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No man who hath tasted learning but will confess the many ways of profiting by those who, not contented with stale receipts, are able to manage and set forth new positions to the world; and, were they but as the dust and cinders of our feet, so long as in that notion they may yet serve to polish and brighten the armoury of truth, even for that respect they were not utterly to be cast away.—MILTON.

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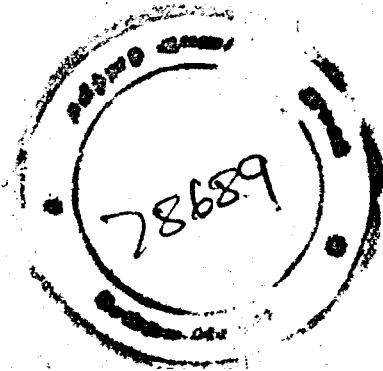
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and virtue by depicting weak or dishonorable characters as interesting and amiable, much in the same way as Charles Kingsley was condemned for giving countenance (in his *Yeast*) to the worst tendencies of the day, and for concealing loose morality in a dress of high sounding and philosophic phraseology; petted and idolised later as the German-Shakespeare whose advent an expectant Fatherland had impatiently awaited; a poet, financier, botanist, geologist and a student of natural philosophy, Goethe has been a name to conjure with; while the manysidedness of the man still baffles the modern critic who sighs in vain to make a harmonious whole out of the impulsive and restless Don Juan of the Frankfurt and Strassburg periods, the self-denying purist of the early Weimar days advancing towards calmness and wisdom, the ardent lover of art and classical models after the Italian journey, and the cultured positivist of the matured man of action who has passed through the steps of emotional, speculative and critical life to realise at the last the conviction that salvation lies in hard work, and that in the dedication of the genius of poetry to high national aims the poet finds the noblest field for his activity. One feels in the presence of such an intellectual phenomenon that ordinary tests and standards can no more be applied to form a right judgment upon his creative genius than one would attempt, to quote the apt and striking language of Lord Rosebery, "to span a mountain with a tape."*

This is partly the reason why, while no name is more familiar than that of Goethe, and while all Germans are justly proud of one who was described by Wieland as "with all his peculiarities, one of the best, noblest, and most splendid creatures on God's earth," his works have never attained any such universal popularity as may be claimed, for instance, for the works of Shakespeare, Scott, or Tennyson. Goethe, in fact, is not in any sense a people's poet, and even as a national poet he would probably be reckoned if a *plébiscite* could be taken on the point, as coming after his friend and rival Schiller. The latter, as it has been well said, was always the German and mirrored the German soul. But Goethe rose beyond the narrow characteristics of a particular race. His genius soared aloft in its cosmic comprehensiveness into the region of the universal, having like Shakespeare the whole world for its stage. It was probably in this sense that Novalis describes Schiller as writing "for the few, and Goethe for the many" (*So schreibt Schiller für wenige, Goethe für viele*).† Goethe in a word is impersonal—we do not meet the man

* *Napoleon—The Last Phase*, by Lord Rosebery, p. 247.

† *Schriften*, von Ernst Heilborn, Erste Hälfte, Berlin, 1901, p. 290.

in his poems, while every page of Schiller is stamped with his personality. Perhaps the most perfect German prose that Goethe ever wrote was in the composition of that youthful drama, written while he was still in his teens, *Gotz von Berlichingen*. Here the language of the people is presented to us by a master hand, with every foreign element eliminated, and with a purity and simplicity of diction which will ever make this piece rank as one of the most perfect classics in the German language. It has been felicitously described by Weltrich* as *ein Werk, naturwüchsig glerch der Eiche germanischer Wälder*. In *Iphigenia* written when he was in the full bloom of his reputation, we have a work of a totally different character, the product of a genius in the maturity of strength and vigour, perfect in its execution and beautiful in all its parts—a veritable Greek marble on which the characters were chiselled with the matchless skill of a Praxiteles. But the subject possesses only an academic interest, and is far removed from the every-day sympathies of a modern reader. And so it may be said even of *Faust*. A brilliant mosaic of beautiful sittings, as a whole, it is bewildering in its chameleon like alternating tints and huts, and in the variety and manifold richness of life and incident which are brought before us. Marvellous as the work is as a literary production, it is more attractive to cultured leisure than as a poem affording a pleasant hour's reading to a casual reader. The same observation may be applied to many other of Goethe's writings. Indeed, Goethe himself, always clear in his judgment, was fully aware that his works were never destined to become widely popular. He confessed this to his Boswellian friend, Eckermann, and gave as his reason that they were not written for the masses but for individuals who had similar tastes and intellectual tendencies with his own. Goethe's tastes, however, were so multiform and his intellectual tendencies so varied, that the circle of individuals who are attracted by his writings is ever growing wider, not only in his own country, where he is still regarded as the creator of German literature and speech, but in foreign lands where his surpassing genius is now fully acknowledged, even though it may not be traced, as it is by a crowd of people in Germany, in the address of a letter written by his hand.

Nor is this universal admiration so unstintingly accorded by the literary world of to-day at all surprising. For no writer more than Goethe has so completely thrown himself into the external world, or has drawn his inspiration so faithfully from without. It was not the subjective world of ideas; but the objective world of action and feeling that furnished him with

* *Friedrich Schiller*, von Richard Weltrich. n. 150. Stuttgart. 1800.

his vivid conceptions of human life, of human passions, and of human interests, which offer a treasure-house of ceaseless attraction to every class of readers. What he had seen by day shaped itself into magnificent dreams at night. These phantoms "of all things near and all things far," whether sublime or fantastic, rational or mystic, reproduce themselves in his poetry with a vividness and fidelity which makes us feel that we are in a resuscitated world, in the presence of genuine gods, angels, devils, men and women, linking the dead past with its records of antiquity and the middle ages with the living present. Each character speaks and acts as befits its nature, from the Lord with his attendant angels to the garrulous and foolish Martha or the brawling and foul Frosch; and in the work as a whole we have what Taine aptly calls "an echo of universal nature, a vast chorus in which gods, men, past, present, all periods of history, all conditions of life, all orders of existence, agree without confusion." But if Göethe drew his inspiration from without, he trod the wine-press alone. His productions, as he tells us, were the children of solitude and Prometheus-like, he sat and moulded men after his own image

"a race that may be like unto myself, to suffer, weep;
to enjoy and to rejoice."

Cosmopolitan in his sympathies, boundless in his sphere of interests, he scorned to affect a style of his own, but showed his genius by the wonderful facility with which he could manipulate any given style to the immediate work on hand. No kind of metre was too difficult for his mastery, and there was no form of prose which did not receive from his pen a freshness and richness of expression, giving it a new charm, a new dignity, and a wider scope and field of development. Like other great poets he may be said to have "lisp'd in numbers," for poetry to him was very food and nourishment. Indeed life without poetry would have been to him devoid of true pleasure and aimless, or, as he himself makes Tasso express the notion:

"Life were life no more
Were I to cease to poetise, to feel.
The silkworm then should be forbid to spin,
When he already spins himself near death."

And yet it was one of the antinomies of the man's nature that made him say "Poetry is the urn wherein are contained for me the ashes of past sufferings." We are assured also that he deliberately rested his title to fame *not* on his poetical creations, in which he told Eckermann he took no pride, but on a theory of colors (*farben lehre*) in regard to which he boasted that he was the only person in his century who had discovered the truth, but which Cuvier pronounced to 'be

beneath the notice of the Institute, and which has long since been rejected as false. It was equally characteristic of Göethe that during the pillage of Weimar by the French his chief anxiety was lest his scientific manuscripts should be destroyed.

In this country most people know Göethe only by his *Faust*, and unquestionably a work which occupied the best years of his life, and was only completed in the eighty-first year of his age, may well claim to be the monumental production of his poetic genius, "the greatest work," as Grimm pronounced it with the pardonable, if excessive pride of a German, "of the greatest poet of all races and times,"

"of noble note,
Not unbecoming men who strove with gods."

We wonder in what category Grimm would have relegated Homer, Sophocles, Shakespeare, or Dante? Or what he would have thought of the great French critic * who considered that as compared with Byron's *Manfred*, the *Faust* of Göethe sinks into mediocrity and platitude? where there is discord within, and weakness without; where character is wanting, and which is German all over!

But leaving *Faust* to stand on a pinnacle by itself, there are threads of gold, linking gems of sparkling beauty and brilliancy, to be found in almost every page that Göethe wrote, and perhaps nowhere in greater profusion than in some of those unfinished poems like *Pandora*, which unhappily are unfamiliar to the majority of English readers. In Germany Düntzen, Schöll, Scherer, Wilamowitz, Möllendorff, Harnack and others have done full justice to these smaller but no less beautiful productions of the Genius of Poetry. But in England they do not appear to have received the attention they deserve. In the charming volume of translations of *Poems and Ballads of Göethe*† some atonement is made for this national neglect. But these translations like those of Fitzgerald from the Persian are perhaps better calculated to exhibit the rhythmical capabilities of our English speech than to present a faithful reflex of the actual poetry of the gifted author of the originals. It is moreover only a very small volume from which pieces like *Pandora*, exhibiting all the variety of style of which the genius of Göethe was capable, were perhaps mainly owing to the limitations of space, excluded.

And yet *Pandora*, unfinished though the piece is, claims our attention as a production upon which Göethe had lavished all the skill and beauty of his art. It is precisely one of those poems which might well be selected for perusal in compliance

* H. A. Taine, *History of English Literature*, vol. iv, p. 42.

† By W. Edmonstone Aytoun and Theodore Martin.

with the advice for healthy persons quoted at the commencement of this paper. Nowhere else has Goethe portrayed a character with such intense and affectionate interest as in the case of the Epimetheus of this poem; and the ready abandonment of this hero to the impulses of the moment and to the seductive charms of female beauty, appear to be drawn from what critics are wont to designate as the "generalized experience" of the author himself. Pandora, in Goethe's conception, is the true embodiment of beauty, not merely of physical beauty in its harmony of color and form, but in a wider Grecian sense as embracing every ideal good, which in Spenser's verse,

"is heavenly borne, and cannot die
Being a parcel of the purest skie."

In form divine, with a face of surpassing loveliness, and a soul mirrored in purity, Pandora has been sent down from Olympus on set purpose with her casket of fatal gifts. But the drama opens when her visit to earth has already ended, and Epimetheus is left to bemoan his too short-lived period of happiness. He tells us how his elder and unsusceptible brother had rejected both Pandora and her casket, and how he himself yielding to her irresistible charms had at once elected to take her as his bride. He preferred the reality, personified by divine beauty, to the deceptive of seemingly brilliant gifts which Pandora's opened casket revealed to his eyes. But beauty of form and color is evanescent, as Spenser sings:

"For that same goodly hew of white and red
With which the cheeks are sprinkled shall decay,
And those sweet rosy leaves, so fairly spread
Upon the lips, shall fade and fall away."

And thus at the opening of the piece, Pandora so far as she personified material beauty has already vanished from her lover's sight, returning to her native planet the ethereal region from whence she came, with one of the two daughters, (*Elpora*) who had been the offspring of her union with *Epimetheus*, leaving the other (*Epimeleia*) with him to console him for her loss. It is the unhappy story of the love of this daughter for *Phileros*, a son of Prometheus, her father's brother, which supplies in the main the subject matter for this unfinished drama. *Phileros* has fallen in love with *Epimeleia*, who returns the affection, and the lovers meet unknown to *Epimetheus*, whose relation to *Epimeleia* is also unknown to *Phileros*. But the latter is observed by *Epimetheus* entering the garden gate as he is hastening to his love, and becoming the victim of a sudden and unjust suspicion, which is subsequently explained, that he has been betrayed

by *Epimeleia* who is anxiously awaiting his arrival inside the garden, *Phileros* loses all self-control and in his mad frenzy he attacks and wounds her in the neck. Her cries attract her father who rushes to her aid, and they also bring Prometheus upon the scene. Then follows stern denunciation by Prometheus, who bids his son

"hinaus mit dir ins Weite, fort,
Bereuen magst du oder dich bestrafen selbst!"

Phileros takes up the hint suggested in the last words, and in a passionate outburst declares his resolve to die.

"Ich eile, zu scheiden, ich suche den Tod.
Sie yog mir mein Leben ins Ihre hinein;
Ich habe nichts mehr, um lebendig zu sein."

With these words he rushes off the stage, and *Epimeleia* now gives expression to her grief in some beautiful lines, in which she also explains the circumstances under which her lover's unjust suspicions arose. She was awaiting his arrival in the garden when a passing shepherd stumbles against the gate post, pushes it open and enters closely followed by the jealous lover, who immediately attacks this unknown and unjustly suspected intruder and then turns upon *Epimeleia* herself and wounds her in the neck as we have seen.

We now reach the tragic interest of the drama. Prometheus and his brother having been hitherto estranged from each other a common grief brings them again together and revives that fraternal affection which has never been eradicated from their hearts. *Epimetheus* now explains to the astonished Prometheus how he had yielded to the charms of Pandora, and how in the very moment of his supreme happiness Pandora had left him to return to her Olympian home, from which, however, he still hoped she would once again revisit him. He weeps, but his stern brother rebukes him. Tears, he says, may become the eyes of a young man, but they disfigure those of the aged. But, retorts *Epimetheus*, in words so full of musical rhythm that I must quote them in the original:

Der Thränen Gabe, sie versöhnt den grimmsten Schmerz;
Sie fliessen glücklich, Wenn's im Innern heilend schmilzt.

At this juncture a fire is seen to be raging in a forest in the neighbourhood and Prometheus bids his brother to hasten to the rescue with his men. *Epimetheus* unwillingly consents, for since he lost Pandora he has nothing to interest him. But yet for the sake of others he agrees to help his brother. The flames are soon extinguished, and Prometheus congratulates those who have contributed to this result. Eos is now seen rising from the Ocean and Prometheus learns from her that

his son has thrown himself into the sea. "What do I hear!" exclaims the distressed father, "Can it be that he has condemned himself and sought death in the bosom of the cold waves? Let me hasten to bring him back to life." But Eos tells him that his skill and efforts are not needed on this occasion, for it has been otherwise ordained by the immortal gods. They and they alone are to restore his son to life, and in fact they have already rescued him from the surging waves. A high festival must now celebrate the great event. Prometheus thus learns that he cannot resist the high decrees of heaven, and in the consciousness of his fruitless efforts to rival the superior gods he realises the limits of his own finite powers. The pride of the too ambitious mortal is thus checked, he is after all only a man and must submit to his destiny. Nevertheless he is a man whose existence depends on ceaseless activity. Festivals have no meaning for him: the true festival for a genuine man is found in *action*. He resents the light-hearted way in which Today is alone thought of, while the events of yesterday are for the most part forgotten. "Would," he says, "that men would reflect more upon the Past, and, moulding themselves with reference to it, would fit themselves better for the Present; that would be good for all of us, and that is what I desire." But the fast spreading rays of the rising sun, which make the last solitary dewdrop tremble as it still faintly bepearls her crown, remind Eos that she can no longer linger on earth, and she hastens away warning Prometheus as she goes that he must leave the guidance to the Eternal Good and Beautiful to the Gods, and accept the gifts they offer with submissive reverence.

Here the drama, as Göthe left it, terminates. But we know from the outlines of the plan he drew up for the continuation of the piece that it was in his contemplation to celebrate the return of Pandora, bringing in her train happiness and comfort. It would seem, therefore, that the piece was not intended to have a tragic ending. The main purpose was to signalise the triumph of harmony, when Pandora will be restored to Epimetheus, and Epimeleia to Phileros, and when the sorrow of Today will be lightened with the prospect of the happiness of Tomorrow; when, as foreshadowed in the Prometheus, "the Gods, Prometheus, his creatures, the world and heaven shall all feel themselves to be parts of a harmonious whole." Pandora, as we have seen, was Beauty symbolised, not in a mere sensual form, but in a higher artistic sense as the embodiment of every ideal Good; and in the longing of Epimetheus for Pandora's return the poet touches one of the tenderest chords of the purified human heart, the craving after the joy, the never ending bliss of ultimate Union with Perfection.

The poem, in short, is pervaded throughout by a lofty religious sentiment which never failed to appeal to Göthe's highest gifts. In its unfinished condition it may not be one of his productions which glitters most, but it possesses those real intrinsic merits which distinguish the genuine work that lives to posterity, and what we possess of it makes us all the more regret that it was never completed. We have besides in its deeply graven characters a speaking testimony to the living faith that was in Göthe despite the storm and stress which seem to be ever raging in his soul. To those, therefore, who seek for a pleasant hour's reading, one can confidently say

"Taste the draught of pure existence
Sparkling in this golden cup."

But *Pandora* has an interest for us also from another literary standpoint. It is here that Göthe has shown the remarkable facility with which he could employ the Trimetre of the Greek poets. He had but recently taken to this measure under the guidance of his learned friend, William von Humboldt, and dealing, as he was now with a classical subject, the opportunity was a favorable one for exhibiting his power of adapting it to modern use. No metre of ancient times was less familiar to German ears, and so completely foreign to the prosody of the Teutonic language, but in March 1799 Humboldt, who was at this time engaged in translating the Agamemnon of Æschylus, sent Göthe a specimen translation of some scenes in Trimetre verse. This was the immediate incentive to Göthe's ever-active brain, and he first attempted the same form of verse in some parts of the Helen episode which he composed at this time. In his handling of this difficult metre it is noticeable, however, that Göthe avoids the use of alternating long and short feet in the first, third, and fifth places, such as the spondee (— —), the dactyl (— UU) and the anapaest (UU—), which was permitted to the Greek poets and was better suited to the natural cadency of the Greek language than to the rougher and less musical structure of the Teutonic speech. In this respect Göthe has been credited with a more correct appreciation of the requirements of his native tongue than either Schiller or Humboldt, both of whom largely employ anapaests in the first foot in the construction of their verse in order to give it a more passionate ring, just as the Greek poets made it the predominant foot in lively and joyous odes. In the *Pandora* it is true we meet with the occasional use of the anapaest, and, in one instance at least, twice in a single verse. But this is altogether exceptional, and, as a rule, Göthe's use of the trimetre is characterised by a more uniform use of the

iambus (U—), and by the exclusion of anapaests in the first and last places. Subsequently to the composition of *Pandora*, Goethe appears to have ceased to use the Trimetre for no less than seventeen years, that is to say, from the year 1808 to the year 1825. But from the latter year down to a short period before his death, the aged poet now busily engaged in completing the Helen acts and other portions of the second part of *Faust*—such as the monologue in the beginning of the IVth Act, and the speech of Erichtheus in the commencement of the classical Walpurgis Night, once more returns to the metre with which he began the Helen episode in 1800. But even the example of the last busy years of the greatest of German poets has failed to make the six feet iambic metre popular in the Fatherland, and it is only another proof of Goethe's many-sidedness and of his daring spirit that he should have selected this metre for the presentation to his countrymen of some of the most beautiful productions of his genius. In England also the attempt to introduce classic forms of quantitative verse, under the influence of Sir Phillip Sidney's authority, which, for a time, cast its spell over the Muse of Spenser, failed to make any permanent impression. For, in truth, the iambic Trimetre is as foreign to the genius of English prosody as it is to that of German.

Again the *Pandora* is interesting to us as a tribute which Goethe paid to the abiding influence which Karl Wilhelm von Humboldt, although eighteen years his junior, exercised over him. It was, as we have seen, under Humboldt's persuasive teaching that Goethe adopted the Trimetre for his classical pieces; and the warm friendship which bound these two great men, whose name shed an imperishable lustre upon German literature and scholarship of the nineteenth century, into a close intellectual communion with each other for a period of forty years—devoid of the faintest trace of jealousy and founded on mutual admiration and respect which the lapse of years only strengthened and confirmed—is a chapter in their lives alike honorable to both, which furnishes a rare example of literary friendship, while their correspondence is one of the most cherished legacies of the celebrated Weimar *Kreise*. In Humboldt Goethe found precisely the sort of man who not only supplied that profundity of knowledge of antiquity which Goethe himself, despite his many-sidedness, lacked, but whose tastes, his intense love of learning, and particularly his determination to elevate the literature of his own country—for Humboldt, was, above all things, a German with a German's pride in the richness and immense capabilities of the national language were entirely in harmony with his own predilections, and appealed responsively to his inmost nature. Where the

two differed¹ was, that while the mere dry-bones of antiquity had no attraction for Goethe, although his thirst for knowledge of art and science was unbounded, Humboldt was a *Savant* of the pure German type, an antiquarian and a philologist whose delight was to discover half-buried ruins and to construct comparative philological theories. Goethe's disposition was of the active imaginative stamp, in which the bright phantasy of the poet tinged everything which presented itself to his mind with cheerfulness and hopefulness: that of Humboldt was of the calm contemplative kind, harmonising with the faculty of the patient and laborious scholar, who viewed all things from a purely historical standpoint. Thus, while modern Rome to Humboldt was nothing more than an enormous field of buried ruins which spoke to him of departed greatness which he deplored in elegiac verse, to Goethe the ruined survivals of the once proud city of the Aventine did not oppress the mind with a sense of the vanity of earthly greatness, but appealed to him as a fresh incentive to nobler human effort. Widely apart, however, as each of these men impressed his own striking individuality upon his immediate surroundings and upon his works, no two men were better able to form a truer estimate of each other, and succeeded in doing so than these two constant friends. Each knew and appreciated the other's worth, and each derived valuable help from the advice and counsel of the other. But in strict truth there was no particular common interest which bound them together. The tie which chained their souls in unison was of a wider and more cosmopolitan character; it aimed at the more perfect knowledge and truer conception of mankind as a whole, and was the sum or totality of their mutual interests. To extend this knowledge, to promote a clearer conception of the destiny of mankind, was the objective of their lives' labors,

Nach Ewigen. eh'rnen
Grossen Gesetzen
Müssen wir alle
Unsers Daseins
Kreise Vollenden.

These few lines embody the key note of Goethe's teaching. The nobleman is to be helpful and good; he is to labor untiringly to promote Utility and Right, and herein he is distinguished from all other beings. In the consciousness of having produced the welfare of others he will reap the harvest of his own reward, in the assured happiness of himself and his own kin. Thorns and briars may obstruct his path, but he must go onward with no faltering step. Steadily and firmly he must pursue his way, and at last he will reach the haven of rest, for *über allen Gipfeln ist Ruh*, when, as if awakening

from a dream, the clouds and mists will no longer obscure his vision, shadows will no longer encompass him, and he will find the path to a New Life open before him, in which the rapture and glory of the heavens will be his, and in which the longing of the oppressed soul striving for freedom for More Light* will at length be satisfied.

Higher still and higher
From the earth thou springest ;
Like a cloud of fire
The blue deep thou wingest,
And singing still dost soar, and soaring ever singest.

W. H. RATTIGAN.

ART. II.—THE BAHAWALPUR STATE.

[The following very valuable paper on the largest Mohammedan State in the Punjab is from the official archives and histories.—ED., C. R.]

THE Bahawalpur State lies to the south-west of the Punjab and to the north-east of Sindh. It is bounded on the north-west by the rivers Sutlej, Chenab and Indus. On the north-east of it lies the District of Ferozepur, and to the south the States of Bikaner and Jessalmir. The gross area of the State is 15,918 square miles. It is one of the largest as well as most important States of the Punjab.

The Rulers of Bahawalpur belong to the Daudpotra Scion of the great Abbaside dynasty, receiving their tribal name from Daud Khan II., a lineal descendant of Sultan Ahmad II. Abbasi who, about the year 1317 A.D., with a number of attendants, marched into Sindh, entering India through Kech and Makran. Rai Dhaurang, the Ruler of Sindh, met these aliens in the field ; but being defeated, had to purchase peace by giving up one-third of his territory. After the death of Sultan Ahmad II. his successors gradually assumed great power in Sindh and their possessions comprised a considerable portion of the country. The head of the tribe was then known by the title of Amir, and the seat of his power was Shikarpur, founded by Amir Bahadur Khan.

Early in the eighteenth century the Abbasi settlers were divided into two rival families : Daudpotras and Kalhoras (cousins to each other). The territory under their control being too small for their requirements, and the portion of the country to the north (the Bahawalpur State of to-day) being mostly in a waste condition, Amir Sadiq Mohammad Khan, the head of the Daudpotras, marched out to it to make it the field of his future activity.

Within a few years of his settling there he succeeded in subjugating the surrounding tribes by force of arms. In 1729 he founded the town of Allah Abad. In 1733 he wrested the fort of Derawer from Rawal Aghi Singh, the ruler of Jessalmir. His reign was remarkable for the several new towns which were founded by him. Amir Sadiq Mohammad Khan I. was therefore the first ruler of the Principality now known as the Bahawalpur State. He died in 1746, and was succeeded by his son Mohammad Bahawal Khan I.

During the brief rule of this chief several new towns were built, the principal among them being the town of Bahawalpur (which has given its name to the whole territory governed

*[It is stated that Goethe's last words were "More Light, More Light"—a comment on his life and writings, including *Pandora*.—ED., C. R.]

by the Nawabs of Bahawalpur) which the Nawab built in 1748 and fixed it as the seat of his government. In 1749 Bahawal Khan I. died, and being without male issue, his younger brother, Mubarak Khan, took his seat. Mubarak Khan succeeded in including the town of Pakpattan, Mailsi, Duniapur and Karor in his dominions. These were the days of the rapid rise of the Sikh power in the Punjab. Jhanda Singh and Hari Singh accordingly invaded Bahawalpur on that side of the Sutlej, but they were compelled to retire on terms of peace. Ahmad Shah Durrani also sent a force under Commandant Jehan Khan, but the latter failed to effect any conquest. Mubarak Khan died in 1772, leaving his seat to his nephew Bahawal Khan II.

In 1779 Bahawal Khan II. was granted by Shah Alam, Emperor of Delhi, the title of "Rukn-ud-Daula, Nasarat-i-Jang, Mukhlis-ud-Daula, Hafiz-ul-Mulk," which title the Nawabs of Bahawalpur still continue to hold. In spite of the internal feuds and external attacks from his enemies, the Nawab succeeded in consolidating his dominions. In 1808 the Hon'ble Mr. Elphinstone, on a mission to Kabul, passed through the Bahawalpur State, and on his arrival at Bahawalpur, visits were interchanged between him and the Nawab. The Nawab was profuse in respect and hospitality shown to the honourable representative of the British Power, and the occasion is marked as the date of the commencement of the strong relations of friendship that exist between the British Government and the Bahawalpur State. The Rulers of the Bahawalpur State are rightly proud of the fact that fidelity to the British Crown has always been one of the most cherished principles of their government. Nawab Bahawal Khan II. died in 1809, and was succeeded by his son Sadiq Mohammad Khan II.

The brief rule of this Nawab, disturbed by constant dissensions, terminated by his death in 1825. His successor was his son Nawab Bahawal Khan III. so well renowned in the history of the time.

In 1833, when an invasion of Bahawalpur by Maharaja Ranjit Singh seemed imminent, the Nawab sent a representative of his to the Court of Lord William Bentinck, the Governor-General of the day, and reminding His Excellency of the amicable relations established in 1808, requested that the British Government should dissuade the Maharaja from his intentions. The Governor-General acceded to the request of the Nawab and the Maharaja abandoned his scheme. From then the river was fixed as the boundary between the province of Punjab and the Bahawalpur State. To give permanency to the relations thus established, Captain C. M. Wade, Political Agent, Ludhiana, and Lieutenant Mackeson came to Bahawal-

pur on 22nd July 1833, and an agreement was drawn up in which the independence of Bahawalpur was recognized and rules were fixed for the extension of trade between the State and the British territory. This Agreement was renewed in 1838. The Nawab rendered great assistance to the British in collecting provisions, boats, and camels for the troops marching through his territory on their way for the Kabul campaign. His zealous services were rewarded with the grant of Bhung and Kot Sabzal (which still form part of the State) in 1842. In 1848, on the breaking out of the Mooltan War against Dewan Mulraj, the Nawab offered all the resources of his State for assistance to the British Government. He sent out 9,000 well equipped men who joined the forces under Sir Herbert Edwardes and General Cortlandt, and the result of their combined action was the surrender of Mooltan and the defeat of Dewan Mulraj making Mooltan a British possession. These important services were fitly acknowledged by the Government by the grant to the Nawab of a life-pension of one lakh of rupees annually.

