the high horse and by rejecting the second best that was proffered her.

The attitude of India at the Conferences was not only correct, but generous, and yet it was with India that China chose to have a controversy. Mr. Sze complained that Mr. Campbell, representing India, accused China of having violated Article I of the Hague Convention, which said that the Contracting Powers shall "enact effective laws" for the control of opium production, and asserted that China had not failed to "enact such laws." Mr. Campbell was pointing out the gulf of difference between enacting laws and enacting effective laws, and China will not go the length of asserting that her laws, however stringent and perfect, are now effective. Such disingenuousness does not add to the moral weight of China in international conferences.

P. KODANDA RAO.

### THE DRINK PROBLEM.

#### A HAND BOOK TO THE DRINK PROBLEM.

By WILL REASON. (Student Christian Movement, London.) 1926. 7 x 4<sup>3</sup>/<sub>4</sub>. pp. 119. 1s. 6d.

THE author takes nothing for granted, but begins from the beginning. Is there really a Drink Problem or is it only a matter of fussy fanaticism? is the first point he deals with, and comes to the conclusion that the problem does really exist and is a tremendous one. The various arguments, some of them clever and others less so, usually advanced in favour of the retention of the drink habit and the drink traffic are then disposed of one by one. To people in India with their prohibition traditions and habits, the problem of drink is mainly a problem of finance. But in countries whose populations do not consist mainly or even largely of abstainers, the problem is something more than financial and the conditions referred to in the book relate to such countries, more especially to Great Britain than to India. All the same the information given in the handbook cannot but be interesting to a student of the problem. The chapter about local option, dealing as it does with its pros and cons, is specially instructive to us in India. Incidentally one notes with pleasure that the Independent Labour Party of the United Kingdom and the Scottish Independent Labour Party have by resolutions passed in their conferences committed themselves to prohibition so far back as 1920. Prohibition in all its aspects is dealt with in a separate chapter, in which the fallacy that prohibition has increased the drug habit in United States has been effectively exposed. Much is sometimes made of an alleged pronouncement by a body purporting to represent American medical opinion adverse to prohibition. "This

body," we are relieved to learn, "consists chiefly of bogus and illqualified doctors." As against this, the American Medical Association which corresponds in status to the British Medical Association, has as early as 1917 expressed itself in a different strain. Its declaration may be usefully quoted:

"Whereas we believe that the use of alcohol as a beverage is detrimental to the human economy and

Whereas its use in therapeutics, as a tonic, or as a stimulant, or as a food has no scientific basis, therefore be it

*Resolved*, that the American Medical Association opposes the use of alcohol as a beverage. And be it further

*Resolved*, that the use of alcohol as a therapeutic agent should be discouraged." The attitude of the American medical profession is further illustrated by the opinion formed after a prolonged visit to the United States by Sir Arthur Newsholme, formerly Medical Officer of the Local Government Board, who says:—"Four out of every five physicians have refrained from taking out permits to prescribe alcohol; while in 24 States not a single physician has taken out a permit." After this let us hope no American medical opinion will be quoted to run down prohibition in the New World. The results of the working of the Liquor Control Board at Carlisle in Scotland which are given in the chapter headed "Disinterested Control" have special interest for India. Viscount Astor has written a preface which adds to the utility of the book.

D. V. A.

### A PIONEER MISSIONARY.

SHEPHERD OF UDAIPUR. By GEORGE CARSTAIRS. (Hodder & Stoughton, Ltd, London.) 1926. pp. 307. 7<sup>1</sup>/<sub>4</sub> x 4. 7s. 6d.

JAMES SHEPHERD, born in a prosperous middle-class family, received his education at Aberdeen and at Edinburgh. He graduated first in Arts and then Medicine, and took his theological training at the Divinity Hall of the United Presbyterian Church in Edinburgh. When his training was completed he was accepted as a missionary of the U. P. Church and sailed for India in 1872 at the age of 25.

The first four years of his life in India were spent in the study of Hindi, in holding charge of the Hospital at Ajmer, in itinerating, and towards the end in search of a new field of work. In 1877 Dr. Shepherd began work in the Rajput State of Udaipur.