Nawab Bahawal Khan III. died in 1852, and in pursuance of his will his younger son Saadut Yar Khan assumed the Government with the title of Sadiq Mohammad Khan III.; but as his authority could not be supported by the established custom of succession, his elder brother, Nawab Fateh Khan, with the help of the grandees and the subjects, dispossessed him of power, and the British Government also seeing no reason for interference, in view of the absolute power enjoyed by the Nawabs of Bahawalpur, recognized Nawab Fateh Khan as the Chief. Saadut Yar Khan was taken to Lahore to reside there with his family, and the State granted him a monthly pension of Rs. 1,600 to descend from him to his successors who still continue to receive it.

At the outbreak of the Indian Mutiny in 1857, Nawab Fateh Khan received a letter from Mr. Oliver, Superintendent of Sirsa, requesting to despatch all the troops forming the garrison of Bahawalpur to Bangla Fazilka so as to be available for service in case of need. In compliance with this and a subsequent letter from Sir John Lawrence, a force of 500 foot and 500 horse was sent to Sirsa. An additional force of 3,000 foot was also sent later on.

Nawab Fateh Khan died in 1858, and was succeeded by his son, Nawab Bahawal Khan IV. who, after an eventless rule of about eight years, died in 1866.

His son, Nawab Sadiq Mohammad Khan IV. was then only four years five months old, and in consequence of his minority, a British Agency was established for the administration of the State, which lasted from 1866 to 1879.

In 1879 Nawab Sadiq Mohammad Khan IV. was invested with the full powers of a ruling Chief. He rendered important services in the Kabul War of 1879, in recognition of which he was created G. C. S. I. on the 25th of January 1882. Nawab Sir Sadiq Mohammad Khan, after a very peaceful rule of about twenty years, died on the 14th of February 1899. His eldest son, Nawab Mohammad Bahawal Khan V., the present Nawab of Bahawalpur, was born on the 23rd of October 1883. The ceremony of his *Dastarbandi* took place on the 10th of March 1899, and he was recognised by the Government as the Chief of Bahawalpur.

His Highness had been sent to the Chief's College, Lahore, in March 1897, where his mental ability and application to work paved his way to such an easy success in studies, that he passed the Middle School Standard Examination in 1900 and the Entrance Examination in 1901.

His Highness was married on the 11th of July 1901 to the daughter of his great uncle Sahibzada Mohabat Khan.

His Highness is still a minor, and the Administration of the State is conducted by a Council under the supervision of Colonel L. J. H. Grey, C. S. I., Superintendent, nominated by the British Government. His Highness is being initiated in the work of administration and he takes a keen interest in it. He is one of the great Chiefs of India going to England to represent India at the Coronation of his Imperial Majesty King Edward VII.

The total revenue of the State amounts to about twenty-five lakhs of rupees, and is increasing with increase of commerce and settlement.

The following table shows the population of the State according to the census of 1901 :—

Details.	Persons.	Males.	Females.
Persons ...	720,877	...	...
Males ...	...	395,684	...
Females ...	...	...	325,193
Hindus ...	114,670	63,459	51,211
Musalmins ..	598,139	327,414	270,725
Sikhs ...	7,985	4,761	3,224
Christians ...	83	50	33

The State maintains nine hospitals for males and one for females. There are thirty-two Primary Schools and seven Anglo-

Vernacular Middle Schools and one High School and one Arts College.

Railway communication was established through the Western half of the State in 1880, and through the Eastern half in 1898. Both the Railway lines belong to the Government, the land area under them having been granted by the late Nawab free of charge.

The State maintains a Camel Transport for Imperial Service, which comprises a Baggage Corps and a Mounted Rifle Company with the strength as follows :—

	Men.	Camels.
Baggage Corps ...	407	1,068
Mounted Rifle Company ...	129	118

In addition to the above the State has the following forces :—

	Men.
Nizam Regiment ...	482
Orderly Troops ...	61
Band ...	42
Artillery ...	92 & 25 guns.
Paltan No. 3 ...	229
Police ...	581

The Nawab of Bahawalpur ranks third in order of precedence among the Punjab Chiefs and is entitled to a salute of 17 guns and to a return visit from the Viceroy of India.

As to the administration of affairs the Nawab is entirely independent in the exercise of sovereign rights over his subjects.

The following is the full name and title of His Highness the present Nawab :—

"HIS HIGHNESS NAWAB MOHAMMAD BAHAWAL KHAN V. ABBASI, RUKN-UD-DAULA, NASRAT-I-JANG, MUKHLIS-UD-DAULA, HAFIZ-UL-MULK, CHIEF OF BAHAWALPUR STATE."

ART. III.—A LADY'S JOURNEY ROUND THE GLOBE.

(Continued from January 1902, No. 227.)

Part I.

CANADA, JAPAN AND CHINA.

[Liverpool to Montreal, across Canada to Vancouver, from Vancouver to Yokohama (Japan), and out again at Kobe. Thence to Hong-Kong, Canton, etc., and back to Hong-Kong. From Hong-Kong round the Malay Peninsula (calling at Singapore and Penang) to Ceylon. Thence through India—Home.]

WE left Liverpool in September 1900 for Montreal in one of the "Dominion" Line steamers, and stayed a few days at Toronto, going from there to Niagara to see the magnificent Falls again, and to Buffalo to view the fine buildings and grounds being prepared for the Pan-American Exhibition. Many of the buildings were nearly finished and very imposing they looked especially the Temple of Music, where President McKinley afterwards met his death. On a former visit to America the President had invited my father and myself to call upon him, and received us most kindly, shewing us over White House, and the prettiest views in the grounds, etc., and at parting he said, "I trust my countrymen have treated you well;" they certainly had, we spent a most delightful time in America.

From Toronto we went across the Canadian Pacific Railway in easy stages, stopping off to rest when we felt inclined. As we had been over this line before, it was not necessary to rush about to see the principal places on the route. We stopped one day and night at Winnipeg; the "go ahead" town in the Prairies, and one or two places in the Rocky Mountains, and were delighted to see our old friends the glorious "Rockies" again. We noticed a very great improvement in the C. P. R. since we were there before, many of the trestle bridges having been replaced by more substantial ones, and the little lunch chalets in the mountains (where it is too steep to take the heavy dining car along with the train) were replaced by nice hotels with excellent accommodation. Formerly everything was plumped down on one's plate at once, fried eggs, mutton chops, beefsteak, etc., and we had to scramble through our food in a very short space of time, but now excellent meals are provided and there is not so much hurry.

We found Vancouver also much improved, it is really a charming place to live in, the climate is delightful, and many elegant houses are being built.

The steamer in which we crossed to Yokohama was "The Empress of Japan." We left Vancouver at midday, calling at the Island of Victoria about six o'clock, then something unforeseen occurred which might have ended very disastrously. We collided with another vessel, it happened about three o'clock in the morning, when most of the passengers were fast asleep. The terrible shock awoke me instantly, and I was rather alarmed when I heard the electric bells ringing, and people hurrying to and fro. I dressed myself quickly, as I thought something serious had happened, and my father came to my room and told me to take my rug, and go quickly up on deck as we might have to get into the boats. We found the sailors there ready to lower them, but in half an hour's time were told it would not be necessary and we might go back to our berths. One corner of the saloon was completely smashed in, and the library above, also one state room, but it was thought that that was the extent of the damage; however in the morning it was discovered the ship was damaged below waterline, and that it would be necessary to go back to Victoria. We were taking between six hundred and seven hundred Chinamen in the steerage over to Hong-Kong, and luckily they remained quiet; had they become panic-stricken and tried to come up among the passengers it might have ended very seriously. We stayed four days at Victoria while she was being repaired and then resumed our journey.

The "Empress" boats are elegant steamers, and the berths are wider and more comfortable than in any other ship I have sailed in, the food and waiting leave nothing to be desired, all the waiters are Chinese "Boys," they anticipate every want and look so nice and clean in their long white cotton gowns. The same with the room boys, they are always there when you want them, and never when you do not.

We amused ourselves sometimes looking down on the Chinese steerage deck, they shovel their food into their mouths with their chopsticks in a most ungraceful manner, it is usually rice, but they sometimes have some evil-smelling (green vegetable) with it; they are filthy people. Usually one or two corpses are carried over, as it is the ambition of every Chinaman to be buried in his own country. Some come on in a dying condition, but it is understood that if one of them dies on board ship he shall be embalmed and taken on, and not thrown overboard. They charge more for a corpse from the start, so they come and die on board to save expense; poor wretches. The lower class Chinaman is a most unhappy creature.

Unfortunately it was raining the morning we arrived at

Yokohama, so it was rather an unpleasant process getting from the steamer on to the steam launch which came up to take us ashore. However, we amused ourselves while waiting for our luggage to be examined at the Custom House by watching the little people running about in their straw rain coats and wooden clogs under Japanese sunshades made of oiled paper to keep out the wet. Then we stepped into our jinrickshaws and were trundled off along the Bund to our hotel. As soon as we were shewn to our rooms several Chinese and Japanese tailors made their appearance and tried to persuade me that I needed several new dresses, and fetched out parcels of patterns to shew me; but until I had repeatedly told them I had brought all that I should require from home with me, could not get rid of them, and even then they waylaid me on the landing several times during the day. We got into our rickshaws again after lunch, and were taken round the principal streets, but I was rather disappointed in Yokohama; it seemed quite as much European as Japanese, we met so many English people in the streets, and so many of the buildings are European, but this is only in the Treaty Ports, and I was assured that when we reached Tokyo and Kyoto and other inland places we should see "real" Japan.

We had letters of introduction to some English residents at Yokohama, and next day they lunched with us, and afterwards we returned with them to their beautiful European house on the "Bluff," where the foreign residents reside. They drove us home again in a neat little English Victoria with a Japanese coachman on the box in blue and white livery and mushroom hat.

The next day we took the train to Kamukura where is situated the colossal bronze figure of the Dai-Butsu or Great Buddha. It sits serene and beautiful at the end of an avenue of trees. Its height is fifty feet, length of face eight feet five inches, and there are more than a hundred curls on the head, each of which is nine inches long. Inside is an altar and pictures as it is really a temple. We entered and climbed a steep staircase into the head. Before leaving the avenue we turned again and gazed for some moments at this magnificent work of art. The wonderfully calm expression certainly grows upon one, and we left the spot with regret.

About half a mile away is a bare looking building containing a wooden figure overlaid with gold of Kwannon, the Goddess of Mercy, thirty feet high, but it is quite dark within, and the priest lights some candles which he draws slowly upwards in front of the image, but it is not a pleasing figure.

Then we took rickshaws and rode along the seashore, down to Enoshima, a quaint little village of one street. We mounted

a hill to a Japanese inn whence a beautiful view is obtained. We sat on cushions in truly Japanese style, a small table before us and a musume or waiting maid kneeling opposite. Every now and then she nodded her head and smiled and said "very nice," which I suppose was the only English she knew. We returned to Yokohama late the same evening.

The next morning we started for a lovely trip up the mountains to Miyanoshita, catching a glimpse on the way of Fuji-jama, the sacred mountain, with its snow-covered top, rearing its silver head above the rest. After leaving the train we commenced the steep climb to Miyanoshita, two coolies to each of our rickshaws, one to push and the other to pull. The glorious tints of the maple and other trees and numerous waterfalls added beauty to the scene. At last the picturesque hotel, the "Fujya," came in sight. Here one is waited upon entirely by a number of Japanese girls. All the work is performed by them, even to carrying the luggage, etc., no serving men being on the premises. They are very obliging and anxious to please, but enter the rooms at all times without waiting for permission to be accorded. The next morning the musume brought my cup of tea, and when she returned for the empty cup became so interested in the way I was dressing and arranging my hair that she stood by the door staring with wide-open eyes, and although I told her to go two or three times she seemed so loath to do so that at last I allowed her to remain, and it seemed to give her very great satisfaction. The district round Miyanoshita is celebrated for the sulphur baths and hot springs, and is the favourite summer health resort of the aristocratic Japanese. We returned by a longer route through Hakoné in mountain chairs supported by strong bamboo poles borne on the shoulders of coolies.

The evening we arrived at Tokyo we were surprised to see the Imperial Hotel decorated with hundreds of Japanese lanterns and flags, and we could hardly get to the entrance, through the numbers of coolies waiting with rickshaws. A Band was playing and we were told that 130 Japanese gentlemen were dining there. We soon found it was not an unusual occurrence. The Japs are extremely fond of entertaining their friends to big dinners in European style; ladies, however, are never present on these occasions.

The next evening we dined with Mr. and Mrs. Okazaki. The Japanese food seemed very peculiar to us at first, and I really could not bring myself to try the raw fish, but the Saké and sweets were very nice. Mr. Okazaki wore European dress, so very many of the men do so, as they find it more convenient, although when alone at home they usually change for the comfortable "Kimono." Mrs. Okazaki and her sister

were dressed in exquisitely embroidered and softly tinted silk gowns. The flowing garments suit the women to perfection, and they are wise enough to know that they would lose half their charm by adopting Parisian fashions, although some of the Court ladies have already done so. In country places the married women still shave off their eyebrows and blacken their teeth. This gives them a very ugly appearance, and at a little distance they appear to be toothless. This custom has nearly died out in the towns. The Japanese lady's coiffeur is a very important part of her toilet: one day I saw a lady sitting in her garden while her maid was dressing her jet black hair; she combed it through hundreds of times with combs of different sizes until not a hair was out of place; afterwards it was oiled, and the bandeaux were arranged in coils and puffs and stuck through with pins and ornaments. This usually takes an hour or two to accomplish, so she does not have it done every day, but in order to keep it in place must sleep with a little wooden pillow placed under her neck. One can tell whether a woman is married or single by the way the hair is arranged.

Japanese houses are always extremely clean, but rather bare looking. The only furniture being, perhaps, a small cabinet containing a few choice specimens of Satsuma, old ivories, lacquer boxes, or cloisonné vases or teapots, and in nearly every room is hung a scroll picture or *kekemono*; this is usually of great value, cushions to sit upon are brought in as required, and a small table is placed before each guest. The houses seem to be suited to summer rather than to winter, as they are often, extremely draughty, the windows being made of rice paper instead of being fitted with glass, and as there are no fireplaces, little stoves or "*hibachis*" are placed beside each person, but as these are only useful for warming the hands the Japs wear one Kimono over another in winter or very thickly padded ones. Shoes are removed before entering as the mats must be kept perfectly clean, everyone sitting upon the floor.

They take great interest in their gardens, and although these are usually very diminutive they have tiny rivers, waterfalls, or lakes in them spanned by bridges, no garden being considered complete without water in some form or shape, usually containing gold fish; also they contrive to have mountains and rocks, and sometimes there will be stone lanterns, bronze stools and summer houses, and the miniature trees take years of patience to produce.

The Japanese are so polite they cannot refuse any one anything, and misunderstandings often occur with foreigners who do not understand their ways (in business matters

serious mistakes may ensue), and they are sometimes accused of telling lies and acting dishonestly when perhaps they do not mean to do so at all, for instance an Englishman asks a Japanese gentleman to meet him at a given place on a certain day, he says "Oh! yes certainly," but the Englishman finds he has not kept the appointment and it transpires after all that the Jap never intended to be there, he had other engagements, but his extreme politeness forbade him mentioning his own affairs. Of course one can see that great difficulties may arise from this sort of thing. Even the rickshaw coolies are so well mannered they bow low every time they are addressed or before speaking. There is a marked contrast in appearance between the upper and lower classes. The lower class women have thick, coarse features and are mostly fat, while the ladies are always refined looking and sometimes very pretty. There is also a marked contrast in the men.

As for the children they are perfectly sweet, I never tired of watching them at play in their bright colored Kimono, and with their quaintly shaven heads, they are just like little dolls and have such pretty manners calling out "*ohayo*," good morning, and bowing if one smiles at them or "*siyonara*," good-bye. Babies are slung on the backs of their mothers or sisters in a fold of the Kimono and carried about all day in that manner. I felt very sorry for some of the little girls, some I saw were not more than five or six years old themselves, and it must rather take the zest from their games being obliged to carry a heavy baby constantly about, and certainly tends to make them round shouldered, but they are always smiling and happy looking. It is not always very comfortable for the baby either, its little head wags from side to side as its bearer runs about. The girls are perfect slaves to their brothers, waiting upon them and trying to please them in every way they can. Children of both sexes in the upper classes are early trained in the science of deportment, and in those little ceremonial acts so essential to the daily life of the well-bred Japanese.

The ultra-modern young man, he who habitually wears European clothing and scorns to sit on the floor or wear a Kimono, does not altogether appreciate the charming way admiring English writers speak of the people of Japan. "They think we are all pretty dolls," he says, "living in doll's houses, or butterflies flitting from flower to flower, enjoying the sunshine, living merely in the present. But we want to be taken *seriously*, we are *men*, we want Western improvements, more railways, telegraphs, telephones, and battle-ships, and all that the West can give us, we invite you to come and live in our midst, we want you to put your

money into our country and we are willing to give you a high rate of interest for it, we want to learn your ways, we want to progress." This is true, the Japanese want to "progress" and they *are* progressing. But how can Japan as a nation stand equally with ours when the women are being left so far behind? The Japanese woman is as sweet, docile and winning as ever, a mere child in her husband's presence, hardly venturing to utter a word and certainly never airing her opinions if she has any, she wears her Kimono as ever, and it would be a pity to alter her, she is so nice as she is. But the time must hang heavily on her hands, she does not go out with her father or husband to dinners or public entertainments except occasionally to the Theatre, or to a family gathering, and must never leave the house without a maid servant or chaperone, so, as she so seldom goes into society, it transpires that young people in Japan see very little of each other before marriage. But if her husband is unkind to her, she must always be pleasant to him, or he can divorce her, and she must go, leaving her children behind her. If she happens to have been sold for two or three years or more by her parents through poverty or other causes to the Yoshiwara she is a veritable slave indeed; here she must remain until the time has expired, smiling and dressing herself in gorgeous raiment, unless, indeed, one of the guests happens to fall in love with her, and is willing to pay the price to rescue her, then she is lucky indeed.

The Geisha's life is the most free of any, although she is sometimes sold to the master of a Tea House; in that case she must obey his orders; still, she is fêted and fussed and sought after, she is a public entertainer playing the samisen, singing and dancing, and although she has many temptations, she must not be confounded with the inmate of the Yoshiwara as she is often a simple and virtuous girl. One pretty little Geisha I saw, was not more than fifteen.

There is a permanent fair at Asakusa, a quarter in Tokyo, where flocks of natives crowd daily, pleasure and religion going hand in hand. They begin the day by going to pray in the huge painted temple. Before commencing his petitions the votary pulls a bell, with which to call the attention of the god, and claps his hands when his prayers are finished, before leaving he throws a small coin into the broad-barred money box. The way to the temple is lined on each side by stalls upon which toys, flowers, fruit and all kinds of gee-gaws are invitingly displayed. And there are Theatres, Booths, Tea Houses, Archery, Galleries and side shows, where one sees jugglers, wrestlers and exhibitions of wild beasts, in fact, there is something to attract one's attention every moment.

The masses can here have a day's enjoyment for a very small sum.

Tokyo is a very large city, and the new streets are wide and fine looking; it is the seat of Government. The Imperial Palace, wherein resides his Majesty the Mikado, is a handsome structure.

Sir Claude and Lady Macdonald had lately arrived at the British Embassy from Peking; Lady Macdonald told us some very interesting things about the siege, and what a terrible time they had at the legation waiting for the relief that was so long in coming. She is a very charming and handsome woman, and certainly did not look any the worse for her trying ordeal.

From Tokyo we went to Nikko, to see the Temples and Mausoleums of the Shogans. These Temples are the most beautiful and most gorgeous in Japan; there are many of them, and the carvings of wood or ivory represent birds, beasts, flowers, plants, gods and dragons and other symbols, and in the interiors the pillars are overlaid with gold or lacquer, and vases on the altars are made of gold and silver, and there are lovely paintings on the walls. Some of the Temples are Buddhist and other Shinto; we removed our shoes before entering. There are a great number of idols in the Temples and the door-ways are protected by dreadful looking devils. There was a dancing girl in one, she merely moved gracefully from side to side, or turned slowly round and round, waving a fan in one hand and holding some bells in the other. There are many stone lanterns within the gates leading to the Temples presented ages back by pious people as thank-offerings or for other reasons; inside some of them we noticed little pyramids of stones, placed there by the pilgrims as a penalty for small faults committed.

Nearly every summer the Mikado visits Nikko, when certain religious processions take place. No one but the Emperor crosses the red lacquered or sacred bridge over the Daigawa river, other people passing over the one built beside it.

Nikko is indeed a beautiful place with its grand mountain scenery, in my opinion, the most lovely in Japan. We went up to lake Chuzenji, nine miles higher up the mountains. It is delightful riding in the jinrikshaws, but sometimes I could not help feeling sorry for the coolies, they are extremely cheerful, but do not live very long, nevertheless, thousands get their living this way; in this instance we had three coolies to each rickshaw, but in some places the road was so steep, we alighted and walked. In returning from the lake, a sudden turn of the road brought us face to face with about a dozen huge monkeys, they ran across the path in great alarm and hid among the bushes.

The next day we rode six miles along the lovely avenue of Cryptomerias, the "Emperor's highway," from Nikko to Imaichi, where we took the train back to Tokyo, carrying with us the curios we had purchased, old ivories, monkeys carved from cherry wood and furs.

The country people seemed so interested in watching the trains, and at some little places we passed through, crowds of people were pressed up against the gates leading into the stations, and when they saw us looking through the windows pointed us out to one another, my hat seemed particularly to interest them as Japanese women do not wear them, and I doubt if some of them had ever seen one before. I waved my hand to them and they bowed and smiled with delight. We found two or three invitations from Japanese friends waiting for us on our return, but could not avail ourselves of them as we had arranged to go on to Nagoja the next morning to see the old castle, thence to Kioto.

During the feudal system Kioto was the capital of Japan, but the Mikado very rarely visits the old palaces now; it is very quaint and thoroughly Japanese; there are a great number of temples and tea houses, but the traveller usually spends most of his time in the numerous curio shops. In Kioto one can buy the most beautiful silks and embroideries in Japan, old bronzes, tapestries, satsumé cloisonné, old ivories and old lacquer, the difficulty is to know what *not* to buy. We visited the shops many times. Among other things I bought a white silk Kimono embroidered with chrysanthemums in yellows and heliotropes and Japanese houses, and toy kitchens, every tiny article inside these having been manufactured from the bamboo.

We were taken by a Japanese gentleman into several workshops, as I was very anxious to see how some of the beautiful works of art were made. The cloisonné is perhaps the most tedious ware of any to make, and terrible for the eyesight, many of the workmen becoming blind. After the design has been traced on the copper foundation, perhaps a teapot or vase, it is passed on to another department and the minute bits of gold or silver wire are fixed on for the reception of the enamel. Then it is filled and fired four or five times and finally reaches the hands of the polisher, where it obtains a brilliantly bright surface. We bought several choice specimens.

We went round some of the porcelain works. All the Japanese vases we buy in this country are made and painted by hand. Some of the finest satsumé is done by very clever artists. Sometimes quite a small vase will take a month to paint, it is then placed in a black velvet case, lined with white satin, and sold for £3 or £4 or more. Afterwards we visited

a flannelette factory run on English lines, most of it is exported to China for clothes for the lower classes. Nearly all the hands are Japanese girls.

Some of the temples are handsome, but do not compare with those at Nikko. In one of them there are one thousand and one idols made of wood and covered with gold leaf. Each has about thirty heads and arms. In many of the temples we saw fierce looking red devils with little bits of white paper stuck all over them; we enquired the reason of this, and were told that the ignorant people are very afraid of the devils, and in order to propitiate them write their prayers upon little slips of paper, chew them to a pulp and spit them out on to the figure. If the paper sticks the prayer will be answered.

Then there is the great Bell and a Buddha larger than the one at Kamakura, but is only made of wood and it is very ugly.

At the hotels pedlars selling curios, photos, etc., are really troublesome, they are most persistent, they come to your room day after day and beg and implore you to buy their goods. The best way is to keep the door locked (as otherwise they will enter without your permission), that is, if you have the good fortune to have a lock upon the door, but of course such things are unknown in Japanese houses, the rooms merely being divided by moving screens. One evening I was resting a little before dinner after carefully securing the door, when presently I heard someone trying to get in. I remained perfectly quiet, but in a few minutes was surprised to see a man standing before me, he had entered from the landing through my father's room which joined mine and had a door communicating which unfortunately I had not thought of fastening. However, he was out again before he had time to undo his parcels. I am afraid I hurried that man! The room-boys enter without any ceremony in just the same way, there seem to be a great number of servants in the European hotels; one morning I went to my room after breakfast and there were no less than five men occupied in arranging it at the same time.

Our next stopping place was Osaka, sometimes called the "Venice of Japan" on account of the many canals traversing the main portion of the town. I fear it is rather a poor "Venice," but it is interesting to watch the numerous sampans and junks carrying passengers and goods from one part of the city to another, and the people looking out from the houses overhanging the water.

The shops and bazaars are wonderful, we could hardly walk down some of the narrow streets for the numerous banners, and signs flying above and around us and the piled-up stalls

of bright-coloured cheap clothing. We bought a few dolls and toys, but every time we stopped to look at anything crowds of people and children pressed round us staring open mouthed ; it was quite embarrassing. At last the crowd grew so large we could hardly walk and could not hear ourselves speak for the clatter of the clogs, so were glad to get into our rickshaws again, but they take such a kindly interest in one, it would be foolish to be annoyed.

One of our Japanese friends had invited us to share a box with him at the theatre, the next evening after our arrival. Everyone sits on his heels here as elsewhere. The pit is a sloping floor divided into little square pens lined with matting, they are the queerest looking places. The people sit in parties of three or four. They drink saké and tea, and smoke (the pipes are so tiny they can only take three or four whiffs at a time) and take their lunch and babies. The people sit in the boxes the same as in the pit. Chairs had kindly been provided for our accommodation. Then there is a gallery above.

The play begins in the morning and lasts all day, the people coming and going as they please. In some of the theatres there is a revolving stage, so that while one scene is being acted another is being prepared at the back. And the "flower-walks" are quite different from anything we have in England, they are two long corridors connecting the stage with the back of the theatre upon which some of the actors come and go, others making their entrance in the usual manner.

The piece was a mediæval tragedy, the female parts being taken by boys. Some of the dresses were gorgeous. In the last act the hero, the son of the house, committed the Hari-kiri, or "happy despatch," after calling on all his relatives to be present. He thrust his sword into the abdomen, and made speeches and twisted and writhed about and became covered with blood, until it really grew painful for the spectators, it was so realistic. Still he spoke on and writhed and twisted again. After ten minutes of this we were greatly relieved when he gave a final squirm and died. The supers, robed in black, are certainly amusing to foreigners, although the Japanese do not appear to notice them at all, as they are supposed to be invisible. They remove things not wanted any longer, or arrange a fold of drapery, or hold a candle before the face of an actor making a speech.

In a box opposite to ours two Geisha girls amused us highly, they made part of their toilette while the piece was progressing, and every now and then they disappeared, re-appearing in a few minutes in other elegant costumes.

From Osaka we went to Nara. It resembles Nikko somewhat, we ascended a grove of Cryptomeria trees and avenues

of stone lanterns grown over with green moss, to the brilliant red temple at the top, and again through other rows of lanterns to other brightly painted temples and pagodas. Hundreds of tame deer followed us and ate biscuits from our hand. We were sorry we could not make a longer stay in this beautiful spot, but only had one day to spare.

The high class natives in Kobe are very hospitable. I will try and describe the banquet given in our honour by our friend, Mr. Ozawa, before leaving the shores of Japan. During the afternoon I received some beautiful bouquets of flowers. At six o'clock Mr. Ozawa called at the Oriental Hotel for us with rickshaws, and we all three drove off together. Six waiting maids were kneeling just inside the hall, and they made the usual bow, touching the floor with their foreheads, others took care of our wraps. We were then taken into a little room to wait until all the guests had assembled, and where small cups of tea were brought to us. As soon as everyone had arrived, we were escorted to the top of the room, where the banquet was to be held, which was beautifully decorated with Japanese and English flags, and each guest was in turn, with ceremony, presented to us, and with much bowing each one handed up his card. Then we all sat down on the floor on cushions, the more important guests being placed near us, nearly all could speak a little English. There were no ladies present, several had been invited, Mr. Ozawa hoping to break through the usual custom, but they were either too shy to appear, or their husbands would not allow them to do so. Then the Geisha girls came in, there were about twenty of them, and their dresses were magnificent, richly brocaded gowns trailing along the ground, and flowers and jewelled pins in their hair. They kneeled before the guests and the waiting maids brought in, first large boxes of sweets and cakes, which the guests were to take home with them, and tiny cups of tea, then soup, about six different kinds of fish, more soup, birds, vegetables, raw fish, bamboo, spice balls, and great bowls of rice, and many cups of warm saké ; then there were speeches and the Geishas sang and danced on a stage at the end of the room, and there were conjurors and fan dancers ; still the musumés brought in more things to eat, giving their opinion as to which were the choicest delicacies and we grew quite clever with our chop-sticks. Then after much bowing we took our leave, our host escorting us to our hotel. Next morning our boxes of sweets and fruit were sent to us. And during the day four or five large cases arrived from some of the guests who were at the banquet, and a Japanese letter, a yard or two long, with the following translation also sent with it :—
"Dear Sir,—Although we have heard your honoured and well-

known name before, we never had the pleasure of your acquaintance. However, by the kindness of Mr. Kikumatsu Ozawa, we have had the pleasure of meeting you. We hope you will remember of us, and continue to take an interest for our (Japan) country's welfare, and to have better understanding between respective countries.

As a token of our respect towards you, we beg to send you herewith three boxes dolls and one flower basket which kindly present to your honoured daughter.

Hoping you will accept them.

We are,

Yours faithfully,

YAMAMATO,

Chairman of Chamber of Commerce.

NARA,

Chairman of Public Companies.

IWASAKI,

Editor of "Kobe Shinbun," &c., &c.

To——, Esq.,

Member of the Japan Society, London."

The "dolls" were beautiful models of the Emperor and Empress, Maids of Honour and Prime Ministers.

An account appeared in the "Kobe Shinbun" afterwards, describing the banquet and giving the speeches, and I blushed considerably when I read the many charming and complimentary things said about myself.

The day following having arranged for our purchases of curios to be sent directly home by ship, together with an order for four tea services and one dinner service of hand-painted China, we left Kobe sailing in the "Empress of China" bound for Hong-Kong, after having had a very nice "send-off" from Mr. Ozawa, who took us to the steamer in his steam launch together with several of his friends, and we shall never forget the kindness of these gentlemen, who helped to make our visit to Japan so enjoyable. Our steamer passed through the beautiful inland sea, and stayed for a few hours at Nagasaki. We had plenty of time to have a rickshaw ride through the town and see the few sights to be seen there.

Strangely enough all the time we were in Japan, we did not notice one earthquake shock, although I believe they are supposed to take place once or twice a week. We were greatly relieved, as earthquakes are not pleasant things. We were a year or two before in a terrible one in Mexico, when houses fell and numbers of people were killed and injured, and we felt for many seconds as if we were at sea, the lamps and shutters swaying backwards and forwards until we ran

into the street where the natives were all on their knees praying as hard as they could.

Christmas Day on the "Empress of China" was quite an event, the saloon was most tastefully decorated with evergreens and flags, and we had a regular Christmas dinner, Boar's Head, Turkey and Plum Pudding, etc., and games and crackers afterwards. Fortunately the weather was perfect, so everyone was able to enjoy the good fare provided.

Hong-Kong is a perfectly charming place at this time of year, although in the summer the damp heat is very unhealthy. As you approach the shore the Island presents a very pretty sight, and looks like a great mountain rising out of the sea, the houses ascending tier upon tier until the summit is reached. There is a large hotel on the "Peak" where visitors usually stay in summer, but in winter it is considered too cold, and towards evening in the winter it is covered with mist. Many of the Europeans live on the Peak or "top-side," in summer, and below or "down side," in winter, but a few prefer always living on the Peak, and one day we spent the afternoon with some friends who had lived there for years, and very pleasant it was until the evening mists came on, when it became necessary to put on warm wraps before leaving the house. A steam tramway runs up and down about every quarter of an hour, and chair coolies meet you at the top. We stayed at the Hong-Kong Hotel as it was winter. It is only a few yards from the Landing-Stage, and is a large rambling place. The bed rooms are poor and the dining room large and bare-looking. A fine new hotel is badly wanted, but I think there will be one before long; however, the food is good and the Chinese waiters attentive.

The streets are full of interest. One sees Europeans, Indians, Turks, Japanese, Jews, Chinese, Malays, half-castes, Cingalese and many others, and the fine looking "Sikh" Policeman is greatly in evidence.

As we arrived about nine o'clock in the morning, we had the whole day before us, and were very grateful for the warmth and sunshine after the cold days we had spent on board on our way from Japan. Chinamen were sitting about on the pavement with huge baskets with beautiful sweet scented flowers, and we bought handfuls of roses for a few cents; and in the gardens great bunches of camellias were growing. In the native quarter we bought carved sandal wood boxes and embroideries and souvenir spoons. We took rickshaws and went to the "Happy Valley," to visit the Parsee, Mahomedan, Jewish and English cemeteries, where lovely flowers were blooming, and back again past the Barracks. If one wishes to climb to a higher level along the cool, fern-shaded

roads, it is necessary to take Sedan Chairs. These are usually without cover and very pleasant it is to ride in them. Some of the private ones are very attractive, some people having four or even eight coolies to carry them in liveries of perhaps of red and white, or pale blue and white, and the reclining cushions carrying out the scheme of colour. The English ladies vie with each other as to who shall have the prettiest livery. People live luxuriously in Hong-Kong.

One afternoon we were invited to tea by the officers of H. M. S. "Barfleur," and kindly shewn over her. There were several battleships in the harbour belonging to different nations, and plenty of Chinese junks and other vessels. In the evening we went with our friends to a ball, going and returning in Sedan Chairs. It was a lovely evening, but almost too warm for dancing. The Governor was there and the General and Commodore. The naval and military uniforms together with the lovely dresses of the ladies made a gay and brilliant spectacle.

We were very desirous of visiting Canton while we were so near, but we were afraid there would be a certain amount of danger so soon after the rising in Pekin; however, we were assured it would be perfectly safe, so decided to go. Canton is seven hours up the river from Hong-Kong. There were a great number of third-class passengers on board, lying about smoking opium or playing games; we went below to look at them, but the particular odour which hangs about where there are a number of Chinamen congregated together never makes one want to stay with them long. Suddenly we heard a splash and the steamer came to a standstill. A man had jumped overboard. They lowered a boat to find him, but he did not appear again, and in a few minutes we went on again. But suicides in China are much too common to cause much commotion, and soon he seemed to have been forgotten. We were the only white people on board except the Captain, and an American officer who was taking some of his men up to an American gunboat at Canton. The officer told us he had often seen the dead bodies of babies floating in the river just outside the city, where they had been thrown by their parents who considered themselves too poor to keep them, it is usually the girls they rid themselves of in this manner, as they say, "girls are expensive and do not earn anything," but occasionally they throw away their boys also, if they think the family too large. Often, however, another family not possessing sons will be only too glad to adopt a boy, as it is the duty of a son to pray at his father's grave and ensure his entrance into Heaven. As we neared Canton thousands of boats were moving slowly past each other, and some were

already being tied up for the night. The people who live on the boats are a separate class from the landmen, many are born and die upon them, we could see them taking their evening meal or putting their children to bed, and some girls were leaning over the side cleaning their teeth with water from the river.

We stayed on the Island of Shameen where the Foreign Consuls and a few residents live. It is connected by a bridge to Canton and the gates are protected by soldiers, no Chinamen who are not servants on the island are allowed there after dark. But the soldiers are Chinese, and I should think would not have been much protection had there been a rising, as they would probably have sided with the Cantonese. Just before dark we walked round Shameen. It is a pretty little place and there is a Tennis Club; several members were playing, and ladies were promenading on the Bund.

There were gunboats of all nations round the Island, put there since the Pekin rising, so it was comparatively safe, the summer before the residents went in fear of their lives. Everyone, even the ladies, slept with revolvers under their pillows, and the men took it in turn to patrol the Island at night. A lady who was residing there told us that when they said "Good-night" to each other they scarcely expected to meet in the morning. Every day or so a placard would appear somewhat to this effect, "we are coming to kill you all at two o'clock to-morrow morning." At last the tension grew so great the ladies were sent away, some of them going to Japan, and not returning until after the gunboats arrived.

Next morning at nine o'clock, the guide, the celebrated "Ah Cum," came for us with chairs and coolies, three or four coolies to each chair; they were covered over the tops and sides and only open in the front, the guide was carried first, myself second, and my father brought up the rear. We were taken straight over the bridge into Canton, the coolies keeping up a little jog trot all the time. We traversed many miles of streets during the day. The streets are not more than seven or eight feet wide and swarm with people, and it is sometimes very difficult to get along. In the butcher's shops one sees besides ordinary meats, dogs, cats, rats, etc., and they cut up the fish alive as they consider the flavour is so much better. Several pails with fish in them stand by the sides of the stalls and they cut a slice out as they want it and put the fish back until it is required again. The Chinese seem to have very little regard for suffering. We went into several temples and saw the water clock on the walls, and visited the execution ground, where two men had been executed the day before and the man in charge fetched one of the heads from under a mat

and held it up by the hair. For five dollars you can have a man's head chopped off especially for you (of course he must be a condemned man), but can be brought out of prison at a moment's notice. I heard that an American traveller actually had this done, as there happened to be no public executions while he was there, much to his disappointment. He afterwards bought the sword from the executioner, and took it home as a trophy to show to his admiring friends.

We also saw the Examination Halls; these contain hundreds of brick cells, and the student is kept strictly guarded speaking to no one (and taking his food in with him) until the Examination is over.

We had lunch, which we had brought with us from the Hotel and the guide had set out for us, at the top of the five storey pagoda on the city walls in front of the altar where incense was burning, and great ugly red gods looked down on us. It was a most peculiar place to have a meal in, but we were rewarded for our climb to the top by the splendid view from the windows. The city lay before us on one side, the surrounding country on the other.

After lunch we went into several shops where workmen were carving wood or ivories, we bought a carved ivory ball, and inside were nine other carved balls one within the other, a carved fan and other things; at another shop some beautifully embroidered Mandarin ladies' dresses, also some articles made from shark's skin, gold ear-rings overlaid with kingfisher's feathers, and some of the wonderful pictures painted on rice paper. Five or six artists were sitting round a table, one sketched the picture and passed it on to the next who did the flesh tints, another put in the touches of red, another the yellow, and so on; in this way they are able to work very quickly, especially as they reproduce the same picture many times; the artists are only paid two or three pence each a day. Some of the pictures represented children's games, others, different Chinese tortures or "punishments" as they call them. There was the man tied hand and foot on to a bench, his body in the form of a circle and tipped forward on to his knees; he remains in this position until he has confessed what he is wanted to confess; the man with the "cangue" or heavy wooden collar round his neck, and the man in the tub containing earth and quicklime, his head and hands protruding (the victim of this torture usually takes about three days to die); then there is kneeling on chains, ankle smashing, beheading and the terrible "ling-chi," or death by the "thousand cuts" or "slow process."

Afterwards we went to the prison, the Court had just been sitting, and eight men were coming out to be executed, and

before we knew it we were pushed into the crowd in the Court yard: we waited a little and I began to feel rather nervous; hundreds of Chinese eyes were upon me, there was no other woman present as far as I could see, my father and the guide stood close to me on either side, and I was of more interest to the crowd for the moment than the condemned men they had come to see, two or three remarks were made which the guide instantly silenced; being an old man known to them, he was greatly respected, otherwise I do not think we should have been safe. In a few minutes to my great relief the prisoners were brought out carried by coolies in baskets slung to bamboo poles, they had chains on their wrists and ankles, and their pigtailed done into knots behind their heads, to which labels were attached, their names and crimes written upon them. They passed so close to us we could have touched them, the soldiers going first and passing through the same door by which we had entered, the prisoners being carried through a small door next to it and called the "dead door." They were to be executed just outside, the crowd followed directly behind, but we had seen enough, and as soon as we were left alone stepped into our chairs and got quickly away. We heard afterwards that the executed men were robbers. Sometimes people lose their lives in China for very trifling offences. My chair coolies told me that one day a Mandarin was passing through the streets in his Sedan Chair followed by his retinue, when he happened to see a boy picking somebody's pocket; he had been annoyed a few weeks previously by hearing of a number of petty thefts that had occurred, so instantly ordered the unfortunate lad to be hanged over the nearest shop and he was left dangling there, an example to the youths of the district.

We returned to Shameen again about six o'clock and were very glad of an hour's quiet and rest after the excitement and fatigue of the day.

The next morning we left for Macao, an old Portuguese town, four or five hours from Canton by water. The chief thing of interest there is the Fantan playing in the gambling houses, it did not appear to us to be very exciting, but the Chinese evidently find it so, as it is not uncommon for a man to return home absolutely ruined. As it is only about two hours away from Hong-Kong, many of the English residents there spend the week ends in Macao, it is healthy and there is fine sea bathing. We stayed a day or two longer in Hong-Kong, then left on the "Bengal" for Ceylon. We had a perfectly delightful passage, each day it grew warmer as we went steadily south, so that we were able to sit out on deck after dinner until quite late, we ladies without any wraps

over our evening dresses, in fact it was almost the only time during the day when we were really comfortable, the punkahs were going all day in the saloon.

The heat was almost unbearable at Singapore; we arrived there early in the morning and spent the whole day on shore. We drove to the Botanical Gardens in a little carriage open all round to catch the air, but with a cover over the top to keep the sun off, even then we were nearly melted. The vegetation was luxuriant, the palms, trees and flowers quite tropical, and there were a number of monkeys running about. Most of the people are Malays, they are mostly chocolate coloured, but some are jet black, they only wear a loin cloth and the children are naked.

They drive such pretty little bullocks in the carts, quite different from the big ugly ones in Japan.

There are a great number of Chinese in Singapore, they are rather fine looking men as compared with the Cantonese, they pull the rickshaws which are usually made large enough to hold two people.

After partaking of lunch with plenty of iced drinks in the cool marble Dining Hall of the Hotel, we went to the Race Course to see a Polo Match played by some of the officers, in which some friends of ours were taking part. There were a number of people there, all English, and we had four o'clock tea and spent a very pleasant afternoon, reaching the ship again in time for dinner.

We stayed a few hours at Penang the day but one afterwards, and in two or three days more reached Ceylon about two o'clock in the afternoon.

C. MILLICENT KNIGHT.

ART. IV.—THE TWO TABLES OF STONE OF THE DECALOGUE.

[PROPOSED EXPEDITION TO RECOVER THE TWO TABLES OF STONE OF THE DECALOGUE.]

IN my Essay on the "Œcumenical List of Translations of the Holy Scriptures, classified scientifically according to Geographical, and Linguistic, considerations up to the year 1900," published as a Bible-House Paper, No. IV, 1901, and reprinted in Series VI of my "Linguistic and Oriental Essays" (pp. 329-362), I write as follows at p. 42: "In II Maccabees, ii, 5, we read, that Jeremiah the Prophet took the Ark to Mount Sinai, and placed it in a cave *there*, but the precise spot was unknown." I refrained from dealing further with that interesting subject in that Essay, proposing to return to it at leisure, which I now attempt to do.

We read in Exodus, xxxi, 18: "And He gave unto Moses, when He had made an end of communing with him upon Mount Sinai, two Tables of Testimony, Tables of Stone, written with the finger of God."

And again, Exodus, xxv, 16: "And thou shalt put into the Ark the Testimony which I shall give thee."

And again, Exodus, xl, 20: "And he took and put the Testimony into the Ark."

When Jerusalem was occupied and plundered by the King of Babylon, no mention is made of the fate of the Ark of the Covenant and its contents; nor on the return from Captivity is any mention made of its existence in the Second Temple.

We read in II Maccabees, ii, 1-8: "It is also found in the records, that Jeremiah the Prophet commanded them, that were carried away [to Babylon] . . . having given them the Law, that they should not forget the Statutes of the Lord, neither be led astray . . . that the Law should not depart from their heart. And it was contained in the writing, that the Prophet, being warned of God, commanded, that the Tabernacle and the Ark should follow with him, when he went forth into the mountain, where Moses went up, and beheld the heritage of God. And Jeremiah came, and found a chamber in the rock, and there he brought in the Tabernacle and the Ark, and the altar of incense; and he made fast the door. And some of those that followed with him came there, that they might mark the way, and could not find it. But when Jeremiah perceived it, he blamed them, saying: 'Yea, and the place shall be unknown until God gather the people again together, and Mercy come: and then shall the Lord disclose these

things, and the Glory of the Lord shall be seen, and the Cloud."

Here we have a distinct, and not unreasonable, Legend of two thousand years old. It is possible that the Ark of the Covenant and the Table of the Law may be in existence, for many a survival of Antiquity of a much older date than that of Moses has come to light in Egypt and Mesopotamia in these latter days, and the writing has been interpreted.

It would be interesting from two points of view: I. Religious; II. Scientific. I leave it to others to deal with the first point; I confine myself to the latter.

If we find anything answering to these requirements, we shall be able to solve a hitherto insoluble question: "In what form of written Character was the Decalogue originally recorded in the Desert?" Alphabetic it could not have been; ideographic it might have been, as Moses was learned in all the wisdom of the Egyptians, and the Israelites had sojourned a long time in Egypt. It would in every way be worth the while of this generation to send out one or more expeditions to make search on the spot for Caves, and Inscribed Stones, such as have been found in abundance in Egypt.

But a difficulty meets us on the threshold of our inquiry, and doubles the area of our investigations.

"Where was Mount Sinai?"

A kind of halo has surrounded a certain Mountain in the Sinaitic Peninsula. There is no continuous Tradition to support this assertion. The subject has lately been carefully threshed out by one, whom all will admit to be most capable, and unprejudiced; Professor Sayce, of Oxford, and placed before that portion of the general public, which is capable of appreciating his arguments, and is not so entirely drowned in a sea of mediæval, quasi-Religious, prejudice as to be unable to look at the subject calmly. A belief in the geographical identity of the Red Sea and Mount Sinai is by some as important as a belief in the Trinity. I quote the last paragraph of Professor Sayce's Essay in the *Imperial and Asiatic Quarterly Review* of July, 1893:

"It may seem cruel to disturb the convictions of the numerous travellers, who have patiently supported the fatigues of a journey among the rocks of the Sinaitic Peninsula under the belief, that they were treading in the steps of the Children of Israel. But in spite of the tradition of the last sixteen centuries, that belief is, as I have endeavoured to show, contrary to the combined evidence of the Old Testament and the Egyptian Monuments. Where the mountain peak of Sinai actually was, we do not know; perhaps we never shall; but of one thing we may be certain, and that is,

that it was not in the Peninsula, which is now called Sinaitic. We have to look for it on the borders of Midian and Edom, among the ranges of Mount Seir, and in the neighbourhood of the ancient Sanctuary of Kadeh Barnea, whose site at Ain Qadis has been discovered in our own day. It was here that the Israelites received the Mosaic Law, after their journey along the way of the Wilderness of the Yam Suph."

A valued Hebrew friend, the Rabbi of a great Synagogue, with whom I have discussed this subject, wrote to me last year as follows:—

"Concerning the Tables of Stone, I am more than convinced, that they have not disappeared. Ancient Tradition, not limited to the Book of the Maccabees, speaks strongly in favour of the hypothesis, that they have been hidden away together with other sacred vessels of the first Temple. Their discovery would revolutionize the whole world much more than all the discoveries made hitherto in Egypt or Assyria, and would settle once for all many of the questions connected with the Scriptures."

I write these lines in the hopes of encouraging some Scholar-Traveller to take up this subject, and give two or three years to it.

I well recollect when I was at Cairo in February, 1843, in the time of old Mahomet Ali Pasha, seeing a party of Englishmen starting to Mount Sinai on their camels. I was young then, and no subject ever roused such an excitement in me. I was bound to India, but I longed to start for Mount Sinai, of which little was known at that date nearly sixty years ago. I have since, at long intervals, twice traversed the whole of Palestine from Hebron to Damascus, and longed to break southward to Mount Sinai, or Mount Seir; but it was not to be. I wish that I could live to touch the Two Tables of Stone with a reverent hand, as I have many an older object in Egypt and India. All that I can do is to point out that the search is reasonable, and the finding of this interesting relic feasible.

R. N. CUST, L.L.D.

ART. V.—NARA-BELI.

"**M**ONK'S-HOOD is very poisonous. Beware!" says an old gem of a proverb. Like certain signet-rings holding poison worn by Oriental rulers, this jewel of five words contains the concentrated essence of the world's accumulated wisdom and experience of the evils of priestcraft. And, indeed, in no country under the sun have these evils left such abiding marks on the national life as they have in India. Take the case of the Khond priest, for instance, who in the delirium of inspiration chants, preparatory to the ceremony of immolation, the wierd formula:—"In the beginning was the earth a formless mass of mud and could not have borne the dwelling of a man, or even his weight; in the liquid and ever-moving slime, neither tree nor herb took root. Then God said:—'Spill human blood before my face!' And they sacrificed a child before him. . . . Falling upon the soil, the bloody drops stiffened and consolidated it." But the practice of *nara-beli* was not confined to the denizens of Khondistan or the hill tracts of Ganjam alone, which have acquired such a melancholy celebrity from being the scene of so many *meriahs* (sacrifices), on the other hand, it was at one time generally practised by most of the non-Aryan forest tribes of South India. Strange survivals of the practice are to be met with even to-day amongst the mountaineers of Coorg, "loveliest among the kingdoms"—which, as one of her own poets has said:—"thrones high above the many glorious kingdoms of Jambudwīpa, as thrones the snowy Mahaméru high above the lofty hills"—and those mysterious inhabitants of the Nilgiris, the Thantawars, or as it is now the fashion to call them, Todas. Tumuli containing the unburnt bones of infants have been discovered on the Nilgiris, beside the burnt bones of grown persons—a circumstance which points to the old Toda practice of immolating infants at the funerals of the latter. Curiously enough, the immolation of persons is intimately connected with a species of the gold-mania. If the gamblers and brokers of the "Kaffir Circus," for instance, pursue a paperchase of shares in "the Randt" and other gold-mining companies, their dusky brethren of Ind, according to their lights and in their own way, follow the shining example. Less enlightened and less enterprising, they resort to equally parlous and desperate expedients, with the same object and in a like manner. Verily, the Australian gold-digger and the African 'Gold King' have their counter parts in Southern India. Nor is an element of romance wanting in the career of the treasure trove hunter, who

in this, as in other respects, might be expected to fraternise with his brethren of the gold-fields of Johannesburg and the diamond-mines of Kimberly. "How quickly nature falls into revolt when gold becomes her object!" is the obvious moral of this golden madness, all the wide wide world over. Especially is this the case in most parts of India, where it is common belief that a human sacrifice is a *sine qua non* to the discovery of a hoard. This is evidenced by a recent sensational case in Bellary, where a man killed his child at a shrine for the sake of supposed hidden treasure.

A similar story, also of recent occurrence, comes from another part of the Presidency. A Konkani Brahmin, a native of Cranganore in Native Cochin, took it into his head that there was a treasure trove in his *paramba*. Accordingly, straight he went one morning to the inevitable *Kanisan*, or village astrologer, for a "consultation." The oracle predicted that there really was treasure secreted in his compound, and counselled the performance of a *nara-beli* if he wished to unearth the hoard. The Konkani, hankering after the buried treasure-pots and half fancying himself a rich man already, by now absolutely had gold on his brain; so, by hook or by crook, he was resolved on having recourse to the *nara-beli*. But how to get a live man to kill? Of course, to seek the aid of others in so hazardous an enterprise was not to be thought of: he might as well tie the rope round his own neck. So, plotting and planning, alas! what did the wretched Konkani do but to attempt to murder in cold blood a young girl, a relation of his? Dragging the poor innocent thing one day into a room, her hands and feet tied up, he stood ready, knife in hand, to chop her head off at one blow! But the would-be murderer was stricken with sudden qualms of conscience. He loathed to shed the blood of a poor unresisting girl—a member of his household. At last, with eyes shut and hands trembling, he feebly roused himself and dealt out what was to have been the fatal blow, but his whole body shook and his courage failed. The blow missed its aim, the girl got off with her life, but was nevertheless seriously injured. Then alone did the youthful, ignorant victim realise her sad predicament. Her loud cries attracted to the spot the inmates of the house, and soon led to her relief. The Konkani is now in Police custody.

Human sacrifices appear to have been the order of the day in Coorg in former times. They were offered to secure favour of the *grāma-devatas* or tutelary deities who are supposed to protect the villages from the ravages of cholera and small-pox. "In Kirindādu and Konincheri-Grama in Katiednād, once in three years, in December and June, a human sacrifice used to be brought to Bhadra-Kali, and during the offering by the

Panikas the people exclaimed "Alamma!" (*álu-amma, i.e., a man oh mother!*) Once a devotee shouted: "Alallamma, ádu," *i.e., "not a man, oh mother, a goat,"* and since that time a he-goat without blemish has been sacrificed."

A little over a century ago, an authentic instance of *nara-beli* occurred near Cottayam town in North Travancore. A landlord had been occupied sometime throwing up embankments across a canal to stop the egress of water. However persistent his efforts, they were unavailing, as the current each time forced a breach and carried off the bund. In this dilemma, he sought advice of some Brahmin neighbours of his, who prescribed the drastic remedy of a treble *nara-beli* as the best means of preserving the bund. Accordingly three young girls were offered up on the spot, their blood drenching and streaking the ground. Whether, however, this had the desired effect we will not pause to enquire; but the facts are, as stated by a writer in a Madras periodical just fifty years ago. "Thou art a dolt and wilt just serve to fill a breach. Art good for aught else?" is a saying familiar in the mouth of every irate Malayalee, in respect of a never-do-well. And thereby hangs a tale, it being understood that the lives of Chathan and Koran were nothing accounted of in days gone by. Should one of these gentry meet a Nair on the road, he must turn off it, and not allow his "beggary unhandsome corpse to come between the wind and their nobility" at a nearer distance than forty-two paces. The Pulayas, the lowest of the low, whose touch is untold pollution and whose breath an abomination, form the agrestic slaves of the Malabar social system. They are the Helots of the West Coast. In the pre-British days, they were bought and sold like heads of cattle. They had no rights and were beyond the pale of civil society. In many respects, they were worse than the beasts of the field. They were treated by their Nair overlords whose *hauteur* and *vere de vereism* is something remarkable, were these poor despised outcasts, with a severity that has no parallel or finds a parallel only in the case of the Negro slaves of North America. Now, cases of repeated and destructive breaches of the banks of canals or reservoirs were ascribed to the displeasure of some forest goddess, minor divinity, or evil spirit. Such evils are averted by proper propitiation, which—prior to the introduction of British rule—occasionally took the wholesome form of hurling one or more of these outcast innocents into the breach, and quickly heaping earth on the victim or victims. They were sometimes decoyed into the pits dug for foundations and there buried. This was done to secure good luck. Their ghosts, in such cases, were supposed to keep watch and ward over secret vaults of treasure. The greatest of Travancore Sovereigns, the conqueror and regenerator of the once "model"

state, Martanda, is thus said to have caused the immolation of as many as fifteen infants on one occasion. This he did to insure success in the many bloody and interminable wars he waged to cleanse the land and weld it into power and harmony. Like Arthur of romance, he fought so hard against his wild barons and was so far successful that he eventually improved them off the face of the realm.

The obvious and ready mode of marking graves by Cairn heaps was at one time largely practised in Southern India. Indeed, the use of "Druidical" structures in connection with funeral and religious purposes still lingers amongst the Kasias, Kols and other aboriginal tribes. There are an immense number of these Cairns in the districts of Salem, Madura, Coimbatore, and Malabar, not to speak of the Nilgiris, which possess a kind of Cairn peculiar to themselves, elaborately described half a century ago by Captain Congreve. Many of these primæval sepulchres have been opened from time to time, many more remain unexplored, while in most places the slabs covering them have been removed for practical purposes, the plough passing over their soon forgotten sites. These Cairns are supposed to contain treasure, are often dug out to the bottom, searched, and their contents scattered.

The idea is prevalent generally all over Malabar that gold secreted in the earth is jealously guarded by *bluutha thanmar* (gnomes). Unlike other spirits, they are not readily propitiated by the sacrifice of fowls or goats; and if the object be to induce them to part with hidden treasure, a *nara-beli* becomes imperative. Likewise, it is held that a *nara-beli* is indispensable to facilitate the construction of a new line of railway, or of any big bridge, as for instance, when its foundations in building give unusual trouble. In such cases, if a *nara-beli* is offered, better results are at once secured. Another superstition clinging to a treasure trove is, perhaps, not so widespread as the foregoing. "You may well go a-borrowing," says the Malayalam proverb, "should you see a *Katalavanak* (a species of wild castor oil) plant pushing out new roots overground"—the idea being that there will surely be a *nikshepa* or hoard underneath. This belief also applies to the *nux vomica* plant.