Even at the present day, while the medical, educational and other philanthropic work of the foreign missionary in India and even his share in the religious regeneration of this country is gratefully recognized, a doubt still lurks in one's mind as to whether his connection with the present rulers of India has any thing to do with his success. The story of Dr. Shepherd's early days at Udaipur ought to dispel any such doubts. Entering Udaipur, without any of the paraphernalia that usually accompanies those in authority, to visualise their power in the eyes of the people, James Shepherd lived in a tent on the outskirts of the city, as an outcast, for the first 18 months. And yet within this short period he won his way into the hearts of the people and of the Maharana.

The work grew, and one by one those who accepted the Christian faith, joined the little group which, in 1889, numbered some fifty souls. The

Shepherd Mission Hospital, a well equipped building, was opened in 1886. "Dr. Shepherd always looked on the hospital as an evangelistic agency"—a proselytizing agency as some would call it in these days. And yet the hundreds of villagers who returned to their villages healed by Dr. Shepherd called him "a disinterested, beneficent being who for no apparent reason had their welfare at heart."

The work of Dr. Shepherd during the cholera epidemic of 1882 and the great famine of 1899 brings out in bold relief his personality. His intimate contact with the Bhils and his influence over them gives us a further insight into the character of this sturdy Aberdonian. "Both intellectually and morally he had obvious limitations, and the greatness of the man was in spite of these."

He retired from active service on the field in 1920, in his 74th year and the 48th year of his service. On 29th March 1926 the heart that beat so loyally for the Master sank to rest.

Besides the chapters that give us a glimpse into the life of this pioneer missionary, two chapters are devoted to an account of the traditions and folklore of the Rajputs and a very interesting account of the Bhils is found in chapter XII.

The book is sure to be an inspiration not only to those who feel charged with the mission of carrying the Gospel to the uttermost parts of the world but to all those who believing in the brotherhood of man and the divine care of the Father for the least of them, are engaged in the service of their fellowmen.

B. BHASKARE.

#### BOOKS RECEIVED.

**ELEMENTARY INDIAN ECONOMICS.** By DORI LALL DUBEY. (The Indian Press Ltd., Allahabad) 1927 8½ × 5½ pp. 228. Rs. 5

**ANCIENT BALLADS AND LEGENDS OF HINDUSTAN** By TORU DUTT. (Kalidas & Co., Madras.) 1927. 7½ × 4¾ pp. 139. Rs. 2.

**THE SOCIAL TEACHINGS OF THE SACRAMENTS.** (The Society of SS. Peter & Paul, Ltd., London). 1927. 7½ × 5. pp. 154. 2s. 6d.

## NEW INDIA

(FOR GOD, CROWN & COUNTRY).

A WEEKLY EDITED IN BOMBAY

BY

Annie Besant, D. L. & Jamnadas Dwarkadas

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### SUMMONS FOR DISPOSAL OF SUIT.

(ORDER 5, RULES 1 AND 5.)

### IN THE COURT OF THE SMALL CAUSE COURT JUDGE

AT ALIGARH.

SUIT NO. 3285 OF 1926.

PARTAP METAL WORKS THROUGH } *Plaintiff.*  
B. KAMTA PRASAD

*Versus*

HOTCHAND GHANSHIAM DAS } *Defendant.*

To,

GHANSHIAM DAS, PROPRIETOR OF FIRM  
HOTCHAND GHANSHIAM DAS  
dwelling at Hyderabad, Sind, Moh. Bir Billani  
Ghatti.

WHEREAS the said Plaintiff has instituted a suit against you for Rs. 94-10 for price of locks, you are hereby summoned to appear in this Court in person or by a pleader duly instructed, and able to answer all material questions relating to the suit, or who shall be accompanied by some person able to answer all such questions on the 16th day May 1927, at 10 o'clock in the noon in the Court Room to answer the claim; and as the day fixed for your appearance is appointed for the final disposal of the suit, you must be prepared to produce on that day all the witnesses upon whose evidence, and all the documents upon which, you intend to rely in support of your defence.

Take notice that, in default of your appearance on the day before-mentioned, the suit will be heard and determined in your absence.

Given under my hand and the seal of the Court, this 29th day of April 1927.

M. PRASAD, (Sd.) ILLEGIBLE,  
Vakil for the Plaintiff Munsarim,  
SMALL CAUSES COURT. Court of Small Causes,  
ALIGARH. ALIGARH.

#### NOTICE.

1. Should you apprehend your witnesses will not attend of their own accord, you can have a summons from this Court to compel the attendance of any witness, and the production of any document that you have a right to call upon the witness to produce, on applying to the Court and on depositing the necessary expenses.

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