U. BALA KRISHNAN NAIR.

ART. VI.—THE JUDGMENT OF PARIS.

IT is not, perhaps, very difficult to account for the general sentiment of dislike which continental nations have always shown for the people of England. It arose in a period when we were little known, and when foreigners regarded the *penitus toto divisos orbe Britannos* much as the contemporaries of Augustus regarded our Keltic predecessors. "He's a stranger heave half a brick at him," said the immortal pit-man in *Punch*; and the Briton underwent the operation of a universal law. When railways and tourist-tickets began to alter this remoteness, and show the people of these islands in person, it did not follow that the dislike would be diminished: indeed something came to be added to it. Formerly, such samples of British humanity, as came before the continental observers, were great lords lavishing money, or diplomatists imbued with social tradition and washed with French polish, the Bolingbrokes, Chesterfields, and Granvilles, who even bred a kind of occasional Anglomania at the Courts they honoured with their presence. The cheap trippers have introduced another ideal.

But there was always one nation that might have known a better. Parted by twenty miles of familiarly-known water very closely allied by blood, constantly associated from the very beginning of national existence, the French and English ought to have been intimately acquainted with each other, with each other's good qualities no less than with defects. The Straits of Dover and other parts of the channel had been ploughed by their mutual vessels for centuries. So far back as the eleventh century England had begun to imbibe French civilisation, so that the so-called "conquest" was rather a change of dynasty than a foreign invasion, although strong animosity prevailed between the Norman William and his technical overlord at Paris. England thus became a rebellious French province. This fusion, however incomplete in the earlier stage, gradually gave rise, no doubt, to a new nationality. Already the centuries of invasion and amalgamation by which the earlier Northmen had been influencing England, had introduced among the Anglo-Saxon races an element which in France was almost restricted to one province; and as that province did not at first form part of the Capetian realm the Scandinavian element was absent from the French origins. Thus arose a virility, a tenacity, and a practical sagacity, by which our very mixed breed has ever since continued to be distinguished.

The intercourse between the two nations nevertheless con-

tinued: sometimes friendly, often pugnacious enough, it was in any case close enough to keep up a constant familiarity. They might be friends or they might be foes: they could not be strangers. Brilliant, brave, and ready, the French held towards their steadier neighbours a relation in some measure resembling that of a high-strung lady to her more practical lord: when they were on good terms the French prospered, when they quarrelled it usually went ill with France. The quarrel indeed between Philip Augustus and the Plantagenets ended advantageously for France so far as the annexation of Normandy was concerned; but the immediate result might only have been a union of the two crowns. Nothing but the premature death of King John and the wisdom of a few of the Anglo-Norman Barons would have caused the discomfiture and retreat of the Dauphin Louis. The next reign saw a great influx of French manners into England; and the loss of Normandy did not prevent the Plantagenet Kings from exercising a very practical sway in other parts of France; while the French tongue continued to be the medium of communication in literature, law, and society, as much as one side of the channel as on the other.

It was not until the Hundred-Years War that a complete separation of the nations occurred. Under a revived sense of national individuality the composite English of Chaucer emerged, with a House of Commons doing business in a language enriched, indeed, by French importation, but ultimately based on the old Teutonic idiom of Bede and Alfred. Still the old instinct for union persisted. Henry V. and his infant son were both crowned at Paris, and the fleur-de-lys appeared upon the scutcheon of English Royalty. During the fifteenth century France was slowly consolidating while England (and to a less degree Scotland also) writhed under intestine conflict. But the Tudors began a period of civil organization and a new system of foreign politics. With all his obvious faults, Henry the Eighth was by nature a statesman; and his aspirations for the balance of power led him, after a few years of indecision, into an alliance with France which might have borne better fruit but for the blight that followed. The unhappy Spanish connection was formed by his daughter Mary, and its effects—so disastrous for England—were only ended by the defeat of the Armada and accession of Henri of Navarre to the French throne. From that period for about a century-and-a-half there was friendship between the two nations, during which each benefited largely, each receiving that in which it was surpassed by the other. For fifty years a common dread of Spain kept France and England in friendly approximation; and however much the feeble policy of the first two Stuarts

may have introduced an element of instability into foreign relations there was, from the death of Richelieu in 1642 to that of Fleury in 1743, hardly an interruption of amity between them. The wars which succeeded ended ill for France, whose colonial administration and armies were ruined and exterminated, alike in America and in India. The war with Napoleon at the termination of which the Bourbons recovered their throne is hardly an instance of national conflict; and the Restoration was followed by peace that has never been broken, and by alliances in which the sons of both countries have fought side by side.

Now, setting aside old dynastic quarrels, it is plain that in modern times the friendship of France and Great Britain has been mutually beneficial, while their enmity has brought misfortune, especially to France. The fact is that each people has peculiar qualities which enable one to supplement the shortcomings of the other. Without offence, surely, one may say that the French are inferior to the English in some of the rougher elements of individual character, while they as certainly excel in social amenity and artistic skill. In Stuart times form and polish were freely imported into England by such men as Grammont and Saint Evremond, until the somewhat amorphous vigour of Shakespeare and of Milton became transmuted into the more artificial regularity of Dryden and Pope; but a time was at hand when the process was reversed, and when Locke and Newton were to find their French interpreter in Voltaire, while Richardson and Fielding were to be followed by Marivaux and Rousseau and La Harpe was to lay down, in his professional course, that "Tom Jones" was the greatest fiction in the world.

Nor was the interchange of literary thought and workmanship the only profitable intercourse between the nations in the first half of the eighteenth century. The simultaneous financial crisis of 1720 was met and remedied by similar measures on both sides of the channel; and the combination by which the unscrupulous intrigues of the Italians who were trying to work Philip V. for their own purposes, were only confounded by the vigorous conduct of Berwick on the mainland of Spain and the energy of the British fleet in the Mediterranean. Had Elizabeth Farnese and her Minister Alberoni succeeded, Britain might have emerged unhurt—indeed she resisted the Chevalier de St. Georges without any French help. But Philip would have taken the place of his cousin of Orleans as Regent in France, and that country would, for a time at least, have played the unwelcome part of Spanish Satellite. From this she was undoubtedly saved by Stanhope and Walpole; the alliance brought with it the

co-operation of Holland and the sympathy of Austria; Phillip's resources were so evidently unequal to the struggle that the courage of the Queen gave way; Alberoni went into permanent exile to cultivate his hereditary market garden; and the French Revolution was adjourned for fifty years.

Of the international relations of more recent times it would be difficult to say very much without treading on ashes not yet cold. Thus much, however, may be safely asserted. Even if the alliances with Louis Philippe and Napoleon III. were not productive of the same beneficial effects as what followed on some earlier occasions, it is certain that the prosperity of both dynasties—Orleanist and Bonapartist—waxed and waned in proportion as the "understanding" was or was not "cordial." When Louis Philippe deceived Queen Victoria and her Ministers about the affairs of Spain, he forfeited the confidence of England; and the fall of his throne soon followed. The power of Napoleon III. culminated in 1856 and declined from the time when, in 1862, he made war upon the Mexican Republic in contempt of British advice.

The present French system has lived longer than any of its predecessors since the Revolution of 1790. Whether it is finally consolidated or not who can positively pronounce? One thing alone is certain: with such powers of recuperation, such resources of mind and matter, as the French possess, they can never be safely treated as decadent or as a negligible quantity in the affairs of Christendom. Mistakes they have made and will continue to make, as a daring initiative tempts them into the indulgence of impulse, and the undertaking of premature enterprises. In this path disappointment may await them, perhaps disaster; though even then the omens of Vio announce the eventual recovery of that fine nation:—

Per damna, per caedes, ab ipso
Lucit opes, animumque ferro.

But their immediate future must depend upon the choice to be made in the days now passing. Many temptations invite. Their unrivalled resources of climate and soil offer the various incitements of song and dance, and a refined voluptuousness. Rome woos them to an elegant fanaticism, not unmixed with intolerance. The clash of arms has left an echo in their ears; their eyes are dazzled with a mirage of glory. An *entente cordiale* with insular neighbours offers only the interchange of mental and material produce, coal for claret, and poetry for prose. For good or for evil, for the amenities of peace as for the evil tempers of hostility, the silver streak of the Straits has never been a barrier, and is now less so than ever. It does not need the Watkin-tunnel to make us con-

terminous: the spirit of proximity cannot be exorcised; but on the direction in which it is to act must hang momentous issues. Cardinal Mazarin—who had made good use of the iron-sides in that strange campaign where Condé commanded against Turenne and Englishmen fought on either side—said on his death-bed (in 1661) that the English alliance was a necessity, England being in his opinion “France’s *natural ally*.”

H. G. KEENE.

• ART. VII.—THE HUMAN LION.

ACCORDING to Hindu tradition the third incarnation of *Vishnu* was for the destruction of *Hiranniaksha*. That monstrous mighty giant, having overcome all power on earth, made the earth itself into a roll, and thrusting it into a bore in his ear hid himself into the *pathala* or the nether regions. All mankind cried out for help, and great confusion prevailed among the gods. To alleviate the misery of suffering humanity *Vishnu* incarnated as the Great Boar, uplifted the earth on his tusk, destroyed *Hiranniaksha* and rescued mankind.

To all except *Hiranniasipu*, a younger brother of *Hiranniaksha*, the death of that monster was an infinite relief. While others exulted over his end, *Hiranniasipu* secretly prepared himself for vengeance. But finding himself too unequal to the formidable task of opposing *Vishnu* in open warfare, he resolved to overcome his superior might by means of a stratagem. He left his relations and friends, and went to a distant forest where he gave himself up to a most severe penance. At last the Deity being much pleased appeared unto him, and bade him prefer his prayer. And he prayed that he may not die by the hand of man nor of beast nor of bird nor of any god, that neither from within nor from without his abode may life part from his body, that he may be invulnerable to any of the known weapons of warfare, and that neither day nor night may witness his death. The prayer was granted, and *Hiranniasipu* returned triumphant to his palace.

From that day forth he called himself God. It was made known to all his subjects that instead of God they should thereafter worship him and him alone. Instead of saying “I adore Thee, O God,” everyone should say thereafter “I adore Thee, O *Hiranniasipu*.” Those who were heard to mutter the name of *Naraina* were punished, and the fear of God was thus utterly eradicated.

One day *Hiranniasipu* called his pet son, *Prahlada*, to his side, and seating him in his lap fondly held him close to his bosom, and asked him what was the best knowledge he had gained. The boy unhesitatingly answered, “In all the great things I have learned, there is not anything greater than the great truth that great is the good and gracious God that made us all and this vast universe.” The very assertion would have been enough to make *Hiranniasipu* burn with rage. The enthusiasm with which the boy uttered that sublime philosophy drove him mad, and forgetting himself the cruel monster turned

out his son by the nape of his neck with such vehemence that the poor boy flew from the spot as a stone from a catapult. His teachers were summoned, and were given strict injunctions to make him understand that there was no power superior to his own father's, and that if he continued to believe in a Supreme Being he would thereby incur the gravest displeasure of the king. They did their utmost to carry out the instructions of the tyrant, but the boy's faith in an Almighty Father was so firm that it could not be shaken by any amount of preaching or threatening. When after a long time the monster called him a second time to his side and put to him the same question as on the previous occasion, the innocent boy with a beaming smile surprised him with the answer: Father, your ignorant son has not grown a whit wiser than he was before. He knows not anything greater and mightier than the merciful Creator and protector of the universe. The tyrant once more burnt with terrible anger, and ordered the young traitor to be led away out of his presence. Since that moment he thought his erring son incorrigible, and concerted measures to put an end to his life, so that he may not propagate his evil doctrines. Ten graduated measures of cruelty are said to have been successively adopted for the destruction of the boy. On one occasion the tyrant ordered him to be bound hand and foot and cast into the ocean, with large hills and mountains tied round his body to make his drowning easy. But as soon as the huge mass was dropped into the waves the ties all broke of themselves, and the boy gently floated on the surface of the water and was saved. Another time the *ashtagajas* (eight elephants) and the *ashtanagas* (eight serpents) were employed to kill the boy, but no sooner did these cruel animals and reptiles approach him than they felt as if they had lost all their power and venom, and they went back without hurting him. Next we are told that *Hirannikasipu* raised a number of evil spirits by means of some low witchcraft. Dreadful beings they went up to *Prahlada* with thundering yells, thirsting for human blood. But when they approached him they felt as if he were not intended to be their prey, and turning against one another put an end to themselves. *Hirannikasipu's* next attempt to get rid of his son was one of the most inhuman of his deeds. He sat on his throne of gold in a room in the uppermost storey of a lofty tower, whose height is said to have been a hundred *yojanas* or four hundred miles from the surface of the earth. Thence he sent for his son, and when the boy went and stood before him with the innocence of an angel, *Hirannikasipu* ordered him to be thrown mercilessly down the tower through a window. The tyrant's order was at once obeyed, but when *Prahlada* was

about to reach the ground the goddess Earth appeared and caught him.

Baffled thus in every attempt and defeated at every point, *Hirannikasipu* became exasperated. He resolved to make the last attempt to put an end to the life of his son. Calling him into his presence the tyrant questioned him at the pitch of his voice why he so persistently believed in a Supreme Being, and whether he could tell him where such a Being could be found. *Prahlada* stood before his father with respect, but firm and fearless was his attitude. "Father," he said, "O! erring father, let not your throat thrill forth this blasphemy. The Almighty God is omnipresent. He is in you, in me, in this dead pillar and everywhere." Upon this the tyrant angrily asked if God was in the pillar, and receiving an affirmative answer he drew out his sword from its sheath and dealt a fearful blow on the pillar. The pillar reeled thrice, and out from it sprang a Being whose very sight would have chilled the blood. It was the Human Lion, the fourth incarnation of Vishnu. The Human Lion is described as having the head and the claws of a fearful lion, with a number of arms round a broad chest, and resembling in its other limbs a human being. It had a long fight with *Hirannikasipu* and his host. At twilight it seized the monster and laying him flat on the threshold of a door tore his body into two with his sharp claws. He did not "die by the hand of man nor of beast nor of bird nor yet of any god"; "neither from within nor from without his abode did life part from his body;" he was "not vulnerable to any of the known weapons of warfare;" and "neither day nor night did witness his death." Yet earth was relieved of the weight of a huge monster whose injustice and cruelty and vices had made themselves felt so much.

Destroying *Hirannikasipu*, Vishnu in his fearful form, sat in the throne of that monster still burning with rage. *Bramah* himself and the goddess *Lakshmi* were in despair not knowing how to pacify his anger. At last at the bidding of the former *Prahlada* humbly approached the throne, and on bended knees implored that he may have the mercy to change the form he had assumed. This had the desired effect, and *Vishnu* pacifying his rage, called *Prahlada* to his side, seated him in his lap, gave him his blessing and disappeared.

MYTHOLOGY.

ART VIII.—HINDU REFORM AND REFORMERS.

I REMEMBER the first time I ever heard of Diogenes. When I was told of how the Grecian philosopher had gone about in broad day-light, with a lantern in hand looking out for an honest man, I could not help breaking the traditions of an Indian school-room, with a wild outburst of laughter. He must have been mad, I thought, to go about with a lamp-light in the day time, and blind not to have found an honest man nearer home. I think so no longer, I think now that, in the India of the reformers, at least, one may do worse than go about, with a lamp-light, searching for—I will not say, honesty,—but moral courage. I do not wish to be misunderstood.

For reform activity so to call it, we have had enough of it, to judge by the sound and fury caused thereby, to last for a century and more. It has been with us for over four decades. Widow marriage has been a recognised institution in the eye of law since the fifties. Female education is over a quarter of a century old. Nor are other reforms of the kind, such as the prevention of infant marriage, and purity reform of yesterday and the day before. But how much better off are we to-day than we were before the genesis of any of these? Not much I am afraid. And for much of this little, we are indebted to foreign agencies and extraneous influences over which we have no control. How is this? How comes this poverty of results—this great disproportion between cause and effect—the machine power and the output? We can answer the question in four words—and those are, want of moral courage, want of moral courage on the part of those of us that have ostensibly laboured for our social progress—want of consistency between talk and action. I formulate no unfounded charge.

Some time ago it got abroad that Mr. T. (said to be Mr. Tawney of the Bengal Education Department) had given it as his opinion, to Dr. Pentecost, an American Missionary, at a private dinner, that Hindus were liars. Hindus were—consequently, furious—particularly the Hindus of Bengal. And for weeks and months the papers kept up a running fire of criticism and abuse against Mr. T. Some said he was ungrateful to blackguard those whose salt he was eating. Others pressed upon the notice of the Government, that one who held such a low opinion of the Hindus was not the man to be put in charge of their education. Others again cited MaxMüller, on the ancient Hindus, to establish the truthful character of their modern descendants. And if our great patriot-leader

had been trotted out, he would have rehearsed a piece of ancient history for our benefit. He would have told us, as he told an appreciative Nagpur audience some years ago: "You all remember my visit to the Oxford Union, gentlemen. A young noble lord there had the kindness to remind me that I was a barbarian. And how do you think, I replied to him? (he would have thundered) I told him that at a time when his forefathers were savages, clad in beast-skins, roaming in the forests of England, my ancestors, on the banks of the Ganges, propounded systems of philosophy that are still the admiration of the world?" And there would have been deafening applause, yet, the only answer possible to Mr. T.'s calumny, if calumny it was, lay in pointing out men of light and leading, from among the living, who lived truthful, honest lives. This, not one of the eloquent champions of the honour of the Hindu nation attempted. How was this, we might well ask? The fact was, they were conscious that the lying spirit was characteristic of the lives of the best of us; and conscience, in the words of the poet, makes cowards of us all. There may be reasons—and reasons in shoals—for this moral cowardice. We may be able to account for it by many of the circumstances amidst which we live and have our being. We may be able to account for it, as Professor Runganadam of Madras did, by the double lives we lead in our boyhood and youth—by the double lives—one truthful and in the school-room, the other customary and in the home circle—forced upon us by surroundings, in some measure at least, uncontrollable. All the same we cannot get over the fact, that a man like Keshub Chunder Sen, known in most parts of the enlightened world, as much for his piety as for his extraordinary intellectual powers, acted against his own convictions, broke his own rule, about the marriageable age of girls, and married his daughter to the Maharaja of Kuch Behar, before she was 14—that a man like Telang, of whom Mr. Lee Warner spoke only the other day, on the eve of his departure from Bangalore, as 'a great Hindu patriot,' as 'a man of pronounced genius,' as 'a great name' and as 'a name to conjure with in Bombay'; that a man like this should have belied all his reform professions, during the last days of his life, by getting his infant daughter married—that a man of the prominence of the Dewan Bahadur Raghunath Rao, who has talked himself into a notoriety over half the globe, should not blush to own; when put to the test on his pronouncement about the castelessness of the shastraic teaching, that he was not bound to act up to his preaching—or that men like Justice Ranade, having had tea at the Mission House in Poona of their own free will, should not have scrupled to

go through *prayaschitta*, a ceremony perfectly meaningless to them, just to please their caste people. And the history of social reform in India is a bundle of facts like this. To be specific, one has but to analyse the results achieved under the head of each of the reforms that have bulked on our attention so long.

Take Widow-Marriage to begin with. We have had it preached from the platform and the press for many long years, yet the number of marriages celebrated throughout the country, can be counted on one's finger's ends. The reason is, that for one earnest man like the late Pandit Vidyasagara, or Veerasalingam Pantulu, there are tens and hundreds who swell the cry of Reform for the sake of fashion some and notoriety others. These gentlemen are of the stamp of a temperance man, I knew, who took off his blue ribbon every time he had a drink: they lock up their reform convictions in a convenient corner of their desks every time they are called upon to administer the affairs of their domestic economy. There is also the unrighteous method adopted by many of these reformers to popularise the marriage, to take note of whatever might have been the impression about Vedas and Shastras in days when they were forbidden fruits to all but the Brahmans, to-day—thanks to Western Education—there can be no doubt about the contents and character of these. To-day we know the Vedas to be no more than hymns addressed to the elements in the childhood of the Aryan race—a period when the most active, the most powerful, and the most awful in Nature are calculated to impress the mind the most—and the Shastras to be no better than a collection of long-standing social practices amended and codified, to suit the time which gave them birth. We know also that circumstances shape the laws of a country and not laws, the circumstances, and that a code of social laws that suited the times of our ancestors, who lived a thousand years ago, is obviously unsuited to ours. Yet there are those amongst our reformers, and those the more influential portion, who seek a shastraic sanction for the reforms they recommend and find it, for the most part, in garbled and mutilated readings of shastric verses. This, to say the least, is dishonest, and as suicidal as it is dishonest. Now the shastras may be a name to silence some people with, and it may be easy, too, to mutilate them to suit our purpose. But a day is fast approaching when it will not be so easy to misread shastraic sanctions, and this difficulty added to the increased veneration for antiquated laws—that this objectionable method of the reformers is tending to—will oppose, to us, in the future, greater obstacles than we can think of at the present moment.

Let us pass on to the next reform on our list, *viz.*, Female Education. I do not suppose there is any single man of education, that is sane, who believes it to be either unnecessary or objectionable. Yet what is the state of Indian female education to-day? Better than it was even ten or fifteen years ago, it may be said, and statistics might be produced from Government reports to prove the statement. But what I ask is, for how much of this work can we, the enlightened Hindus of India, take the credit? We have one institution for the higher education of girls—the Bethune College of Calcutta. We have also a handful of other girl's schools like Mr. Sasi-pada Bannerji's school in Bengal, Mrs. Nikumbe's School in Bombay, Pandita Ramabai's *Saradha Salhan* in Poona—which is for the present being wholly maintained by American funds—struggling for their very existence, amidst an apathetic populace. And these represent all the independent efforts we have put forth towards educating our womankind. As for the dense apathy in this matter that pervades Hindus, educated and uneducated alike generally, I may repeat two statements made to me by authorities well qualified to speak on the subject, concerning one district in the Madras Presidency. Seven years ago, happening to be in South Arcot, one of the most populous districts of Southern India, I called on Mrs. Benson, wife of the then District Judge, one of the best friends of the women of India. She gave me a woeful account of the state of female education there. Amongst other things, she told me that she had sent round a list for subscription for the prize-giving of a local girls' school, and not one native gentleman in Cuddalore could be got to put his name down for more than the very munificent sum of *four annas*. And recently, only two months ago, I had a similar account from Mr. A. Castle Stuart Stuart, Acting Collector of the District. He said that, last year, the Head Master of a certain girls' school had appealed to him for subscription for a prize-giving; and when he called for the list, we found that, from among a population of about eighty thousand, only *two* rupees could be raised for the purpose. Naturally he sent it back, and refused to subscribe anything unless the people contributed more. The list went back to him again, after going the rounds—and this time Mr. Stuart saw that about thirty rupees had been subscribed. And he had a shrewd suspicion that most of it was got from the employes of his office. Yet Cuddalore does not suffer from dearth of rich men, or University men, or educated men, who could spout forth on the advantages of female education, and the duty that the educated man owes to his country. Comment upon this is

Now to the question of Child Marriage. After years of persistent agitation against it, originated and carried on—amidst no common misrepresentation and abuse from people of whom better things might have been expected—by men of the moral calibre of Mr. Malabari of the Bombay *Indian Spectator*, the Government of India was induced to do a small measure of justice to the child wives of India, by passing the Age of Consent Act. But how was it received? The attitude of Bengal was, for the most part, absolutely hostile, and would be a disgrace to any body of men calling itself educated or enlightened. Yet Bengal teems with reform-spirits of no ordinary blatancy, and from year's end to year's end one hears there of nothing but virulent onslaughts on the Government for privileges not given away in a hurry or reforms delayed for a while. I do not say that we must all be highly-socially advanced before we can claim political privileges. History may, perhaps, be quoted against that view. What I say is this, that a man who is a tyrant at home and a freeman abroad—presents a sorry spectacle of human consistency and sense of fair play. And well may Anglo-Indians say, as the *Pioneer* said recently:

'Name a dozen men from amongst you, men who will not hesitate to do their duty in the face of public clamour, and enforce, for the good of the whole community, measures which meet with powerful opposition of vested interest and immemorial superstition. Englishmen can and do perform these things, mainly because they are Englishmen, and have the prestige of their race. What native ruler, for example, would have dared even if he had desired, to abolish the barbarous rite of widow burning? To whom but to English rulers is the suppression of infanticide, and Meriah sacrifice due? What even now, do the vast majority of the so-called cultured of this country care for the sufferings of the child-widow, and who among them will lift a finger to abolish the detestable institution of infant marriage? Poll the country to-morrow on the single question—do you prefer that an Act should be passed prohibiting infant marriage, or suppressing cow-slaughter?—and there is not a vestige of doubt that 'educated India' to a man would 'plump for the cow.'

We now come to the last name on my list—the Purity Reform. In respect of popularity, it stands pre-eminently the first. Every one talks of it, and no one, unless he be hopelessly and incurably wicked, believes it is good to be immoral. Yet, are we more moral to-day than we were, say, ten or twenty years back? I am afraid not—if indeed we are not worse. The question has often been debated, whether morality could exist without or independently of religion, and has, as often,

been answered in the negative on the strength of the obviously untenable logic that there can be no religion without morality. Even if this were good logic, I think the major premise is wrong in fact. For I know of one religion, at least, which exists independently of morality. I mean Hinduism—not the book-religion—but the one practised, around us, throughout the length and breadth of the country. Our social system—if, indeed, anything so devoid of symmetry can be called a system—is deeply interwoven with religious superstitions. And we even eat, and sleep, and carry on commerce with the world religiously. Religion thus put to base uses has probably lost its sanctity—and its essential moral purpose. So, to be pious religiously with us, is not to be pious socially. Men who spend from four to five hours day after day, uttering *mantrams* and prayers, may, without the least compunction, live in open sin, with a concubine in every street. Temples may be turned into brothels. And our very *gurus* may wallow in sin—and sin of the most heinous character. There is no one to ask—to speak even a faint word of remonstrance. Society has no opinion to offer on the point, though it has its thunders to forge and belch forth against the man who does not wear his hair in conformity to the orthodox fashion, who goes about without his caste mark, or in a foreign costume, or refuses to fast on festive occasions. Yet there are Hindus who are never tired of writing and talking of our *superior* morals—men like the editors of the *Amrita Bazaar Patrika*, of Calcutta, who treat us to two or three columns of the proceedings of the English divorce courts, week after week, to make us see our enviable social state, a state that has no history. These do not seem to perceive that defects abroad do not necessarily point to perfection at home. Nor have they the least suspicion that the pother made in European countries—particularly England—about moral slips in society, may be, in itself, an evidence of a high moral sense which we in India do not possess. And such is, in sooth, the fact. English morality may, as Macaulay puts it in his essay on Byron, wake up only once in seven years, to make an example of the least guilty, and go to sleep again for another seven years. Its justice may be long in coming, and may err, when it comes, on the side of severity. But that the moral sense is there—a terror and a night mare to all would be offenders—cannot be doubted while the social 'awards' to the 'uncrowned king of Ireland' and 'a rising hope of the English Liberal Party' are yet fresh in our memory. And where is the man to say the same of Hindu India? For where is there the instance of a Hindu of position and wealth who has been forced by society to pay penalty for his

immoralities, in the shape of social ostracism, or loss of public esteem? On the other hand, religious *gurus* and social leaders may be met with, any day, living glorified in sin. The ugly incident that once marred the deliberations of the Madras Congress, may happen again. For the thirty or forty that protested against it by leaving the Congress *pandal* on the occasion, there may not be found even half a dozen. And some of our Anti-nautch reformers themselves may appear on public platforms as champions of *injured immorality*, and challenge their countrymen to lay their hands on their hearts and say they have not sinned even in thought, and ask them to 'shut up' so long as they dare not do so.

Such are some of the evidence available for establishing my charge; others will easily occur to the minds of readers. Present-day Hindu Reform is a large subject; and in the compass of this article one can do no more than take a hurried review of it.

P. O. NAIDU.

ART. IX.—USAKA RAVUTHAN; A TRAVANCORE MAGICIAN.

[TALES OF HIS POWERS.]

THODUPUSHAI Mandaipurath Usaka Ravuthan was a famous magician who died about thirty years ago. He was a native of Travancore. While a young man, he had a quarrel with his father, who turned him out of hearth and home. So the young prodigal found himself one morning in the midst of a solitary wilderness, where he could get nothing to eat and had to starve all day. Thus exhausted, he fell asleep under a tree, and awaking at dusk, found himself in the presence of a venerable old man with a long grey beard. The young man went close up to the Rishi (for such was the old man) and found him absorbed in religious contemplation. The Rishi at last opened his eyes, and chanting his *mantras*, asked him what he wanted. The youth related his sad story and concluded with a prayer. He begged that he may be granted some boon which would enable him to earn a livelihood. The Rishi thereupon handed the youth a *grandha* (or book of cadjan leaves) and advised him to study it. He studied it to such good purpose that he became one of the most learned and famous *mantravadies* (= *mantram* men) of his time.

Several authenticated stories of this magician's wonderful doings may be mentioned. He used to go about at nights in a palanquin with demons for bearers, whose eerie chant could be heard, but whose bodily presence was beyond the reach of mortal eye. Here are two genuine stories of his magical skill and power.

A Nair lady had several children, all of whom died in their infancy. Having heard of his great fame, she sought the magician's aid, inviting him down to her place. The Ravuthan asked for a mud-pot, a fowl, some rice and pepper; and was at once furnished with these things. The fowl, rice and pepper he put into the mud-pot, closed it, and had it buried under the cot on which the woman slept. A portion of this rice and pepper was given to the lady and she was ordered to eat some of it every morning. She, in due course, gave birth to a daughter who is now living!

Nair women, in their teens, as a rule, wear a *thakitu* or charm, as a protection against evil spirits. The Ravuthan was requested to prepare one for a Nair lady, the mother of a

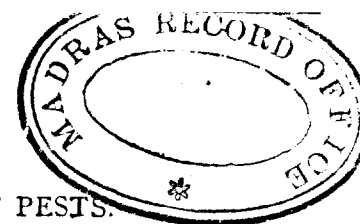
NOTE.—Ravuthans, are a class of Tamil Muhamadans settled on the West Coast.

friend of mine. Placing a small sheet of copper and an ordinary iron style in a wooden box, he closed it. He held in his hands two tender cocoanuts, which he kept throwing up and down, catching each, as often as it fell, in either hand. Presently a voice was heard inside the box like the winding of a clock. When the voice was heard a second time, the magician said "jal thee" (=be quick). After a few minutes, a sound was heard as of the style falling. He now opened the box and found the copper sheet inscribed with magical figures and characters as if done by a *mantravadi*. The magician then handed over the *thakitu* to the lady who wears it round her neck to this day. The magician now asked the husband of the lady what he would like to have inside each of the young cocoanuts he held in his hands. "Honey in one and boiled milk in the other," said the gentleman, and accordingly the cocoanuts on being broken open, were found, to his astonishment, to contain boiled milk and honey as desired! As a further test, a quantity of milk on being leavened with butter-milk was found to yield excellent curds the next morning.

Usaka Ravuthan was a successful worker in the art and amassed an immense fortune. His family even now owns elephants. His daughter's son, now living, is a bit of a magician himself. His principal vocation is to make dumb people speak. This he does by means of a wand, once owned by his famous grandfather.

Mr. Bourdillon, Conservator of Forests, Travancore, will be able to substantiate the above particulars and possibly adduce more detailed information and local colouring, which, to the sceptical in such matters, must prove convincing. The late Conservator, Mr. C. W. Vernede, knew the magician personally, as did Mr. C. P. Raman Pillai, late Assistant Conservator. These two gentlemen came to know the Ravuthan, as his family pursued the profession of timber merchants originally. I am indebted to a friend of mine for the above information. My friend being a son of the Assistant Conservator aforesaid, is in a position to vouch for the truth and accuracy of the incidents herein recorded. The Assistant Conservator was then in charge of the Malayatur Forest Range, and the Ravuthan magician, when turned adrift by his father, sought refuge in one of the hills constituting the Range, where he met the Rishi.

U. B. NAIR.



ART. X.—OUR INSECT PESTS.

IMPORTANCE OF THE SUBJECT.—The subject of insect pests is one of the most important that can engage the attention of those who wish to benefit the agriculture of the country. These pests attack every kind of growth, leaf, fruit and flower, root, trunk, branch, and bark, and often destroy a whole crop, or orchard, or country side, as also individual trees or plants.

MANY KINDS OF PESTS.—There are a great many kinds of these pests, from the well-known locust, which destroys by the square mile, and the large borer-beetle, which penetrates into the grandest trees, down to imperceptible mites which congregate on leaves in visible discolorations, and worms and other insects which, unseen from without, find a lodgment in the roots.

THE FIELD NOT THOROUGHLY EXPLORED.—The subject, as stated, is a very large and varied one. It is also, as yet, not thoroughly explored. Only of late, by the help of the microscope and patient examination and observation, has it been receiving that attention that its importance deserves, and anything been scientifically and accurately formulated about them. Indeed, many kinds have not yet been even named, and probably some may yet be awaiting discovery. The magnitude of the task, as well as the difficulty, therefore, that is set before us here, cannot be exaggerated. What we here furnish must be understood as only a contribution to a subject which requires special abilities, qualifications, observation, and examination for years, to do justice to it. Our own personal experience of these pests is helped herein by such notes as we have kept of them of lectures and papers by eminent investigators.

CAUSES OF THESE PESTS.—These are many and numerous. Some few are imported by chance. They may come on a dry leaf, a plant, or in a seed. Others grow spontaneously with peculiar plants and cultivations. The production or development of others seems to be favoured by peculiar meteorological conditions, and even by excessive damp. Others by general neglect and uncleanness. Imagine fruit trees being set along filthy drains as is sometimes done! Others accompany rank grass and vegetation. Others find life from rotting wood and stalks. Others by dead roots, or from cavities being left near roots. Others even by peculiarities of soil. Others by too rich manures or over-manuring.

THEIR VARIETY.—Some, therefore, attack a root, and either

destroy the tree or plant, or render it infertile. Some attack the bark, and destroy it by blights and fungus-like growths. Some bore into the trunk and effect lodgments in the interior, ruining the due growth of the tree as well as spoiling the wood. Some get on to leaves and shoots, and either eat them or ruin them, and thus affect the growth of the tree or plant. Some get about the bloom and lay eggs inside the growing fruit, ruining the whole crop. Some, finally, eat into the seed or grain or ripened fruit.

ORDER OF VIEWING THEM.—We may, therefore, first, view them generally in this order; and afterwards take some of the more notable ones specifically and in detail.

GENERALLY.—1. Such as attack the roots. These are generally of three kinds: (a) small termites or ants which often eat up the bark of the roots, and laying their eggs along them, destroy them. When these are suspected, the whole place should be dug up and cleaned out thoroughly. (b) Small, active beetles, loving dead and dry roots. These are found generally in numbers, and should also be attended to. (c) The large borer beetle penetrating inside the root from the surface of the ground. The presence of the two first (a) and (b) may be suspected, but not seen, from without, being under ground; the last (c) shows some evidence on the soil near or the exposed surface of roots. 2. Such as get on to the bark. These may be noticed from discolorations and fungus-like growths, which should be carefully brushed or scraped off the surface with the least possible injury to the true bark, or washed with washes, being sometimes also plastered over with clay or lime. 3. The holes of the larger insects and beetles that bore into the bark are easily perceptible to the naked eye, and have to be dealt with as when they get into the root. 4. Those which get on to the leaves, and shoots, and bloom, have to be sprayed with appropriated solutions. This in all except the case of locust. For locusts many remedies have been proposed, but the old-world and old fashioned plan of collecting them by sweeping them into heaps in a hole, and covering them there, is, as yet, probably the most effective. 5. Those which have already deposited their eggs inside fruit cannot be dealt with. 6. Nor such as have already attacked ripened or stacked grain or fruit. In regard to granaries, the most scrupulous care is needed in regard to cleanliness and continual inspection.

THE SEVERAL SELECTED PESTS.—They are (1). The American blight of Europe and the United States (*Schizoneura lanigera*), with reference to apples, etc. (2) The maize borer, which applies to sugar-cane as well as maize. (3) The noctues moths, known in the United States as "cut worms," a large

family that feed off most young and wet grasses, oats, young coffee plants, poppy and other flower plants. (4) The poplar borer, that riddles the poplar in Europe, and other trees elsewhere. (5) The grain moth (*gelechia cerealella*) of Southern Europe and the United States, also called the *Anjoumois moth*, destructive to stored wheat, barley, maize, and other grain. (6) The palm weevil, and the rhinoceros beetle—both attacking palm and other trees. (7) The boll worm (*heliethis armigera*), affecting cotton, hemp and poppy. (8) The "red spider" or mite, allied to the "rust-mite" of Florida, affecting the tea plant, and orange trees. (9) The "tea bug," or "mosquito blight" (*Helopellis theivora*), affecting also the tea plant. (10) The "green fly," of the tea plant. (11) White ants—general. (12) Scale-insects, a large family, attacking tea, orange, and coffee plantations.

A few words on each of these will, we believe, be quite sufficient for the purpose of this paper.

1. The *American blight*, so-called, of Europe and the United States (*Schizoneura lanigera*), which affects the apple wherever it grows. It is probably also—from the gall-like growth characteristic of this insect—to be found on other trees as well. It is a very minute insect, and the gall-like growth, both on branches and roots, arises from the irritation set up by the insect in feeding upon the juice of the tree. A fluff-like secretion serves to protect the insects themselves. From the researches of Lichtenstein it has been found that winged individuals beget in the autumn the wingless male and female, which take no nourishment, but only produce the winter egg, one each, then dying. The winter egg lies through the winter on the bark, and hatches in the spring into a little wingless insect, which sticks its proboscis into the bark, and begins feeding on the juice. It grows rapidly, and after moulting several times, lays a number of eggs, each of which develops into a little wingless creature like the mother. This second generation have exactly the same habits as their mother, and soon lay a number of eggs. This process goes on all through the warmer portion of the year, innumerable multitudes of the little wingless females being thus produced, so that a tree once attacked is rapidly infested. Wherever they settle they raise the characteristic galls, and the whole tree becomes knotted and distorted and weakened to such an extent that it is quite incapable of bearing fruit. All through the summer the insect, not possessing wings, can only crawl slowly, and cannot spread to any great distance, or from one tree to another, unless carried by accidental agencies, as birds or high winds. With the first touch of autumn, however, the eggs of the little wingless females produce winged-females which fly from tree to

tree, and thus carry infection to considerable distances. They then settle down and produce the little wingless males and females, by which the winter eggs are produced. Such is the natural history of this insect.

In regard to the remedy for it, spraying and washing affected trees with kerosene emulsion and caustic washes have been found only to a certain extent successful. When properly applied these washes undoubtedly kill the insect wherever they touch it, though the difficulty in getting at the roots of the crevices between the branches is so great that it is best, when once a tree is affected, to cut it down and burn it, to prevent its becoming a centre of infection. As the insect is able to fly only for a short time in the year, much may be done by planting lines of trees to serve as wind-breaks, and to prevent the blight from being carried from one orchard to another. A sharp look-out may also be kept in the spring, and any small cotomis that may have arisen from the offspring of winged individuals, that have been blown away from affected orchards in the preceding autumn, destroyed with kerosene oil emulsion or lye washes.

2. The maize-borer, which attacks sugar-cane as well. The importance of the damage this insect, which chiefly occurs in dry seasons, can do can hardly be exaggerated. It too, is found all over the world, from the United States to India and Africa. Maize and millet, sugarcane and sorghum crops are alike liable to it. In the case of sorghum it sets up a morbid condition which is said to render it poisonous to cattle—a fact to be noted. It damages the stalks by drilling holes in them, the result being that moisture finds its way into the stalk and sets up putrefaction—which, in the case of both sugarcane and sorghum, is of a particularly offensive nature. The moth lays its eggs at the base of the leaf sheaths, and the larvæ tunnel into the stalks where the chrysalids are also found. Several generations are gone through in the warmer months of the year, and the insect passes the cold weather in the caterpillar stage in a dormant condition in its burrows in the stalk. Old cane stalks are the most fruitful source of the spreading of the pests, and anything that tends to keep the old stalks away from the growing crop must likewise tend to reduce the evil.

Numerous remedies have been tried, but the only measure universally recommended is that of keeping the fields clear of the old stalks and cane trash in which the insect would otherwise find shelter. Fortunately, these moths have a parasite which often effectually destroys them. In vigorous plants the insect gets suffocated by the juice which accumulates in its burrow, and healthy plants not only recover much more rapidly when they have been attacked than unhealthy ones, but

are actually much less liable to be attacked in the first instance. This points to the utility of irrigation for fields that are attacked. It is only when the flow of juice is not very vigorous that the insect survives. It is a fact that in fields which are kept clean and are well cultivated, the insect does much less damage than in fields which are cultivated in a slovenly manner. This feature is of very wide application in connection with boring insects of all kinds, and the borers are a very numerous family.

3. The noctues moths, the caterpillars of which are known in the United States—where these insect-pests have been most investigated—as “cut worms.” These are also a very numerous family, some attacking one plant and some another—grass, hay, oats, tender coffee plants, very young vegetables, and even flower plants—in short, everything very young and tender. Fifteen thousand young coffee-plants have been destroyed on a single estate, notwithstanding that tens of thousands of the caterpillars were picked off by hand.

The mother moth, after meeting with a mate, lays her eggs on plants, and the young caterpillars born from these eggs descend into the ground, burrowing for themselves holes where they live until they arrive at their full growth. They then moult their skins and become cocoon chrysalids. The chrysalid lies in the ground until the moth is ready to emerge. When the moth is out it commences starting a family of its own. The whole life of the insect occupies only a few weeks, so that several generations are gone through in the course of the year. Rank grass is very apt to breed them.

The only effective remedy—besides the partial one of picking off by hand—is, after finding out the plants or plot affected, to irrigate, as the caterpillar cannot burrow into the ground in water, and to keep the plot free of grasses. Irrigation also brings the caterpillars out to the surface, and birds are extremely partial to them.

4. The poplar-borer. There are several distinct members of this tribe, some affecting Europe and others other parts of the world. The caterpillar chiefly chooses young trees for its attack, and kills a very large proportion of them down to the ground. The life-history of the insect, so far as traced supplies the following regarding it. The eggs are laid in the bark by the mother-moth, soon after she emerges in the autumn from the chrysalis. Young caterpillars hatch out from these eggs and tunnel into the wood, where they remain steadily feeding and growing throughout the whole of the following spring and summer. Towards its close they make a nest for themselves near the opening of the burrow, and then shuffle off their larval skins and transform into chrysalids, so that

when the moth emerges, she has only to push through the thin partition of chips which lie between her and freedom. The colours of the moth are brilliant yellow and brown, and this, in combination with her transparent wings, make her look almost exactly like a big wasp, which saves her from being meddled with by both boys and birds.

For a remedy nothing can be suggested; but it may be noted that anything that tends to check the healthy flow of sap in the tree, and especially any mechanical injury to the stem, must tend to render the tree suitable as a residence for the caterpillar.

5. The grain-moth (*gelechia cerealella*), also called the *Anjoumois moth*, owing to its having first attracted attention in the French province of Anjou about a century ago. This is specially destructive of grain food in granaries, and deserves as much attention as any other. It attacks stored wheat, barley, maize, and other grain. According to the observation of European and American entomologists, the first egg of the year is generally laid in grain standing in the fields. It is laid on the ears, and the larvæ tunnel into the grain. The second and subsequent generations are spent in granaries, the normal number of generations being two, though further generations occur under favourable conditions. The caterpillar tunnels into a single grain, and, as in the case of the wheat weevil, it remains invisible until just before it transforms into a chrysalis. It then cuts a small round valve-like door which is pushed open by the emerging moth after it has worked its way out through the slight silken cocoon in which the chrysalis is wrapped. The insect passes the winter in the caterpillar stage inside grain stored in granaries.

For the remedy, a temperature of 104° Fahr., continued for two days, is sufficient to destroy the insect.

6. The palm-weevil (*rhynchophorus ferrugineus*), and the rhinoceros beetle. These beetles—the latter of which is well-known—fly at night, and deposit their eggs at the base of leaf-stalks, any mechanical injury, and especially holes made by the latter beetle in the stalks, being taken advantage of by the former. The larvæ tunnel into the heart of trees, and the chrysalids are formed in cocoons made of fibre in the burrow. When badly attacked, trees die.

The only measures that have been tried in regard to these pests are to collect them by hand, and fill up the holes with liquid tar.

7. The boll-worm (*heliopsis armigera*) which attacks the bolls of the cotton plant, and several other plants of industrial and commercial significance, such as the hemp, and the seed-capsules of the poppy; besides feeding off any succulent seeds

or shoots that it comes across. The habits of the insect vary to a certain extent with its locality and its feed. In the United States in the cotton fields, the chrysalis is formed in the ground, while in Indian poppy fields this stage is passed inside the seed-capsules of the poppy. It is pretty certain that the caterpillars everywhere pass the whole of their lives upon the plants, and several generations are gone through in the course of a year. It does a great deal of damage everywhere.

As yet the only remedy that has been tried is to collect the caterpillars by hand.

8. The "red spider," or mite, allied to the "rust-mite" of Florida, attacking the tea plant and orange trees. For the former, this mite is most destructive in the early part of the season, and increases at such a rate, if there is a drought—it is almost always found in the dry weather on tea bushes under a fine web which it spins on the old leaves—that a tea-garden appears of a dull brick-red colour, even when viewed from a distance. As soon as the heavy rains set in it disappears from the eye, but considerable numbers must be lying dormant as they quickly reappear if there is a break in the rains accompanied with hot sun. The damage which this mite does is by puncturing the leaves, and sucking up their juice, thus causing them to dry up and wither. It lives in societies on the upper surface of the full-grown leaves beneath an exceedingly delicate web which it spins for itself as a shelter. This web, ordinarily invisible to the naked eye, is often seen when the dew is deposited on it in minute globules which, when bathed in the sun, give the leaves an appearance of being sprinkled over with diamond dust. The mites lay their eggs in hollows usually close to the ribs of the leaves. The eggs are red like the mite itself. The young arachnids leave the egg as six-footed larvæ, and attain to the adult condition by a change of skin usually made on the same leaf as that on which they emerged from the egg. The shells of the hatched eggs remain glued to the leaf for some time as microscopically small objects resembling porcelain saucers. The male differs from the female both in size and form. The former is the smaller, and resembles a plover's egg, being broadly rounded at the anterior end and pointed posteriorly; while the latter resembles an egg semi-circular in outline and nearly equal at both ends.

In regard to a remedy, in the matter of oranges, attacked in Florida, the rust-mite has, to a great extent, been successfully kept under by spraying the bushes with washes made of soapy water, in which has been mixed some finely-powdered sulphur. This is what is recommended in the United States and England. A force-pump, fitted with a nozzle to give a finely-

divided spray, should be used. Compounds of soft soap and sulphur can be purchased in England ready made, so as to require the addition only of water. In India the plan has been adopted with success of simply first splashing the bushes with water, and then dusting powdered sulphur over them from bags made of loose woven cloth. The sulphur adheres fairly well, and the quantity required for an acre is about two hundred weight. This same application is also useful against the next pest, which is, perhaps, an even worse enemy to the tea-plant than "red spider."

9. The "tea-bug" or "mosquito blight" (*helopeltis theivora*) which gets the latter designation from its resemblance to the ordinary mosquito, although, there is no relationship between them. It is even more destructive than the former pest, the "red spider." It punctures the leaves and absorbs the juices, leaving nothing but the upper and lower epidermis sticking together. After a time the leaf appears covered over with brown spots, which, however, soon change to black. The effect of this is to retard the growth of the plant, and although it makes a vigorous fight against the enemy, it slowly succumbs to the attack. This pest makes its appearance early in the rains, and gradually increases in numbers till the autumn, when it is in full force. It has a remarkable upright horn, and belongs to the Cimicidae family (*capsidae*), and is closely allied to a species which sucks chrysanthemum buds and greatly damages the blooms. There are eleven different species of this insect in various parts of the world.

The only chance of checking it seems to be to ascertain the place of deposition and, destruction of the eggs if possible. Another plan is to burn green weeds to windwards of the plants. Dr. Watt, the special agricultural entomologist to the Government of India, asserts great virtues to the *Adhatoda Vatica*, a native plant of Assam, as an insecticide in reference to this pest, as well as other mites that attack the tea plant, besides being of manureal value. It stupefies the "tea-bug," while it kills "red-spider," as also most of the minute insect pests. The infusion is used; and the plants, after one or two applications, become bright green in colour, and give indications of flushing.

10. The "green fly" of the tea plant. This attacks the young shoots and prevents their opening out and development, whereby the out-turn is considerably diminished. On the other hand, however, it is to be noted that this retarded growth undoubtedly improves the quality of the yield, as the tea made from such leaf is always prettier in appearance and more flavory in cup, and usually realises extraordinarily high prices. The "green fly," thus, may be regarded as a pest or it may not.

11. White ants. These attack plants in general, especially when there is dead wood. They are too well known to need any detailed mention. Various preparations containing arsenic are supposed to be effectual in destroying; to which we would here add, that wherever there is a large colony, and no preparations are at hand, the queen ant, which alone lays the eggs and keeps the colony together, and which is known from its immense size, should be dug out and destroyed.

12. The Scale Insect—a very large family, attacking tea, orange, and coffee plantations. Indeed, this family is notorious as one of the most dreaded and destructive of all the known enemies of plant life. Since 1868, when they first began to attract attention in Australia, they have travelled to South Africa, and finally appeared in California! As soon as they establish themselves in a new district, they proceed to spread in all directions. In Cape Colony and California the principal sufferer was the orange tree, and so great was the damage done, that many owners of orange groves were ruined. In Ceylon the scale insect has almost completely ruined the coffee-plantations which formerly covered the island before tea was introduced there. But it has also begun to attack the tea plant in some parts of the world. At the first appearance of this pest, remedial measures should at once be adopted to stamp it out. Its effect on the tea-plant is somewhat similar to that caused by the "tea-bug," but more marked, as the scale insect appears to absorb the juices of the plant through the stem, and the bush immediately begins to sicken, and would soon die down unless prompt measures were taken. There is not much to describe about the actual insect, as it has not yet been accurately observed in a free state. When a plant is attacked it soon becomes covered with little brown scales about one eighth of an inch in diameter, which adhere closely to the stem of the plant, but can be easily removed by inserting the blade of a pen-knife under them. Under the microscope these appear to be cases only, as there is no structure apparent. In several a small puncture may be detected. The insect appears to be most active in bright weather, and almost disappears in the rains. Some specimens have the scale soft and pulpy, and covered on the inside by a thick coating of soft white waxy-looking substance, and may prove to be the female.

The most effective remedy is the kerosene emulsion, which has been used with very good results in the United States and Ceylon against the form of scale-insect attacking the orange tree in the former and coffee in the latter country.

We have, thus, viewed most of the insect pests which apply to, and affect our principal growths and produce—maize,

oats, grass, apples, tea, sugarcane, cotton, oranges, coffee, and timber. Even the locust will be found referred to, though not included in the above enumeration. Complaints are made of coffee plantations ruined, and other crops attacked; and there are few with the requisite knowledge to indicate what is the matter with them; for be it noted, a plantation may come to grief from merely some peculiarity of the soil or even of the subsoil. We trust, however, that the above notes will help many to identify their enemies. At the same time, we have, where possible, indicated the remedies of the pests, which may also prove of help. In any large plantation or cultivation, however,—even in the first planning of it,—the presence and help of a scientific expert, one who knows soils as well as crops and manures, *with these pests*, is very necessary. We may add, however, that the whole subject is a very large, and a very important, one for the well-being of the country; and in the matter of these agricultural pests, requires special examination and treatment by a practised entomologist, who must necessarily be a Government officer.

A. M. CAMERON.

NOTE.—A useful little pamphlet has been issued by Professor A. Lehmann, Ph. D., Agricultural Chemist to the Department of Agriculture, Mysore State, on the best means of destroying insect pests which are injurious to growing crops. For crops not destined to be eaten within a month after harvesting Professor Lehmann suggests a sprinkling of them with a solution of Paris green (arsenic) in solution of about a quarter of an ounce to two gallons of water. He says that this is absolutely infallible, and is also cheap and non-injurious to the plant upon which it is used. It is sold in Bangalore at Rs. 1-4-0 per pound, and was imported at his own special request. When it is intended, on the other hand, to kill insects on plants which are to be eaten within a month after the application of the poison, it will be necessary to use such substances which kill the insects but are not harmful to man or the higher animals. These substances are very numerous; for example, an infusion of tobacco, hellebore, or pyrethrum powder, kerosene emulsions, soapsuds, finely powdered lime, etc. But for the leaf-eating insects these substances are all inferior to Paris green. But for plant lice, scale insects, and other insects, which suck the juices of plants, these latter poisons are the only ones which can be used with success. Professor Lehmann also suggests that upon any crop being attacked cultivators should at once obtain specimens of the pest, and also of the damaged crop, and forward them to the Agricultural Chemist for his advice and inspection.

A. M. C.

ART. 21.—INDUSTRIAL EDUCATION IN INDIA.

TECHNICAL education is such a vague term and in its widest and most accurate sense embraces such a vast field of educational labour that I limit the scope of my remarks to one phase of the question. It seems hopeless in a single paper to try to put at all a clear view of the problems presented by industrial education in India. In Madras one set of solutions may be found practicable, in Bombay another, whilst in Bengal a third may be better suited to deal with the local situation. I confine myself to the leading features of the problem as presented in Madras, and only so far as local conditions are similar to other parts of India. At the beginning of the twentieth century the industrial position of the Madras Presidency is one which it would be difficult to paint in roseate hues, yet it can hardly be considered very grave, and there are hopeful features about it which I am sanguine enough to think can be effectively developed if only a working plan can be devised and carried out on a scale adequate to the magnitude of the interests involved.

Just a hundred years ago the *Pax Britannica* was established, and through the whole period since then law and order have prevailed and life and property have been secured. Population has increased at a marvellously rapid rate, and long since the food supply would have proved insufficient but for the magnificent operations of the engineers both in the Irrigation and Railway branches of that profession. Millions of acres have been supplied with fertilizing water and thousands of miles of railway provide means of transport. Seasons are no better, perhaps worse than formerly, but famines have been successfully met and conquered. There is still much hardship, much privation, and many unavoidable deaths when the rains fail, but millions are not swept away and whole districts are not depopulated. Steady progress has been made in developing the agricultural resources of the country and the area under cultivation is ever expanding, but the area of the land is limited and the opening up of new tracts is now becoming an increasingly difficult matter. Adverse seasons affect wider areas and agricultural distress, if less intense than formerly, is more widely diffused and occurs at more frequent intervals. To some the future appears full of difficulty, but to others these difficulties wear a rather benign aspect as carrying with them their own solution. They will force us to a more energetic course of action which will result in the more extensive application of improved methods of cultivation, in

the more careful conservancy of water and a more perfect utilization of the resources of the soil. The ryot has managed to maintain his position practising methods which are the result of the accumulated experience of a hundred generations,—valuable experience it is true, but of very limited range and it requires no great amount of optimism to expect that if modern science and modern engineering skill are intelligently brought to his assistance, an improved condition of things will result which will indefinitely postpone the evil day.

The better education of the agricultural classes is a primary necessity if they are to be put into a position to avail themselves of improvements, and the zamindars and big landholders must be taught to realize that their wealth and power and influence must be much more extensively devoted to the service of the people around them. The average ryot works on too small a scale and lacks the capital necessary for experiments and improvements, and it is to the wealthy classes, whose craving for the acquisition of land is well known, that we must look for pioneers in progress. Agriculture is the occupation of the great mass of the people, and is of such vast importance that it is entitled to be considered by itself when industrial matters are discussed. I have only alluded to it here because the main lines of advance are likely to be such as can only be made when the ryot can reckon on being able to secure the assistance of artizans and artificers of a class that are now only to be found in large towns.

There are few who would dispute the statement that during the nineteenth century the condition of the agricultural population had, on the whole, materially improved, and that it was mainly due to enlightened expenditure on public works of all kinds, but chiefly on roads, railways and irrigation works. These increased facilities for communication and transport internally combined with a similar improvement in the methods of inter-oceanic traffic which have so much encouraged the export trade in raw materials have, however, given an equal impulse to the import trade in manufactured goods from the West, and these goods have gradually displaced indigenous manufactures and reduced the artizans of the country to a very impoverished condition. In Europe and America there has been a wonderful increase in manufacturing activity which is but faintly reflected in the cotton mills of Western India, the leather trade of Cawnpore, and the jute mills of Bengal. The bazaars of our towns and cities are full of imported wares, and year by year the tastes and needs of the people are becoming more and more Europeanized. The trade of the country is mainly in the hands of middlemen whose object is to export raw produce to the greatest extent

possible and pay for it by importing manufactured goods. Obviously there is no other way—imports and exports must balance one another or the difference be paid for in specie or represent service of some kind; either administrative charges or interest on borrowed money.

The establishment of modern industrial undertakings requires co-operation on an extensive scale; except in a comparatively feeble way the natives of India do not place much faith in such commercial combinations, and it is only when the conditions are exceptionally favourable that capital flows freely from the West to the East. Consequently merchants in this country have found it easier and more profitable to be middlemen than manufacturers, and the whole of their energy and ability has been devoted to ousting the products of the indigenous artizan driving him out of the trade that has been his livelihood and that of his family for many centuries. On a small scale it is true that something has been done to encourage the production of art wares for sale in Europe and America, but the business, though it bulks largely in the papers, is really an absolutely insignificant one and the attempts to make it expand have only resulted in a sad falling off in the quality of the works produced.

The cry has been raised that the old artistic industries of India have been killed, but I have recently had opportunities of observing that this is not so—that they are only dormant, and that they flourish in a most unmistakeable manner when circumstances are favourable to their development. The matter is very important, and it is perhaps desirable that I should adduce evidence in support of this statement. In the North-Western Provinces, at the instance of the Viceroy and with the support of the late Lieutenant-Governor, Sir Antony MacDonnell, a good deal of money has been spent in restoring the magnificent remains of Mogul architecture. The work has been done in a most creditable manner, and the Lieutenant-Governor has quite recently remarked "It is noticeable that in all kinds of restorative work the Archæological Surveyor has tapped a vein of latent natural talent which has given excellent results. In fact the department has called into activity a school of artizans expert in this style of work. Many of them claim to be the descendants of the artificers who worked under the Emperors Akbar and Shahjahan."

In Mysore the new palace now in course of construction in the Fort finds employment for more than one thousand of the most skilled stone carvers, metal workers and wood carvers to be found in India, and the work turned out by them is equal to anything to be found in the country. Again, through the munificence of the Nattukottai Chettys, the old Sivaite temples of Southern India are undergoing restoration. Many lakhs of

rupees have been spent on the work which is being carried out in the old mediæval manner, and in all that has been done there are no signs of the deterioration so greatly deplored by those whose acquaintance with Indian art and art-workers is confined to curios in dealer's shops and ladies' drawing-rooms. In fact when good work is wanted it is always forthcoming, but unfortunately the demand for it is slight and fluctuating. The old native patrons have disappeared and any revival of the old art industries resolves itself almost entirely into a question of finding new patrons. There is reason to believe that it would not be difficult to divert some small portion of the golden showers, under which art flourishes in the west, to revivify and stimulate into renewed activity the neglected and impoverished workers of India.

Some months ago I submitted a scheme for the consideration of those gentlemen who control the funds that have been raised to commemorate the Jubilee, and the Memory of Her late Imperial Majesty the Queen-Empress, but I have not heard that the very practical question of what they are going to do with the money has yet come before them. I hope presently to show that, with the very limited resources at their disposal, they cannot hope to launch with success any very grand project for developing technical education in this Presidency; but I think, and so do several other people whose opinion is more than ordinarily valuable, that the creation of an intermediate agency between the art workers and those who desire to possess their works and are willing to pay for them, would be an extremely useful and very practical way of assisting an interesting section of the community, whose supposed extinction, or at any rate hopeless decadence, has been somewhat prematurely mourned.

The persistence of hereditary skill through long periods adverse to its display is an interesting psychological phenomena and a factor which, I think, is of great importance in the general question of industrial education which we are now discussing. Assuming its existence, the rational procedure seems to be to afford as much encouragement as possible to its growth. If we are to have Schools of Art and of Art Industries, let them be placed where the hereditary craftsmen congregate, where the talents of the more gifted are utilized to instruct the pupils, and where every opportunity is given for latent sparks of genius to be fanned into flame. I would not absolutely restrict them to caste men, but I would not specially encourage the admission of outsiders as my experience, so far as it goes, is not favourable to the utility of giving or attempting to give an artistic training to every one who, from some accidental cause or other, finds it convenient to become

a student of a School of Arts. Such an institution should have for its object the production of works of art, and that it may not be a burden on the community and that it may go on producing indefinitely; it is absolutely essential that it should be run on intelligent business lines. I do not think it is necessary to go to Europe for art instructors—South Kensington will do India very little good and may do much harm. The old art was very beautiful, because it was of spontaneous growth—inevitably it must undergo change through the contact of West with East, but let the influence be gently and insensibly exercised. The result may be inharmonious and grotesque for a time, but sooner or later the natural genius will be produced who will found a school of art expressing naturally and simply the ideals of the people from whom he has sprung. Art can only really flourish when it meets with local recognition, and though, I think, it is quite possible to work up a not inconsiderable foreign demand for the products of Indian Art industries, yet it will be an unsatisfactory condition of things so long as it rests on such a basis. What is wanted more than anything is to educate our wealthy classes to a true appreciation of the worth of the artistic productions of their fellow countrymen—to an abhorrence of French mirrors, musical boxes, glass chandeliers and gilt gimcracks. We ought to have a permanent exhibition of native art industries in suitable surroundings, and it should be a place which should attract, and attracting, educate those people in this Presidency who are fortunate enough to be able to indulge in luxuries, but who at present are filled with childish admiration for what is bright and glittering.

The example that has been set in Mysore is an excellent one, and it is to be hoped that when the work is finished there, the art-workers and artisans may find others wanting their services. Our educational system is sadly deficient in the way in which it completely and entirely ignores the influence of art and artistic surroundings, and I venture to suggest to the Victoria Jubilee and Memorial Committee that it is within their power to do not a little to remedy this evil if they will apply their funds to rendering better known the latent artistic skill which yet exists and which lies dormant simply for want of opportunity. It is ideas such as these that we are trying to give practical expression to in the School of Arts in Madras, and I am glad of the opportunity of publicly explaining them because progress is necessarily very slow and because to the casual visitor the art work that is being done there is somewhat obscured by the prominence of certain purely industrial experiments which have been going on for some years past.

I have already briefly alluded to the way in which during

the past century the indigenous industries of the country have been crushed by the competition of imports, and I must now consider how far by means of State institutions steps can be taken to remedy the existing state of things. The evils are fully recognised, and for the past fifteen years a cry has arisen, constantly increasing in volume and intensity, for a State-aided system of Technical education to remedy them. In the words of Lord Curzon's address to the Educational Conference at Simla: "Here in India there seems to be a general idea that in Technical education will be found the regeneration of the country. Technical education is to resuscitate our native industries, to find for them new markets, and to recover old, to relieve agriculture, to develop the latent resources of the soil, to reduce the rush of our youths to literary courses and pursuits, to solve the economic problem and generally to revive a Saturnian age. The imagination has been struck by the alleged triumphs of Germany, and by the unquestionable enterprise of the youth of Japan." In Madras I think we must plead guilty to this indictment and to the fatuous folly, with fifteen years' experience barren of all result, of still thinking that it is possible some *deus en machina* may arise who will with the meagre funds that have been raised to commemorate the life and reign of the late Queen-Empress, devise a scheme of Technical education which will introduce an era of industrial prosperity. That nothing has been done is not surprising, but it is surprising to find how many people still think that it is the fault of Government and the State Department of Education that the industries of the Presidency are not flourishing, and that profitable employment has not been found for the congested population seeking a scanty and precarious livelihood on a barren soil.

What are our natural resources, out of what materials are industries to be created, have we neglected them, or is it the poverty of our surroundings which prevents us from doing anything? Into a detailed reply to these questions it is impossible for me to enter, but broadly speaking the plains of the South of India may be described as a poor country—fertile where it is artificially watered, but barren elsewhere. Its iron ores are its only mineral wealth and their tantalizing abundance is rendered of no avail by the absence of fuel. The climate enables existence to be dragged out on very little and the necessities of life are few and simple. Consequently labour is cheap and it is with this asset, and this only that we can hope to achieve anything. The artisans are intelligent, skilful, and when properly instructed capable in well-organized factories of holding their own in some directions against the utmost efforts of machine producers. Nearly all the raw materials

they use has to be imported and the protection that they get in competition with imports due to the five per cent. duty and the cost of freight is practically very small. The weavers form the bulk of the artisan community, but the workers in wood and metal are also very important. With the artisans of the building trades we need not concern ourselves as they suffer from no direct competition, and their prosperity is dependant entirely on the well-being of the whole community. These artisans belong to well-defined castes and their occupations are in the main hereditary, though the son of a blacksmith may become a carpenter or a coppersmith and *vice versa*, but the son of a weaver is generally a weaver. It is difficult, if not impossible, for outsiders to become apprentices to these trades in the bazaars, and what is in reality a healthy trades union has prevented internal competition in the country from reducing the artisans to the level of the poorest agricultural population.

Such attempts at industrial education as have been made, and in what follows I must specially exclude the School of Arts which, from its foundation fifty years ago has occupied an altogether exceptional position, have had for their main object the training of people belonging to the non-artisan classes. The earliest schools were started by missionaries for the training of their protégés and they have met with a certain limited measure of success, but the total number of Native Christian artisans outside the special establishments of the Basel Mission is extremely small and is not a factor of importance in the industrial position of the Presidency. Certain district boards and municipalities have devoted part of their funds to the advancement of industrial education, but the methods pursued have been extremely crude and the results incommensurate, except in one single case, with the expenditure that has been incurred. The usual procedure was as follows: A Headmaster or Superintendent was appointed without any regard to his fitness for the position, but chiefly because he was willing to accept the modest pay offered him—pupils were gathered in from the highways and byeways by the offer of attractive scholarships. Maistries were appointed to teach certain trades, usually carpentry, blacksmith's work and rattan work. Efforts were made to get orders for work and the European and official element of the population appealed to for support. So far as I am aware no attempt was ever made until recently to train the boys in these industrial schools on work other than that required by Europeans—the huge native markets around them were entirely neglected and the schools languished for want of an outlet for their productions. It would serve no useful purpose to unduly

dilate on the imperfections of these experiments in industrial education. They did not achieve the objects with which they were started, but they attracted attention to themselves and offered opportunities for experiment and enquiries, and in that way some good has come from them.

The industrial school of the future has yet to be evolved, but in Madras we have accepted, at any rate tentatively, certain general principles regarding their functions and the way they should be worked. The schools may be divided into three main classes: (1) Those established for the purpose of training boys as artisans who are not artisans by caste and who consequently have no opportunity of picking up a trade in any other way. The bulk of these schools will be of a sectarian character, such as the Anjuman Industrial School for Mahomedans or the various Mission schools. They will follow along established lines, and if efficiently conducted should supply a useful stimulus to the artisan classes by the introduction of an element of competition which should have a beneficial effect.

(2) Central industrial schools primarily intended for the benefit of the recognized industrial classes and working with the object of improving the industries of the country. These schools are never likely to be very numerous, and they will be of necessity mainly in the hands of European experts. The object is not so much to train boys, though that of course will be done, as to provide a supplementary course of instruction to the training which artisans now receive in their own homes. In them a large amount of experimental work will always be in progress, new ideas will be tested, new processes tried, new tools brought to the notice of the trades, and generally the endeavour will be made to foster private enterprise by help in any direction that may be feasible. There is no intention to gradually build them up into important manufacturing establishments, but they will be conducted on a scale just large enough to render them thoroughly efficient training institutions not only for workmen, but also for people who will afterwards become foremen and managers of works. With vested interests there is no intention that they should compete, and the policy to be adopted in their management will be to bring them into as intimate association as possible with existing undertakings. Of necessity they must have a business side for the disposal of their outturn and that will be conducted on rational business principles having in view that the end and object of the schools is not a dividend on the capital invested in them, but the promotion of the industrial prosperity of the country. The industrial side of the Madras School of Arts is at present the only representative of insti-

tution of this kind in India, and so far its operations have been mainly confined to the establishment of a school of metal work which conducted on the lines I have indicated above has met with sufficient success to justify us in thinking that a development of the same policy in regard to other industries may be of great assistance to the struggling artisan communities. Into the details of the work that has been done in the past, or that is contemplated in the future, we need hardly to enter, but those who are sufficiently interested in the matter may easily pursue their enquiries at the school where information can be freely obtained. It will suffice to say that, during this year, I hope to be able to develop the weaving section that has been recently started. From the experimental work that has been done and is now in progress, it is evident that there is great room for expert assistance, but whether we shall be able to materially improve the condition of the great weaving population of India is a matter which is influenced by so many and such very complex factors entirely beyond our control that it is only the very urgent necessity for doing something that has led us to contemplate attacking such a series of difficult problems.

(3) The third class of schools will be to a large extent offshoots of the second. It is not desirable that we should set up, as has hitherto been done, industrial schools to teach what is already taught in the bazaars, but there are many places where industrial knowledge and skill in certain trades is in a backward condition, and it is important that the artisans should everywhere be taught to work on the most advantageous lines and that the most should be made of their cheap labour. The Central industrial schools can only come into contact with a comparatively small number of artisans, and when by experience it is ascertained that in any branch of industry a feasible improvement has been effected, branch institutions are required to diffuse the knowledge among all who are affected thereby. A typical school of this class exists at Madura and is maintained by the district board in a very efficient condition. The superintendence and management of these schools should invariably be in native hands, and it will be one of the functions of the Central schools to train the science graduates of the University and the passed pupils of the Higher Technical colleges and schools, so that they may be able to undertake this work.

The cost of establishing these schools will be considerable, as they will have to be provided with workshops and equipped with good machinery to assist and supplement hand labour. The scale on which they will operate will be as small as is compatible with the attainment of the end for which they will

be started. Yet the turn over must in all cases be considerable and the working expenses fairly heavy as it will only be in exceptional cases and for short periods that the schools will be able even with the most skilful management to fully pay their way. The majority of these schools will only deal with one industry or with one associated group of industries, so that their whole resources may be concentrated on a definite object and not, as has hitherto been the case, frittered away in attempting to deal with too much. There are many questions connected with the organization and management of these schools which have been the subject of much discussion, and it is not, I think, advisable that any hard and fast rules should be drawn up to deal with them. It is essential at any rate for the present that the schools should have as elastic a constitution as is consistent with proper control, and that each should be placed in a position, so that its superintendent may take full advantage of any favourable local circumstances that may arise. The most essential requisite is that they should be looked up to by the artizan community throughout the country as places where work is being visibly carried on for their benefit, and the measure of success which they achieve should be largely gauged by the voluntary support which they receive from the working classes. So long as the attendance of pupils can only be secured by the grant of stipends and scholarships, so long we may take it for granted that they are not supplying a recognized want in a way which is useful to those for whose benefit the institutions have been started. The artizans, however, are very poor, and it is obvious that they must earn sufficient to enable them to live, and the gradual abolition of scholarships should be accompanied by the introduction of a system of paying wages, which wages should represent the actual value of the labour expended. It is not young children so much as young workmen that the schools should attract and the instruction and practice in trade operations which the schools must supply should be such as to give the pupils valuable experience which will readily find a market.

The question as to the best means of disposing of the finished production of these schools is not such a serious one as is generally supposed since the main objection which has been raised—interference with private trade—will be easily avoided if the fundamental principles which have hitherto guided our work are strictly adhered to. The object of these schools is to create new industries, to improve old ones, to extend the range of industrial operations and indicate the possibilities of new markets. Importers of foreign manufactures may suffer but it is to be hoped that the creation of an export

trade in hand manufactures may compensate them for any loss they may sustain, and it is certain that if the mercantile community can be brought to see the possibilities of export business and will proceed to develop them with the same energy and ability that has been displayed in their business operations in the past, there will be result an immense improvement in the industrial condition of the country.*

ALFRED CHATTERTON.

* [The above paper owes its birth to a local Conference, but at our request has been placed at our disposal for a wider circulation, which we give it as it treats of such an important subject affecting all India.—Ed., C. R.]

ART. XII.—A HISTORY OF THE BENGAL HIGH COURT.

FROM THE TIME OF THE OLD SADAR AND SUPREME COURTS TOGETHER
WITH NOTICES OF EMINENT JUDGES, BARRISTERS AND VAKILS.

(Continued from January 1902, No. 227.)

CHAPTER II.

The Supreme Court at Calcutta.

THE first authority for the introduction of English law in India, says Mr. Morley,* was granted by "The Merry Monarch," Charles, who, by a Royal Charter, dated the 3rd of April, 1661, gave to the Governor and Council of the several places belonging to the Company in the East Indies power "to judge all persons belonging to the said Governor and Council, or that should live under them, in all causes whether civil or criminal, according to the laws of the kingdom, and to execute judgment accordingly." By a subsequent charter granted by the same sovereign on the 9th of August, 1683, the Governor and Council were empowered to establish Courts of Judicature at such places as they might appoint, to consist "of a person learned in the civil laws, and two merchants who were to decide according to equity and good conscience, and according to the laws and customs of merchants." These provisions were continued in the charter granted by Charles's ill-fated brother, James, in 1686, and when in 1698 a new East India Company was formed, a similar power was given to it by the charter of the Blessed King, William of Orange,† granted in September of that year. The commercial rivalry, thus generated by the formation of the new Company, however, having proved injurious to the interests of both parties, the two Companies were amalgamated in 1702 under the appellation of the united Company,‡ the charter granted by King William in 1698 remaining as the foundation of the privilege thereof, under which the Court of Directors was constituted and the General Court of Proprietors was vested with the chief authority and control over the affairs of the Company.§ Nearly seven

* See his *Administration of Justice in British India*, p. 5, (1858) The authority may have been given in 1661, but it is a moot point whether English law was in reality introduced in that year. The popular view is that it was not introduced until the year 1726, when the Mayor's Court was established.

† Statute 9 and 10 William and Mary, chap. 44.

‡ The United Company was afterwards called the East India Company (see 3 and 4 William IV, c. 85, s. 111).

§ This constitution remained unaltered until the Regulating Act of 1773 came into force, under which a Governor-General and Council were constituted in India and a Board of Control established in England.

years were allowed for mutual arrangements and the final adjustment of the financial affairs of both Companies was made under an award of the Lord High Treasurer, Lord Godolphin, on the 29th of September* 1708. On the 25th of March following was held the first General Court of the United Company in England.†

In the year 1726 the Court of Directors represented by petition to King George I—"That there was great want at Madras, Fort William, and Bombay, of a proper and competent power and authority for the more speedy and effectual administration of justice in civil cases, and for the trying and punishing of capital and other criminal offences and misdemeanours." This representation had its desired effect and, accordingly, the then existing Courts were superseded, and the United Company were empowered by Royal Charter,‡ granted on the 24th of September, 1726, to establish at each of the three settlements a Court, consisting of a Mayor and nine Aldermen, to be a Court of Record, and "to try, hear, and determine all civil suits, actions, and pleas between party and party," that should arise within the limits of each settlement and the factories subordinate thereto.§ From these Courts an appeal lay to the Governor and Council, constituted as they were a Government Court of Record, and thence to the King in Council, in causes involving sums above the amount of 1,000 *pagodas*.|| The same charter also constituted a Court of Oyer and Terminer and Gaol Delivery at each settlement, consisting of the Governor and Council, for the trial of all offences, except high treason, committed within the towns of Madras, Bombay and Calcutta, or within any of the factories subordinate thereto, or within ten miles of the same; and the Governors

* The surrender of the charters of the Governor and Company of Merchants in London trading to the East Indies was made on the 22nd of March, and accepted by Queen Anne on the 7th of May 1709.

† See Morley's *Administration*, p. 6, note.

‡ Passed in the 13th year of George I. This charter for the first time conferred a power of legislation on each of the Governors and Councils in the three Presidencies.

§ The charter also empowered the Courts to grant Probates of Wills and Letters of Administration to intestate estates. It further provided for the appointment of Sheriff for each of the three Presidency towns, and the precincts and districts and territories thereof and for any space within ten miles of the same, who was "to have full power and authority to execute and make return of all processes of the said Court and of any other Court erected by the Letters Patent within the districts aforesaid." A new Sheriff was to be elected annually on the 20th of November.

|| The *pagoda* is a Madras coin, the value of which is about eight shillings English money. The amount appealable to the Sovereign in Council has been altered, and fixed at the sum of 10,000 Company's rupees for all the Courts in India, by the order in Council, of the 10th of April 1838.

and Councils were constituted Justices of the Peace, and were authorised to hold Quarter Sessions. Under this charter all the common and statute law at that time extant in England was introduced into the Indian Presidencies; and it is in consequence of the doctrine of Calvin's case* which has been applied to the charter, that the inhabitants of the Presidencies have been both injured and benefited, by an exclusion, with some exception, from all the Parliamentary enactments passed since that period. Accordingly, the Indian Courts have refused to apply the English Statutes, which have been enacted since the granting of the charter of George I, and in which their extension to India is not specially declared.†

The town of Madras having surrendered in September 1746 to the French under Labourdonnais, the Mayor's Court ceased to exist. Its members were dispersed, and the corporation was considered to have dissolved. But the town having been restored to the English in 1749 by the treaty of Aix-la-Chapelle, the Directors of the United Company represented to the King in Council that "it would be a great encouragement to persons to come and settle at that place, if a proper and competent judicial authority were established there;" and further, that it had been found by experience that there were some defects in the charter of 1726. Under these circumstances King George II granted a new charter on the 8th of January 1753, re-establishing the Mayor's Courts at Madras, Bombay and Calcutta with some slight alterations. By this charter these Courts were limited in their civil jurisdiction to suits between persons, not natives, of the said several towns; and

* *Vide 7 Term, Rep.*, p. 1.

† See Preface to Clarke's *Rules and Orders of the Supreme Court of Judicature at Fort William in Bengal, Calcutta*, 1829. Sir Edward Hyde East, formerly Chief Justice of the Supreme Court, in a paper written about the year 1815, said: "It is proper to remind Government that notwithstanding the Act of the 13 George III, c. 63, and the King's charter of 1774, granted under it . . . the inhabitants of Calcutta have not the full advantage of the statute law of England to a later period than the thirteenth year of George I, unless expressly named. This has been the uniform construction of the Judges of the Supreme Court since its institution, and whether right or wrong originally, the Judges of the present day cannot depart from it without authority of Parliament."

"The period at which the *general* statute law stops in regard to this Presidency, is that of the constitution of the Mayor's Court in Calcutta: when those who established that constitution said upon the doctrine of Calvin's case that the British law was then first given as to a British colony, and that as a rule it could not be included in any subsequent statute unless specially named." The paper from which this passage is quoted was put in evidence by Sir Hyde East, on the 10th March 1830, before the Select-Committee of the House of Commons, which was then taking evidence on East Indian affairs in preparation for the Charter Act of 1838. *Vide Nund Coomar and Impey*, vol. ii, pp. 30, 31.

suits between natives were directed to be determined among themselves, unless both parties should by consent submit the same to the determination of the Mayor's Court.*

The jurisdiction of the Government Courts in criminal cases was also limited to offences committed within the several towns and the factories or places subordinate thereto, omitting the words—"or within ten miles of the same"—contained in the previous charter. At the same time and by the same charter, Courts of Requests were established at Madras, Bombay, and Fort William, for the determination of suits, "where the debt, duty or matter in dispute shall not exceed five pagodas" in amount.†

Both the Mayor's Courts and the Courts of Requests were made subject to a control on the part of the Court of Directors, who were authorized by the Letters Patent to make "bye-laws, rules and ordinances for the good government and regulation of the several Courts of Judicature established in India." The chief alteration effected by the Letters Patent of 1783 was that the Courts which they established were limited in their civil jurisdiction to suits between persons who were not natives of the several towns to which the jurisdiction applied. Suits between natives were directed not to be entertained by the Mayor's Courts unless by consent of the parties.‡ The Seventh Report of the Committee of Secrecy, appointed on the 6th of May 1773, to enquire into the state of the East India Company, after a detailed description of the Country Courts of Judicature in Bengal, observes upon the constitution of the Mayor's Court, and says, "that although it is bound to judge, at least when Europeans are concerned, according to the laws of England, yet the Judges are not required to be, and in fact have never been, persons educated in the knowledge of those laws by which they must decide; and that the Judges were justly sensible of their own deficiency, and that they had therefore frequently applied to the Court of Directors to lay particular points respecting their jurisdiction before Coun-

* The Judges of these Courts were the Mayor and the Aldermen, *three* of whom might hold the Court. The Mayor and Aldermen were, in the first instance, appointed by name in the charter itself. The election of a new Mayor each year was made by the retiring Mayor and Aldermen, who were to choose two persons from among themselves, of whom one was appointed by the Governor-General or Governor in Council. Aldermen, in case of vacancies, were appointed by the Governor-General or Governor in Council.

The Mayor's Courts were also empowered to grant Probates of Wills and Administration to the effects of persons dying intestate.

† See Preface to Clarke's *Rules and Orders*; and Morley's *Administration*, pp. 7, 8. The Courts of Requests are the origin of the Courts of Small Causes now existing in the Presidency towns.

‡ See Tagore Law Lectures, 1872, p. 20.

sel, and to transmit the opinion of such Counsel to be the guide of their conduct." Upon this report the 13th George III, c. 63, better known as Lord North's Regulating Act, was passed. The Bill had met with considerable opposition on the part of the Company; but as the measure was almost a foregone conclusion, such opposition was vain and fruitless: it was passed by an overwhelming majority in the House of Commons on the 10th of June, 1773, and on the 20th of June it passed the Lords House without any opposition at all, and received the Royal Assent on the following day. The 13th section of this Statute empowered His Majesty to establish a Supreme Court of Judicature at Fort William in Bengal, to consist of a Chief Justice and three Puisne Judges, being barristers of England or Ireland of not less than five years' standing, to be named and appointed from time to time by His Majesty, his heirs and successors, and to hold their offices during the pleasure of the Crown. The same section declared that the said Supreme Court should have full power and authority to exercise and perform all Civil, Criminal, Equity, Admiralty, and Ecclesiastical Jurisdiction; and to frame and establish such rules of practice and such rules for the process of the said Court, and to do all such other things as should be found necessary for the administration of justice, and the due execution of all or any of the powers which, by the said charter, should or might be granted or committed to the said Court; and also should be at all times a Court of Record and should be a Court of Oyer and Terminer, and Goal Delivery, in and for the said town of Calcutta, and factory of Fort William in Bengal aforesaid and the limits thereof, and the factories subordinate thereto. The Governor-General and Council and the Judges of the Supreme Courts were, by the 38th section of the same Act, authorized to act as Justices* of the Peace, and to hold Quarter Sessions.†

The Supreme Court of Judicature at Fort William in Bengal was accordingly established under the above Statute, by Royal Charter, dated the 26th of March 1774. The salary of the

* Charter of 1774, clause 4; see also the Code of Criminal Procedure (Act V of 1898), ss. 22, 23, 24, 25, 444, 445.

† See Morley's *Administration*, pp. 8, 9, so far as it has reference to the Judges. This provision, however, does not commend itself to persons who are well versed in such matters. Sir James Stephen observes: "The Judges of the Supreme Court, like the Judges of King's Bench in England, acted as Justices of the Peace for Calcutta under the Regulating Act. This arrangement was essentially bad, not only because it occupied the time of the Judges with matters which would have been better disposed of by others, but because the functions of a Committing Magistrate and a Judge are essentially different, and to a certain extent opposed to each other." *Nunda Coomar and Impey*, vol. i, p. 81. Messrs. Hyde and Lemaistre as Magistrates had committed Nunda Coomar to the Sessions, and they, along

Chief Justice was fixed* at £8,000 per annum, and that of each of the Puisne Judges only £6,000 per annum.† The Chief Justice was to have rank and precedence next after the Governor-General, and the Puisnes (according to the priority of nomination) next after the Members of the Supreme Council. Sir Elijah Impey was constituted the first Chief Justice, and Robert Chambers, Esq., Stephen Caesar Le Maistre, Esq., and John Hyde, Esq., the first Puisne Judges.

By the 13th clause of the charter, the Supreme Court was authorized to try and determine all actions, suits upon or concerning any trespasses or injuries of what value or kind soever, or debts, demands, or other interests or concerns of what nature or kind soever, or any rights, titles or claims to houses, lands, or other things, real or personal, within the provinces of Bengal, Behar and Orissa, and to hold pleas, real, personal or mixed, against the United Company and the Mayor and Aldermen of Calcutta, and against any other of His Majesty's subjects, resident in Bengal, Behar and Orissa, or should have resided there, or should have debts, effects, or estates, real or personal, within the same and against the executors and administrators of such subjects, and against any other persons who should at the time of such action being brought, or at the time when such cause of action should have accrued, be or have been employed by, or be or have been directly or indirectly in the service of the said Company, or of the said Mayor and Aldermen, or of any other of the King's subjects, and against all other persons, inhabitants of India, residing in Bengal, Behar and Orissa, upon any contract or agreement in writing with any of the King's subjects, where the cause of action should exceed the sum of 500 current rupees, and when such inhabitants should have agreed in the said contract that, in case of dispute, the matter should be determined in the said Court. The same section limited the jurisdiction so given in

with the other Judges of the Supreme Court, also tried and punished him. By Act X of 1875, 13 Geo. III, c. 63, s. 38 (which provides that the Governor-General in Council and the Chief Justice and other Judges of the Supreme Court of Judicature shall be Justices of the Peace) is repealed to the extent of the words "and the Chief Justice and other Judges of the Supreme Courts of Judicature"; and by s. 152 of the said Act every Judge of a High Court is declared to be a Justice of the Peace throughout the whole of British India *virtute officii*. The whole of s. 38 has since been repealed by Act X of 1889. See Belchambers's *Rules and Orders*, p. 1 (1900).

* See 13 Geo. III, c. 63, s. 21.

† The Chief Justice received for his passage to India £1,500, and the Puisnes £1,000 each. The Chief after five years' service as such was entitled to a pension of £1,000 per annum, after seven years, £1,200, and after ten years, £2,000. The Puisnes after corresponding periods of service were entitled to a pension of £750, £1,000, and £1,500, respectively. *The London Jurist*, (1832), vol. iii, p. 162.

this wise and mode, *viz.*, that the said Court should not try any suit against any person who should never have been resident in any of the said Provinces, or against any person who should, at the time of action brought, be resident in Great Britain or Ireland, unless such suit or action against such person so then resident in Great Britain or Ireland should be commenced within two years after the cause of action arose, and the sum to be recovered should not be of greater value than 30,000 rupees. The mode prescribed for commencing and prosecuting suits in the Supreme Court was, by filing a bill containing the cause of action, or complaint, whereupon a precept was to be issued to the Sheriff* to summon the defendant who was to appear and plead, with power to the Court to give time after appearance, and to examine witnesses upon oath and to summon witnesses for that purpose, and also to compel witnesses to attend and give their evidence, as well as to punish for neglect, disobedience or contempt.† By the 18th clause of the charter, the Supreme Court was constituted a Court of Equity and was to administer justice according to the rules and proceedings in the Court of Chancery in England. The 19th clause constituted it a Court of Oyer and Terminer, and Gaol Delivery for the town of Calcutta and the factory of Fort William, and the factories subordinate thereto, with power to summon Grand Juries and Petit Juries, and to administer criminal justice as in the Courts of Oyer and Terminer in England, giving its jurisdiction over all offences committed in Bengal, Behar and Orissa, by any subject of His Majesty, or any person in the service of the United Company, or of any of the King's subjects. The charter then ordained that the Court of Requests‡ and the Court of Quarter Ses-

* Clause 19 of the charter provided for the appointment of a Sheriff for the town of Calcutta, who was authorized to execute all writs, summonses, rules, orders, warrants, commands and process "of the said Supreme Court of Judicature at Fort William in Bengal, and to receive and detain in prison such persons as shall be committed to him for that purpose by the said Supreme Court of Judicature at Fort William in Bengal, and by the Chief Justice and Justices, respectively." The appointment of Sheriff which used to be made annually, was in the hands of the Chief Justice; but the Deputy Sheriff was the Sheriff's own choice and making.

† Clause 15 relates to execution, arrest on mesne process, and to sequestration for non-appearance. And clause 16 relates to suits against the United Company.

‡ This Court, established as it was by the charter of 1753, was in its inception empowered to determine suits for sums not exceeding 5 pagodas, *i.e.*, twenty rupees. Afterwards, its jurisdiction was extended to suits for sums not exceeding eighty rupees; and ultimately to suits for sums not exceeding sicca rupees 400, by a proclamation of the Governor-General, dated the 29th of October 1779, issued under 39 and 40 George III, c. 79. By Act IX of 1850 the Court of Requests was abolished and the Calcutta Court of Small Causes established in its stead, with jurisdiction extending to suits for sums not exceeding Rs. 500. Again, by Act XXVI of 1864 the jurisdiction

sions* established by the charter of justice of the 26 George II, dated the 8th of January, 1753, and all Justices of the Peace, Sheriffs and other Magistrates in the aforesaid provinces should be subject to the order and control of the Supreme Court in the same manner as inferior Courts and Magistrates in England were subject to the order and control of the Court of King's Bench. By the 22nd clause the charter empowered the Supreme Court to exercise ecclesiastical jurisdiction in Bengal, Behar and Orissa, as the same was exercised in the diocese of London "so far as the circumstances and occasions of the said provinces and people shall admit or require," and to grant probates of Wills and Administrations to the estates of British subjects dying intestate within the said provinces. The 25th clause empowered the Courts to appoint guardians of infants and of insane persons, and curators of their estates without apparently any distinction as to nationality; and by the 26th clause the said Supreme Court was constituted a Court of Admiralty in and for the provinces of Bengal, Behar and Orissa, with power to hear and determine all causes and matters, civil and maritime, and to have jurisdiction in crimes maritime, according to the course of Admiralty in England. An appeal lay, under clauses 30—33 from the decisions of the Supreme Court at Fort William to the King in Council. No appeal was to be allowed unless the petition was preferred within six months and the amount in dispute exceeded 1,000 pagodas. In every appeal, security was to be given by the appellant for the costs and for the due performance of the judgment or order in appeal. In criminal cases the Supreme Court was competent to allow or deny the appeal and to regulate the terms upon which it should be allowed.

The 36th clause made void the charter† of the Mayor's Court, so far as the Mayor's Court in Fort William was concerned. But as a matter of fact that Court did not altogether

of the Calcutta Small Cause Court was extended to suits for sums not exceeding Rs. 1,000, and with the consent of the parties to suits of a higher value. By Act XV of 1882 the jurisdiction is further extended to suits not exceeding Rs. 2,000, and may also by consent, be extended beyond that pecuniary limit. By Act I of 1895, known as the Amending Act, a defendant may obtain the removal to the High Court of a suit in which the value exceeds Rs. 1,000. For further particulars see Belchambers's Rules and Orders, pp. 10, 11.

* See charter 13 George I (appointing the President and Council of Fort William to act as Justices of the Peace and Commissioners of Oyer and Terminer and to hold Sessions of the Peace and of Oyer and Terminer); 13 George III, c. 63, s. 38 (appointing the Governor-General and Council Justices of the Peace, with power to hold Quarter Sessions); and 26 George III, c. 47, s. 22 (making subjects amenable to the Courts of General and Quarter Sessions).

† See 26 George II.

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cease on the establishment of the Supreme Court; it was restricted to small merchantile cases.* The Mayor's Courts in Madras and Bombay continued to exist till the year 1798, when they were superseded by the Recorder's Courts, and of these latter Courts, the one at Madras was superseded by the Supreme Court in 1800, and the one at Bombay by a similar Court in 1823.

By the 34th clause the Governor-General and the Members of the Supreme Council were declared not subject to arrest or imprisonment in any suit or proceeding in the Supreme Court except in cases of treason or felony; and the Court was also declared incompetent to try or determine any indictment, or any information against the Governor-General, or any Member of the Council, for any offence, except treason or felony, charged to have been committed in the provinces of Bengal, Behar and Orissa.† The 39th and last clause of the charter contains the mandate requiring obedience to the Supreme Court. This command was directed to "all our Governors, Commanders, Magistrates, Officers, and Ministers, civil and military, and all our faithful and liege subjects whatsoever."

In order to understand the reason which occasioned the serious split between the Council and the Court, it is necessary to state along with the powers given to the Supreme Court by the Regulating Act what the powers were that were given by it to the Governor-General in Council. These powers were defined by section 7 in these words:—"The whole civil and military government of the said Presidency (*i.e.*, the Bengal Presidency) and also the ordering, management, and government of all the territorial acquisitions and revenues of the kingdoms of Bengal, Behar and Orissa shall be and hereby are . . . vested in the said Governor-General and Council . . . in like manner to all intents and purposes whatever as the same now are or at any time heretofore might have been exercised by the President and Council or Select Committee of the said kingdoms." These words, it will be observed, are vague and indistinct in the extreme. They do not even hint at the origin or extent of the powers of the Council or of the Company. They say nothing of the Emperor of Delhi on the one hand, or of the King of England on the other. They confer no legislative powers on the Council which, however, in another clause ‡ of the Act, is authorised

to make bye-laws for the town of Calcutta with the consent and approval of the Supreme Court.*

The provisions in the Regulating Act relating to the Supreme Court do not fare better. They, too, are as vague and indefinite in the essential parts as those which relate to the Council. They settle neither the local nor the personal limits of the jurisdiction of the Court outside of Calcutta, nor do they determine what law the Court is to administer. These defects, so far from being rectified by the charter, were to some extent intensified by it. Indeed, it is very remarkable that nothing is said in the charter as to the law to be administered in civil suits or criminal actions. The implication, no doubt, is that it was to be the law of England,—

"That codeless myriad of precedents,
That wilderness of single instances,"

as Tennyson has very aptly and very beautifully described it. The provisions made in the charter as to the administration of criminal justice do not, in express words, say, but imply that the Court is to apply the criminal law of England "as nearly as circumstances permit" to all persons resident in the town of Calcutta and the factories subordinate thereto, and to all "British subjects," which term in practice was held to mean European British subjects, and their servants resident in Bengal, Behar and Orissa.†

Sir P. Courtenay Ilbert, sometime Law Member of the Legislative Council, in commenting upon the very unsatisfactory character of the provisions of the Regulating Act and of the charter of justice authorised by it, thus observes:—"The provisions of the Act of 1773 are obscure and defective as to the nature and extent of the authority exercisable by the Governor-General and his Council, as to the Jurisdiction of the Supreme Court, and as to the relation between the Bengal Government and the Court. The ambiguities of the Act arose partly from the necessities of the case, partly from a deliberate avoidance of new and difficult questions on constitutional law. The situation created in Bengal by the grant of the Dewani in 1765, and recognised by the legislation of 1773, resembled what in the language of modern international law is called a protectorate".‡ Sir Courtenay goes on to state:—"The Regulating Act provided insufficient guidance as to the points on which both the Company and the Supreme Court were likely to go astray; and the charter by which it was supplemented did not go far to supply its deficiencies.

* Lecky's *History of the Eighteenth Century*, vol. iii, chap. 13.

† See 13 George III, c. 63, s. 17; and 21 George III, c. 70, s. 1, exempting the Governor-General and Council in Bengal from the jurisdiction of the Supreme Court in respect of acts done by them in their public capacity.

‡ See 13 Geo. III, ss. 36, 62.

* *Nund Coomar and Impey*, vol. i, p. 16.

† See *Nund Coomar and Impey*, vol. i, pp. 16-20.

‡ *The Government of India*, p. 53.

The language of both instruments was vague and inaccurate. They left unsettled questions of the gravest importance. The Company was invested with supreme administrative and military authority. The Court was vested with supreme judicial authority, which of the two authorities was to be paramount? The Court was avowedly established for the purpose of controlling the actions of the Company's servants and preventing the exercise of oppression against the natives of the country. How far could it extend its controlling power without sapping the foundations of civil authority? The Members of the Supreme Council were personally exempt from the coercive jurisdiction of the Court. But how far could the Court question and determine the legality of their orders. Both the omissions from the Act and its express provisions were such as to afford room for unfortunate arguments and differences of opinion.* Not only was the Act silent as to the law which the Supreme Court was to administer, it was also not clear as to who the British subjects and the employes of the Company were. Nor was the question "as to the right of Supreme Court to try actions against the judicial officers of the Company for acts done in the execution of what they believed, or said they believed, to be their legal duty," free from doubt and difficulty. This question arose in the famous Patna cause, in which the Supreme Court gave judgment with heavy damages to a native plaintiff in an action against the officers of the Patna Provincial Court, acting in their judicial capacity.

When the state of affairs was in such a hurly-burly fashion, it is no wonder that fierce contentions arose between the Governor-General and Council on one side and the Judges of the Supreme Court on the other. However, as the two supreme heads in the country were fast friends, matters might, in all probability, have been easily settled; but neither the Governor-General was practically supreme in the Council, nor was the Chief Justice implicitly obeyed by his colleagues. In the

* *The Government of India*, pp. 55, 56. Mr. Herbert Cowell very pertinently observes: "The policy which shaped the Regulating Act was no doubt, well intentioned, but it was rashly and ignorantly executed. None of the Parliaments of George III were remarkable for their wisdom; but it was reserved for the Parliament, which sat in 1773, by its Colonial Customs Duty Act and its Regulating Act, to throw the affairs of two hemispheres into confusion. It endeavoured to rule America on the principle of Parliamentary taxation and to control the Government of India by the operation of English Courts. The result was that British power in the West was subverted, and in the East was for a time seriously endangered. The anarchy which ensued, continued till the policy of the Regulating Act was reversed and Indian society assumed the form which it retained till the Company and the Mogul Empire vanished." *Tagore Law Lectures*, 1872, pp. 54, 55.

case of Hastings he had no end of troubles, especially from Francis and Clavering; and Impey, too, could not pull well with Hyde and Lemaistre. Clavering had the bluntness without the simplicity of a soldier, while Francis was the very impersonation of malice. Hyde was an honest man, but a great coxcomb, very proud and pompous. It seems that there was something wrong in his upper chamber. As for Lemaistre he was violent beyond measure, and was, therefore, the very reverse of what a judicial officer should be. Thus, everything tended to upset order and bring about confusion of the worst kind. Harmony was therefore not possible, though harmony was never more necessary; so war between the two parties was inevitable. All this had its birth and origin in the ominous Act which bore the proud name of Lord North. As Macaulay says, "The authors of the Regulating Act of 1773 had established two independent powers, the one judicial, the other political, and, with a carelessness scandalously common in English legislation, had omitted to define the limits of either. The Judges took advantage of the indistinctness, and attempted to draw to themselves supreme authority, not only within Calcutta, but through the whole of the great territory subject to the Presidency of Fort William." English law was enforced with all its nice technicalities, and the people's minds were filled with alarm. "A reign of terror," to quote the same eminent writer, "began, of terror heightened by mystery; for even that which was endured was less horrible than that which was anticipated. No man knew what was next to be expected from the strange tribunal. It came from beyond 'the black water,' as the natives of India, with mysterious horror, call the sea. It consisted of Judges; not one of whom was familiar with the usages of the millions over whom they claimed boundless authority. Its records were kept in unknown characters; its sentences were pronounced in unknown sounds." Thus, alarm and dismay spread through the province, and the entire population, English and Native, with the single exception of those pests of society, the pettifoggers, cried out loudly against this fearful oppression of foreign lawyers. Even the members of Government found themselves in a fix. The Sadar Diwani Adalat was practically closed and its all-important business was almost at a standstill. The dissension between the Council and the Court really commenced with the trial and execution of Nanda Kumar who, for the part he had acted in the world of Indian politics, had received the proud title of Maharaja from the Emperor of Delhi. This man was one of the most notorious characters of the time. He

* Essay on Warren Hastings.

had played foully with many persons and was bold enough even to beard the Great Lion, His Excellency the Governor-General himself. At any rate Hastings entertained no good opinion * of him, and would not have been displeased if he were put out of harm's way by hook or crook. In April 1775 Nunda Kumar was hauled up on a charge of felony, committed to the sessions, and thrown into the common gaol. The crime imputed to him was that so far back as the year 1770 he had forged a bond purporting to have been executed in his favour by one Bolaki Das, a well-known shroff or banker of Moorshedabad. The ostensible prosecutor was Mohan Prosad, Bolaki's agent, but the common belief was that Hastings was the real mover in the matter. The trial took place in due course and the accused was convicted and sentenced to undergo the extreme punishment of law. The prisoner was not respited, and to the terror and amazement of all sorts of people the sentence was ruthlessly executed on the 5th of August. The excitement among the populace was very great, and both the Governor-General and the Chief Justice were looked upon as the worst of murderers. But this was only the beginning of the reign of terror which was introduced through the folly and indiscretion of the authors of the Regulating Act. The famous Patna cause came next. In that case, which lasted from 1777 to 1779, the Supreme Court, as we have already stated, cast the officers of the Patna Provincial Court in heavy damages for acts done by them in their judicial capacity. This was followed by another of even greater importance, called the Cassijorah case, which brought matters to a crisis. The facts of this case were simple. One Cossinaut Baboo had lent a large sum of money to the Zemindar of Cassijorah, and had tried for considerable time to recover the money through the Board of Revenue at Calcutta. As this process did not succeed to his wish, Cossinaut sued the Zemindar in the Supreme Court, filing on the 19th August 1779, an affidavit which stated that the Zemindar was employed in the collection of the revenues. On the strength of this affidavit, the Zemindar, or Raja, as he was styled by courtesy, was required to find bail to the extent of three lakhs and a half. A writ was forthwith issued, but the Raja, on being timely informed of this, concealed himself in order to avoid the process much to the damage of the revenue which he ought to have been

* In a letter to Dupre, dated the 20th April 1772, Hastings thus wrote of Nund Coomar: "This man was never a favourite of mine, and was engaged in doing me many ill-offices for several years together. But I found him the only man who could enable me to fulfil the expectations of the Company with respect to Mahomed Reza Khan."

collecting. On this matter being duly brought to the notice of Government by Mr. Peiarce, the Collector of Midnapur, the Governor-General and Council after consulting the Advocate-General of the Company, Sir John Day, who gave an opinion that the view taken by the Court of the Regulating Act was wrong, issued an order to all landholders thereby informing them that they were subject to the jurisdiction of the Court only if they were servants of the Company, or had subjected themselves by their own consent to the jurisdiction, and that if they did not fall within either class, they were to pay no attention to the process of the Court. Besides this general proclamation, a special direction to the same effect was given to the Zemindar of Cassijorah, who thereupon took no notice of the further process of the Court, and when the Sheriff's officers attempted to take him under a capias, his people beat them off. This was too much for the Court to bear, and, accordingly, a writ was promptly issued to sequester his property to compel appearance, and the Sheriff collected a force of fifty or sixty sailors and others who marched armed from Calcutta to Cassijorah in order to effect their purpose. On arriving at their destination, they forced their way into the Raja's palace, maltreated his servants, violated the sanctity of the zenana and desecrated his family temple, packing up the holy Idol with other lumber in a basket, and affixing the seal of the Court to it. Hastings considered that the time had at length arrived when he could no longer delay to vindicate the authority of the Government and afford protection to the natives, whatever might be the hazard attending it. He, therefore, ordered the Commandant of the forces, then stationed at Midnapur, to intercept the whole party on their return and march them to Calcutta. This was, no doubt, an ugly affair, and, accordingly, Sir James Stephen with righteous indignation observes:—"It seems to me that the Council acted haughtily, quite illegally, and most violently, without any adequate reason for their conduct. In the result their conduct did not do any great harm so far as I know, but this was rather an instance of good fortune than a proof of good policy. A more discreditable spectacle, and one better calculated to break down all discipline and order than that of a governing Council marching troops against the officers of the Supreme Court can hardly be imagined."* This arbitrary and high-handed proceedings on the part of the Government, of which there has hardly been any instance in the annals of India, was more than the Chief Justice as the head of the Court could bear.

* *Nund Coomar and Impey*, vol. iii, p. 220.

He proceeded to the wildest excesses. The Governor-General and all the Members of the Council were served with writs, calling on them to appear before the King's Justices and to answer for their public acts. But Hastings was more than a match for Impey. He with just scorn refused to obey the call, set at liberty the persons wrongfully detained by the Court, and took measures for resisting the outrageous proceedings of the Sheriff's officers, if necessary, by the sword. But prudent and politic as he was, he did not allow his rage to get the mastery over his reason, and deeming discretion to be the better part of valour, he devised a plan which might prevent the necessity of an appeal to arms. His fertile brain was never at a loss for an expedient, and his thorough knowledge of Impey's character, whom he had known intimately from his boyhood, did him yeomen's service in the matter. He cast in a trap which the Chief Justice was only too willing to get into. Impey was, by Act of Parliament, a Judge independent of the Government of Bengal, and entitled to a salary of eight thousand pounds a year. Hastings proposed to make him also a Judge of the Sadar Diwani Adalat removable at the pleasure of the Government of Bengal, and to give him, in that capacity, at about eight thousand a year more. In an elaborate minute recorded by him on the 29th of September 1780, Hastings very clearly showed the necessity for appointing a Judge to the Sadar Diwani Adalat, but he did not touch upon the question whether he would be justified in appointing Impey, who was already a King's Judge, to a similar post under the Company to which a salary was attached. But Hastings who was a layman was not so much to blame in making the offer as Impey, whose very profession was law, was for accepting it. Speaking of the latter's inconsistent conduct, Mr. Thornton indignantly exclaims, "What could his contemporary, what could posterity think of a Chief Justice found, in the words of a distinguished member * of his own profession, one day summoning the Governor-General and Council before the tribunal for acts done in Council, and the next accepting emoluments nearly equal to his original appointment, to be held during the pleasure of the same Council." Impey himself, it would appear, knew that in accepting the appointment he was taking a step which was not quite justifiable either in law or in morality, and he, therefore, took care distinctly to assert that he would not appropriate any part of the salary "until the pleasure of the Lord Chancellor should be known." But as a matter of fact, he regularly drew his

* Mr. Rous, Standing Counsel to the East India Company in England.

* *History of British India*, vol. ii, p. 152

pay as Judge of the Sadar Diwani Adalat for two full years, and it does not appear that he ever refunded it on the appointment not being approved by the Authorities in England. But the "temporary expedient," as Burke would style it, adopted by Hastings, took effect, and the storm which had been furiously raging from the latter end of 1775, all on a sudden subsided into a gentle calm about the middle of 1780. During this troublous period the Europeans of Calcutta had not been mere spectators of the unseemly scene. They, on their part, had made an agitation with a view to introducing jury trial in civil suits in which their body were concerned. This arose out of actions brought in 1778 in the Supreme Court against one James Creasy by two natives for keeping them in confinement for a night, and beating them. Creasy demanded that his case should be tried by a jury, but this could not be done, as the law was against such a course. The Court gave judgment against Creasy casting him in damages to the amount of two hundred rupees. This matter gave birth to an agitation which culminated in a petition to Government, known as Touchet's Petition, from the name of the person who shared the lead in it. This measure took effect and a Parliamentary Committee * was appointed to inquire into and report upon the matter. Almost on the heels of this Committee a similar Committee was appointed to inquire into the Administration of Justice in Bengal. The Statute 13, Geo. III, c. 63, had put affairs out of joint, and it was high time that they should be set right by amending it. The Judges of the Supreme Court very properly remarked, "that the Legislature had passed the Act of the 13, Geo. III, c. 63, without fully investigating what it was that they were legislating about; and that if the Act did not say more than was meant, it seemed at least to have said more than was well understood."†

The year 1781 is a memorable year. It terminated a period of fierce struggle between the Supreme Council and the Supreme Court, and "commenced the era of independent Indian legislation; of the authority of the Supreme Court, as it continued more or less to be exercised for eighty years; of the establishment of a Board of Revenue entrusted with the charge and administration of all the public revenues of the provinces; and invested in the fullest manner with all powers and authority, under the control of the Governor-General and

* See *Nund Coomar and Impey*, vol. ii, p. 205.

† See their letter, dated October, 16th, 1830, in the Fifth Appendix to the Third Report of the Select Committee of the House of Commons, 1831, p. 1284.

Council;* of the recognition, by Act of Parliament and in the Revised Code of Bengal, of the right of Hindus and Mahomedans to be governed by their own laws and usages. The plan of Government, both as regards legislation and the Courts of Justice, in that year assumed a definite shape, and although many changes of course ensued in the long period which separated the administration of Warren Hastings, the first Governor-General of India, from the close of that of Lord Canning, its first Viceroy, still they were changes of detail, often of great importance, but bearing unaltered the general character of the system then introduced.† The legislature of 1781 proceeded to set to rights the errors which had been committed by their own body in 1773, and the result was the passing of the Statute 21 George III. c. 70. The preamble to this very important enactment gives the reasons for the necessity thereof. It runs thus:—"Whereas many doubts and difficulties have arisen concerning the true extent and meaning of certain clauses and provisions in the said Act and Letters Patent (i.e., the Regulating Act of 1773 and the Charter of the 26th March 1774) and by reason thereof dissensions have arisen between the Judges of the Supreme Court and the Governor-General and Council of Bengal; and the minds of many inhabitants, subject to the said Government, have been disquieted with fears and apprehensions; and further mischiefs may possibly ensue from the said misunderstandings and dissensions, if a reasonable and suitable remedy be not provided":—Having regard to these reasons it was among other things declared "that the Governor-General and Council of Bengal should not be subject jointly or severally, to the jurisdiction of the Supreme Court, for, or by reason of any act or order, or any other matter or thing whatsoever, counselled, ordered, or done by them in their public capacity only, and acting as Governor-General and Council; that if any native or natives should be unpleaded in any action or process, civil or criminal, in the Supreme Court for any act or acts done by the order of the said Governor-General and Council, in writing, he or they might plead the general issue and give the same order in evidence, which order should amount to a sufficient justification; that the Supreme Court should have no jurisdiction in any matter concerning the revenue, or concerning any act or acts ordered or done in the collection thereof according to the usage or practice of the country, or the Regulations of the Governor-General in Council; that no person should be subject to the jurisdiction of the Supreme Court for or by reason of his being a landowner, landholder, or farmer of land, or land-rent; that no person

* Harrington's *Analysis*, vol. ii, p. 35.

† Cowell's *Tagore Law Lectures*, 1872, B. i. pp. 4, 5.

should be so subject to the jurisdiction of the said Court for or by reason of his being employed by the Company or by the Governor-General and Council, or by any person deriving authority under him, or for or on account of his being employed by a native of Great Britain in any matter of inheritance or succession to land, or goods, or in any matter of dealing or contract between party and party* except in actions for wrongs or trespasses, and also except in civil suits, by agreement of parties in writing, to submit the same to the decision of the said court.† These provisions are very important and went a long way in settling the most difficult question as to jurisdiction which had been a fruitful source of strife and dissension between the Council and the Court. Section 17 of this Statute, as we have already observed, also contained a very salutary provision:—It reserved their own laws to Hindus and Mahomedans in matter relating to inheritance and succession to lands, rents, and goods, and all matters of contract and dealing between party and party. By the 24th section it was provided that no action for wrong or injury should lie to the Supreme Court against any person whatsoever exercising a judicial office in the County Courts, for any judgment, decree, or order of the said Court, nor against any person for any act done by, or in virtue of the order of the said Court. Section 25 provided that in case of an information intended to be brought or moved for, against any judicial officer, for any corrupt act or acts, no rule or other process should be made or issued thereon, until notice containing a full and explicit account of the cause of complaint should be given to the said officer in proper place and time; nor should any verdict be given against such officer, until it should be proved on trial that such notice had been given, and in default of such proof, a verdict with costs should be given for the defendant.‡

With regard to criminal jurisdiction an Act of Parliament was passed in 1784, the effect of which was to vest the Supreme Court with jurisdiction to try all criminal offences committed by any of His Majesty's subjects in the territories of any Native Prince or State, or against their persons or properties,

* The 17th section of the Statute enacted that cases in which questions concerning inheritance and succession to lands, rents, and goods, and all matters of contract and dealing between party and party shall be determined in the case of Mahomedans by the laws and usages of Mahomedans, and in the case of Gentoos by the laws and usages of Gentoos; and where only one of the parties shall be a Mahomedan or Gentoos, by the laws and usages of the defendant." Compare s. 37 of the Civil Courts Act (XII of 1887)

† *Vide* ss. 1, 2, 8, 9 and 10.

‡ See 24 George II, c. 44, s. 1, as to notice which must be given in actions of this nature.

or the persons, or properties of any of their subjects, or people, in the same manner, as if the same had been committed within the territories directly subject to and under the British Government in India.

Two years later, another Act* of Parliament was passed, whereby all servants of the East India Company and all His Majesty's subjects resident in India, were made subject to the Courts of Oyer and Terminer and Gaol Delivery for all criminal offences committed in any part of Asia, Africa, or America, beyond the Cape of Good Hope to the Straits of Magellan, within the limits of the exclusive trade of the said Company, whether the same should have been committed against any of His Majesty's subjects, or against any other person or persons whatsoever.

As to the Admiralty jurisdiction of the Court given under the Charter of Justice of 26th March 1774, the Statute 33 George III, c. 52, s. 156† extended it to the high seas, and empowered the Court by means of Juries of British subjects, to try according to the laws and customs of the Admiralty of England all offences thereon.

By the 37th George III, c. 142, s. 1, passed on the 20th of July, 1797, the number of Judges of the Supreme Court at Calcutta was limited to three, the reason assigned for the reduction being the all-important one in all matters of Indian legislation, namely, expediency.

By 39 and 40 George III, c. 37, s. 20, from and after the 1st of March, 1801, the jurisdiction and power of the Supreme Court was extended over the province of Benares, then recently ceded to the Company, and all places subordinate thereto, and all districts thereafter annexed to the Presidency of Fort William in Bengal.

By 39 and 40 of George III, c. 79, s. 25, the Crown was empowered to appoint all or any of the Judges of the Supreme Court at Fort William (or of either of the similar Courts at Madras and Bombay), either alone or jointly with others to be Commissioners for the trial and adjudication of prize causes

* 26 George III, c. 57, s. 29.

† By s. 151, the Governor-General in Council was empowered to appoint Justices of the Peace from the Covenanted Servants of the Company, or other British inhabitants, to act within and for the three Presidencies and the places thereto subordinate respectively by commissions to be issued out of the Calcutta Supreme Court, on the warrant of the Governor-General in Council.

Justices so appointed were not to sit in any Court of Oyer and Terminer and Gaol Delivery, unless called upon by the Judges of the Supreme Court, and especially authorised by order in Council. All proceedings before Justices of the Peace were removable by *certiorari* into the Court of Oyer and Terminer. Tagore Law Lectures (1872), pp. 138, 139.

and other maritime questions arising in India. The Courts were competent to try all crimes perpetrated on the high seas by any persons whatsoever in as full and ample a manner as any other Court of Admiralty jurisdiction established by His Majesty's authority in any colony or settlement whatsoever belonging to the Crown of the United Kingdom.*

The next important Statute which had reference to matters concerning India and its people was the 53rd George III, c. 155† passed in 1813. By the 99th section thereof all persons whatsoever were authorised to prefer, prosecute, and maintain in His Majesty's Courts at Calcutta, Madras and Bombay‡ all manner of indictments, informations, and suits whatsoever for enforcing the laws and regulations made by the Governor-General and Governors in Council, or for any matter or thing whatsoever arising out of the same, any Act, charter, usage, or other thing to the contrary notwithstanding. By the 100th section the Advocate-General§ of each of the several Presidencies was also empowered to exhibit on behalf of the East India Company informations in the said Courts against any person or persons whatsoever for any breach of the revenue laws or regulations of any of the said Government, or for any fines, penalties, forfeitures, debts, or sums of money, committed, incurred, or due by any such person or persons, in the same manner as the Attorney-General might do in the Court of Exchequer, in respect of any such laws or regulations. Section 107 provided that where, by the Regulations it would be competent to a party to prefer an appeal to the Court of the highest appellate jurisdiction in the provinces, British subjects residing or trading or occupying immovable property within the provinces should be entitled to prefer, instead of such appeal, an appeal to His Majesty's Courts of Judicature at the several Presidencies. This right, so invincibly given, was afterwards taken away by Act XI of 1836, which enacted that no person by reason of birth or descent should be exempt from the jurisdiction of the Company's Courts.¶ At the present day Englishmen and natives are

* Tagore Law Lectures, 1872, Lecture 6, pp. 129, 130.

† By section 107 the Company's Courts were for the first time vested with civil jurisdiction over British subjects, thereby destroying all complete independence of the local Courts which Europeans had previously possessed.

‡ That is, the Supreme Courts at Calcutta and Madras, and the Recorder's Court at Bombay, the Supreme Court at the latter place not having been established before 1823.

§ Such an officer was, for the first time, appointed in Bengal in 1779. Sir John Day was the first Advocate-General of this Presidency.

¶ The general exemption of Europeans from the criminal jurisdiction of the Provincial Courts has remained till the present day. The Criminal Procedure Code and the Indian High Courts Act, passed in 1861, recognise

subject in civil matters to the same Courts and to the same procedure. Section 110 of the same Statute, after stating that doubts had been entertained whether the Admiralty Jurisdiction of His Majesty's Courts at Calcutta, Madras and Bombay, extended to persons other than those amenable to their ordinary jurisdiction, empowered the said Courts to take cognisance of all crimes perpetrated on the high seas, by any person or persons whatsoever, in as full and ample a manner as any other Courts of Admiralty Jurisdiction established by His Majesty's authority in any colony or settlement whatsoever belonging to the Crown of the United Kingdom. By section 113 the Sadar Diwani Adalat and Nizamat Adalat, or other Provincial Court exercising the highest jurisdiction within the provinces respectively, subject to the Governments of Fort William, Fort St. George and Bombay, were empowered and authorised to execute process of arrest, either civil or criminal, within the towns of Calcutta and Madras, and the town and island of Bombay, notwithstanding the jurisdiction of the King's Courts. Section 124 provided that all suits and prosecutions for anything done under or by virtue of the Act should be commenced within three years after the cause of action should have arisen; or having been done in the United Kingdom, in the absence of any person beyond sea aggrieved thereby, then within three years after the return of such persons to the United Kingdom. The Vice-Admiralty Jurisdiction was conferred by Commission issued in pursuance of 39 and 40 Geo. III, c. 79, s. 25. See also 2 William IV, c. 51, and High Court's Letters Patent, clauses 32 and 33.

By the 7th Geo. IV, c. 37, passed on 5th May, 1826, provisions were made for the appointment of Juries in the East Indies. It having been enacted by 13 Geo. III, c. 63—*An Act for establishing certain Regulations for the better management of the affairs of the East India Company, as well in India as in Europe*—that all offences and misdemeanours which should be laid, tried, and inquired of in the Supreme Court at Calcutta should be tried by a Jury of British subjects resident in the town of Calcutta, and not otherwise, it was provided by the said Statute of George IV, that all 'good and sufficient (i.e., substantial) persons, resident within the limits of the said town of Calcutta, and not being the subjects of any foreign State should be deemed capable of serving as Jurors on Grand and Petit Juries. Section 3 provided that the Grand Juries in all cases, and all Juries for the trial of persons professing

and preserve that exemption and the powers of the old Supreme Court, derived from its charter and from analogy to the Court of Queen's Bench, are still retained by the High Court in its original jurisdiction, although neither necessity nor convenience requires it.

the Christian religion, should consist wholly of persons professing the Christian religion. Thus, it appears that non-Christians were authorised to serve on Petit Juries only, and that only where the accused were not of Christian persuasion. But this restriction was removed by 2 and 3 William IV, c. 117, s. 2, so that from the 1st day of July 1832 this important privilege was enjoyed by all residents of Calcutta who came within the category of "good and sufficient persons," and were not subjects of any foreign State.

By the Statute 9th Geo. IV, c. 74,* provisions were made, without any distinction between Natives and Britishers, for the trial by the Supreme Court of accessories before or after the fact to any felony, and of any accessory before or after the fact after conviction of the principal, though the principal should not be attainted of such felony; for the trial of murder or manslaughter, where the death or the cause of death only happened within the limits of the East India Company's charter; and for the trial of bigamy, whenever the offender was apprehended or found within the jurisdiction of the Courts, although the offence may have been committed elsewhere.

An appeal lay from the decisions of the Supreme Courts of Judicature to Her Majesty in Council in all suits where the amount in dispute was of the value of 10,000 rupees.† The Supreme Courts were, by their charters, vested with five distinct Jurisdictions, civil, criminal, equity, ecclesiastical and admiralty,‡ and they were enjoined to accommodate their processes, rules and orders, to the religions and manners of the natives so far as the same could be done without interfering with due execution of the laws and attainment of justice.

The Supreme Courts at Fort William and Madras, and the Recorder's Court at Bombay, were empowered, by section 23 of the 39th and 40th George III, c. 79, to make rules and orders extending to insolvent debtors in India, the relief intended by the 32nd George II, c. 28, commonly called the Lord's Act; and section 24 of the same Statute ratified any rules and orders which may have been previously made by the said Courts in the three Presidencies for the relief of insolvent debtors, and confirmed the acts done under such rules and orders.

Insolvent Courts, separate from the Supreme Courts of Judicature, were established at the three Presidency towns by George IV, c. 73, to be severally presided over by one of the Judges of the respective Supreme Courts. These Indian Courts were empowered by the said Statute to administer oath,

* Vide sections 7, 8, 9, 56 and 70.

† Order in Council, dated the 10th April 1838.

‡ The jurisdictions are technically termed Sides of the Court, as the Crown Side, the Common Law Side, etc.

and to examine witnesses on oath or affirmation, to issue commissions to take evidence, or to compel the attendance of witnesses, and to examine debtors and parties capable of giving information as to their debts and estates. They were also empowered to impose fines in a summary manner, and to commit to goal for contempt of court, but not to award costs except under the rules of the Supreme Courts. Under the 4th section of this Act, an appeal lay from the Insolvent Courts to the Supreme Courts. The said Act substantially remained in force until the month of June, 1848, when the 11 and 12 Vic., c. 21, was passed to consolidate and amend the laws relating to insolvent debtors in India. This is the present Act on the subject.

By section 25 of the 39 and 40 George III, c. 79, His Majesty was empowered to issue a commission from His High Court of Admiralty in England for the trial and adjudication of prize causes, and other maritime questions arising in India, and to nominate all or any of the Judges of the Supreme Court of Judicature at Fort William or of the Supreme Court of Judicature to be erected at Madras, or of the Court of Recorder of Bombay, either alone or jointly with any other persons to be named in such commission, to be Commissioners for the purpose of carrying such commission into execution. By 2 William IV, c. 51, an appeal was allowed from such Vice-Admiralty Courts to the High Court of Admiralty in cases of costs; and their jurisdiction was defined to extend to all cases where a ship or vessel, or the masters thereof, should come within the local limits of any Vice-Admiralty Court; and any person was authorised to commence proceedings in any suits for seamen's wages, pilotage, bottomry, damage to a ship by collision, contempt in breach of the regulations and institutions relating to His Majesty's service at sea, salvage and droits of Admiralty, in such Vice-Admiralty Court, notwithstanding the cause of action might have arisen out of the local limits of such Court, and to carry on the same in the same manner as if the cause of action had arisen within the said limits.

A separate Vice-Admiralty Court was established at Calcutta in 1822.*

Thus we have taken notice of almost all the Acts and Statutes bearing upon the subject of the jurisdiction and powers of the late Supreme Court of Judicature at Fort William. Although great care was taken to make the matter clear, still doubts and difficulties cropped up under variety of circum-

* See the Commission in Smoult and Ryan's Rules and Orders of the Supreme Court of Judicature at Fort William in Bengal, vol. ii, App. p. 1.

stances. In 1830 Sir Charles Grey and Sir Edward Ryan, whose high position, wide experience and deep learning give their opinions very great weight and importance, strongly animadverted upon the uncertainty of the legislation with regard to the jurisdiction and powers of the Supreme Court in the following terms:—"In one way or another," wrote the learned Judges, "sometimes by the mention of some qualification of the powers of the Court occurring in an Act or Charter, which has been afterwards insisted upon as a recognition, sometimes by a vague recognition of counter-institutions, which have been already set on foot without any express authority, and which afterwards, upon the strength of the recognition, are amplified and extended, sometimes by the jurisdiction of the Supreme Court being stated in such a way as to leave it to be inferred that the *expressio unius* is the *exclusio alterius*; sometimes by provisions which, to persons unacquainted with India, may have appeared to be of little consequence, but which, in reality, involve a great deal; sometimes when Parliament has provided that new Courts should be established upon the same footing as the old one, by something finding its way into the constitution of the new Courts, which is essentially different from the old, and would be destructive of their efficiency:—in some or all of these ways the Supreme Courts have come to stand at last in circumstances in which it is a very hard matter to say what are their rights, their duties, or their use." Many of the defects and inconsistencies, so prominently noticed above, were not removed so long as the Supreme Courts were in existence. In this state of circumstances it would not be inadvisable to quote *in extenso* the account of their jurisdiction which the Commissioners, who were appointed in 1853* to consider the reform of the judicial establishments of India, had appended to their First Report. The learned Commissioners said:—"The local jurisdiction of the Supreme Court at Fort William is limited to the town of Calcutta, which, for this purpose, is bounded on the west side by the river Hooghly, and on the other sides by what is called the Marhatta ditch. Within these limits the Court exercises all its jurisdictions, civil and criminal, over all persons residing within them,† with the exception of its ecclesiastical jurisdiction, which has not been applied to Hindus and Mahomedans beyond the granting of Probate of Wills.

"The persons residing within these limits, and therefore

* In this year among the additions made to the Supreme Council in its legislative capacity were two English Judges of the Calcutta Supreme Court, *viz.* the Chief Justice and one Puisne Judge.

† See Charter, cl. 19, and Statute 21 Geo. III, c. 70, s. 17.

subject to the local jurisdiction of the Supreme Court are computed, according to the latest information at 413, 182.

"2. In like manner the Court exercises all its jurisdictions over all British-born subjects, that is, persons who have been born within the British islands, and their descendants, who are resident in any of the provinces which are comprehended within the Presidency of Bengal,* or the subordinate Government of Agra. The number of persons so subject to the jurisdiction of the Court including the Members of the Covenanted Services, civil and military, but exclusive of the Queen's troops and their families, was, on the 30th March, 1851, according to the Parliamentary census returns, 22,387.

"3. All persons resident in any places within the said provinces, who have a dwelling-house and servants in Calcutta, or a place of business there where they carry on any trade through their agents or servants, are held to be constructively inhabitants of Calcutta for the purpose of liability to the common law and equity jurisdiction of the Court.

"4. Natives of India, within the said provinces, who have bound themselves upon any contract or agreement in writing with any British subject, where the cause of action exceeds† the sum of 500 rupees, to submit to the jurisdiction of the said Court, are subject to its jurisdiction in disputes relating to the said contract.‡

"5. In like manner, persons who avail themselves of the Court's jurisdiction for any purpose, are held liable to its jurisdiction in the same matter, even on other sides of the Court than that of which they have availed themselves, as, for instance; persons who have applied for and obtained Probates of Wills, are held liable to the Court's equity jurisdiction for the due administration of their estate.

"6. All persons, who at the time of action brought or cause of action accrued, are or have been employed by, or directly or indirectly in the service of the East India Company or any British subjects, are liable to the civil jurisdiction of the Court in actions for wrongs or trespasses, and also in any civil suit by agreement of parties in writing to submit to the jurisdiction of the said Court;§ and all persons who, at the time of committing any crime, misdemeanour or oppression, are or

* See Charter, cl. 13.

† Where the amount in dispute falls short of 500 rupees, even such agreement would not give jurisdiction to the Supreme Court. But this restriction does not apply to the case of persons contemplated by para. 6.

‡ See Charter, s. 13.

§ See Charter as modified by Statute, 21 Geo. III, c. 70, s. 10.

have been employed, or directly or indirectly in service as foresaid, are liable to the criminal jurisdiction of the Court.*

"7. The Admiralty jurisdiction of the Court extends over the provinces of Bengal, Behar, and Orissa, and all other territories and islands adjacent thereto, which, at the date of the charter, were or ought to be dependent thereon, and comprehends all causes, civil and maritime, and all matters and contracts relating to freights, or to extortions, trespasses, injuries and demands whatsoever between merchants or owners of ships and vessels employed or used within the jurisdiction aforesaid, or other persons, contracted, done, and committed in or by the sea, public rivers, or creeks, or within the ebbing and flowing of the sea about and throughout the said three provinces and territories.† The criminal jurisdiction extends to all crimes committed on the high seas by any person or persons whatsoever in as full and ample a manner as any other Court of Admiralty in any colony or settlement belonging to the Crown.‡

"8. The Supreme Courts at Calcutta, Madras, and Bombay have criminal jurisdiction over all British subjects for crimes committed at any place within the limits of the Company's charter, that is, any part of Asia, Africa, or America, beyond the Cape of Good Hope to the Straits of Magellan, or for crimes committed in any of the lands or territories of any Native Prince or State, in the same way as if the same had been committed within the territories subject to the British Government in India."§

By section 19 of Act XXXI of 1854, it was enacted that the term "Her Majesty's Supreme Courts" should include the Courts of Judicature of Prince of Wales Island, Singapore and Malacca.

Having given an account of the jurisdiction of the Court we shall now say something about what were technically called its sides. These sides or branches were five in number. The Crown side dealt with the criminal business of which trials by jury were the most important. A Sessions of Oyer and Terminer and Gaol Delivery used to be held on the 15th day after the end of the First Term, unless it fell on a Sunday, and then on the 16th day after that Term; and on the 20th day after the end of second, third and fourth Terms, unless it fell on a Sunday, and on the 21st day after the end of these

* See Charter, cl. 19.

† See Charter, cl. 26.

‡ See Charter as explained by Statute 33, Geo. III, c. 52, s. 156, and 53 Geo. III, c. 155, s. 110.

§ See Charter, cl. 19; Statute 23 Geo. III, c. 67, s. 29; and Statute 33 Geo. III, c. 52, s. 67.

Terms. The Clerk of the Crown who prepared the Jury list and attended at the trial, and the Clerk of the Indictments, were the chief officers on this side of the Court. The Plea side dealt with all civil common law business. In this department the Court wielded a very terrible weapon which, if it was not warily used, was sure to interfere with the liberty of the people. Need we say that we refer to what was called *writ of mesne process** which was a terror to the inhabitants of Bengal for a pretty considerable period. On this Side the Prothonotary and the Clerks of the papers and of the depositions were the principal officers. The Equity Side had charge of the Equity Jurisdiction of the Court, and considerably resembled the Chancery Court in England. The Registrar, the Master,† the Accountant-General and Receiver were the principal officers on this Side of the Court. The Ecclesiastical Side granted Probates of Wills, and Letters of Administration to the estates of persons dying intestate, and also dealt with proceedings by Libel. The Admiralty Side decided cases which happened on the high seas. The Commissary, as the Judge on this Side was technically called, decided those cases with the assistance of certain persons who were skilled in nautical matters. These persons were handsomely paid for the assistance which they rendered to the Presiding Judge. The Chief Justice was generally appointed the Commissary. The appointment used to be made by the Sovereign for the time being.

As the business of a Court of Justice cannot be carried on without the aid of ministerial officers, the Supreme Court was very properly empowered ‡ from time to time, as occasion should arise, to appoint such clerks and ministers as should be necessary for the administration of justice, and the execu-

*Speaking on this subject Sir James F. Stephen says: "The procedure in the *mofussil* in cases before the Supreme Court was ordinary English procedure in civil actions at common law slightly modified, that is to say, a writ was issued and served, and if the defendant did not thereupon put in bail to answer the action he was liable to be arrested, as the phrase was, 'on mesne process,' and imprisoned till his case was heard which might be for many months. The only modification introduced into this by the rules of the Supreme Court was that an affidavit as to the fact which was said to make the defendant liable to the jurisdiction of the Court was required of the plaintiff, and the writ was not issued until by this means a *prima facie* case had been made out for its issue to the satisfaction of one of the Judges." *Nund Coomar and Impey*, vol. ii, pp. 144, 145. This law of arrest on mesne process was unquestionably a grievance, and its introduction into India was indefensible. The last vestiges of arrest on mesne process were not abolished till 1869 (see 32 and 33 Vic. c. 62, s. 6). *Ibid*, p. 145.

† The Master had to keep a book exhibiting at one view the whole course of proceedings had before him in each case.

‡ See clause 10 of the Charter.

tion of the authorities granted to it. Such appointments wholly rested with the Court, only the salaries of the persons so appointed had to be approved of by the Governor-General and Council. On the very day the Supreme Court for the first time formally* sat at Calcutta, that is, on Saturday, the 22nd of October, 1774, it appointed the officers whom it deemed necessary for the purpose of duly performing the business thereof. The chief ministerial officers were the Registrar, Master in Equity, Prothonotary of the Court of Common Pleas, Accountant-General, Examiner in Equity, Clerk of the Crown, Clerk of the Papers, Administrator-General, Taxing-Officer, Receiver, Keeper of the Records and Muniments, Sworn Clerk of the Equity Court, Chief Clerk of the Insolvent Court, Chief Interpreter, Sheriff, and Sealer. The Registrar stood at the top. His duties were of sorts, in which were included some which were even of a quasi-judicial character. His emoluments were very great, indeed, they were much greater than the pay of the Chief Justice himself. A writer in the London Jurist for 1832, whom we have already quoted, has stated that while the pay of the Chief Justice was £7,814, and that of the Puisne Judges £5,860 each, the Registrar got so much as £22,300,† or in other words, his income from all sources was more than the pay of the Chief Justice and of the two Puisnes taken together. The Registrar, it must be observed, had to do business not only in the Equity Side of the Court but in the Ecclesiastical and Admiralty Sides, and he had also some other duties besides. Thus, it seems, he was hard-worked, so that when in course of time the duties became too busy for one man to bear, an Assistant was appointed to help him in the performance of the work. This was done in 1851, when the post of the Deputy Registrar was created for the first time. Mr. Robert Belchambers who has so highly distinguished himself in the ministerial department both of the Supreme Court and the High Court, was the first to fill that office, and a very valuable Deputy he soon proved himself to be.‡

The Master in Equity was also an important officer. Though

* The Supreme Court, though established in 1774, did not meet for the purpose of transacting the business of the public till January, 1775. *Vide* Judgment of Russell, C. J., in *the Goods of Beebee Multra* (1832). *Morton's Reports*, vol. i, pp. 192—93. *Montrou's Edition*, 1851.

† The writer, however, does not appear to be quite correct in his facts and figures, but there is no doubt that the income of the Registrar was very large.

‡ Mr. Belchambers was appointed Registrar, Original Side, in 1861. His knowledge of the Procedure of the Court is quite unparalleled. His able work on the subject which has been justly characterised as "the Belchambers' Bequest," is really a legacy to judges, practitioner and suitors. He has since retired on pension, but is still at work.

inferior to the Registrar in rank, his position was sufficiently high. The Master's Office cut a prominent figure in the "brave old days" of the Supreme Court. This office did not even cease to exist with the Supreme Court, for, as a matter of fact, it was not abolished until December 1863. The same person who presided in that office also took the lead in the Accountant-General's Office. In fact, the two offices were generally held by one and the same person. The aggregate pay of the Master in Equity and Accountant-General was, as stated by the aforesaid writer in the *Jurist*, more than that of the Chief Justice himself.

The Prothonotary of the Court of Common Pleas was another important officer. Like the Master in Equity, he also generally acted in dual capacity, namely, as Prothonotary and Clerk of the Crown. The main duty of the Crown Clerk was, as we have already stated, to prepare the Jury list and to assist at the trial. His income from the two offices held by him was very great, nay, it was greater than the pay of the Chief Justice. Thus, it appears that in point of emoluments he* and the Master in Equity were on the same footing. The duty of the Keeper of the Records and Muniments was to safely keep all records and muniments delivered to him and to class them in regular order so that recourse might be speedily had to them. In common parlance he would be called the Record-keeper. Mr. W. H. Smoult who, with Mr. E. B. Ryan, brought out an excellent edition of the Rules and Orders of the Supreme Court, was for some time both Keeper of Records and Muniments and Taxing Officer, and in this dual capacity he used to get Rs. 1,600 a month. The Sheriff was also an officer of importance. His main duty was to serve and execute writs, precepts, rules, orders, and mandatory process, regarding any matter appertaining to the Common Law, Equity, Ecclesiastical, Admiralty or Criminal Jurisdiction of the Court, which were issued in the name of the Crown and bore the appellation of the Chief Justice or his *locum tenens* and the seal of the Court. The first who held this office on the establishment of the Supreme Court was Mr. James Macrabie, who had come out to India with Mr. (afterwards Sir) Philip Francis, whose brother-in-law he was.† By the interest of that gentleman who was one of the Councillors of the first Governor-General of India, he easily got that post and filled it with considerable ability. At the time of Nund Coomar's trial and execution, Mr. Macrabie held that post and showed warm sympathy for that unfortunate man. He wrote

* In 1867 the duties of the Prothonotary were transferred to the Registrar.

† *Nund Coomar and Impey*, vol. ii, p. 85.

an account of the tragic scene which was enacted near Coolie Bazaar, while his Deputy, Mr. Samuel Tolfrey, wrote a fair and practically complete account of the Great Trial.* The appointment of Sheriff vested with the Chief Justice, but the Deputy Sheriff, or Under-Sheriff as he was otherwise called, was the Sheriff's own making. These appointments were required to be made every year, and the same rule has prevailed up to the present time.

Originally, the ministerial Officers of the Supreme Court were generally paid by fees. This state of things continued for considerable number of years, and it was not till it was found by experience that by following that course, the Government was loser, that a change was deemed advisable. Accordingly, in 1835, the Judges proposed that the officers of the Court should be remunerated by fixed salaries instead of by fees. They also recommended a consolidation of fifteen officers of the Court and their tenure by four principal officers, and suggested a variety of changes and reductions in the subordinate offices such as would finally limit the number of officers to eighteen, including the Judges's clerks, the attorney for paupers, the interpreters, and native officers. The Office of Counsel for Paupers was abolished on the death of the then incumbent.†

The officers of the Court as proposed by the Judges in their letter of 25th April, 1856, and approved of by the Government, as the establishment under the new arrangements for the remuneration by salaries instead of fees, were as Messrs. Smoult and Ryan stated in their edition of the Supreme Court's *Rules and Orders*, the following:—

1. Master in Equity, Accountant-General, Examiner in Equity, and Examiner of the Insolvent Court.
2. Registrar in Equity, Ecclesiastical and Admiralty, and Sworn Clerk.
3. Prothonotary, Clerk of the Crown, Clerk of the Papers, Reading Clerk and Sealer.
4. Taxing Officer, Receiver, Record-keeper, and Chief Clerk of the Insolvent Court.
5. Three Judges' Clerks.
6. Chief Interpreter and Translator of Native Languages.
7. Second Interpreter.
8. Clerk to the Grand Jury.
9. Two Interpreters to the Judges.
10. Interpreter of the Portuguese Language.
11. Two Moulvees, or Interpreters of Mahomedan Law.

* *Nund Coomar and Impey*, vol. i, p. 105.

† See Preface to Smoult and Ryan's *Rules and Orders of the Supreme Court*, at Calcutta, dated Calcutta, September 30th, 1840.

12. Two Pundits of Hindu Law.

13. Crier, Apparitor and Keeper of the Court.

Thus it would appear that with the exception of the Sheriff and the Administrator-General, all the important Officers of the Court had salaries fixed for them. As for the Sheriff and the Advocate-General they continued to be paid by fees.

Some time after, however, a change came over the office of the Sheriff which, like the majority of offices, became a salaried office, the pay of officer being fixed at £4,619 a year. But this variation from the arrangements made in 1836 was ere long found to be not a change for the better, and, accordingly, the old state of things was restored and the Sheriff had again to remunerate himself by fees. The same rule prevails in the High Court; and as it has been found to work well for more than a century, it is likely to last for a considerable time longer, if not for all time to come. As for the Administrator-General, he has, until very lately, been all along paid by fees. But whether paid by fees or by salaries, the officers had no reason to complain of the arrangements made for their remuneration. In fact, they could not have expected a more favourable arrangement. The real sufferers were the unfortunate suitors, and it was a common saying amongst natives that a suit in the Supreme Court meant inevitable ruin to the parties concerned in it. So long as the attorney did not submit his bill, the client seldom knew what serious risk he was running by proceeding with the suit. At the sight of that bill, he was horrified and found, when it was too late, that he was on the very verge of ruin, and that if he went one hair's breadth beyond, he was nowhere; but go he must and his ruin could not be avoided. Indeed, the administration of justice in the highest Tribunal in the land was very costly and only very rich people could afford to indulge in the luxury of a Supreme Court suit.

But though the Officers of the Court were handsomely remunerated, still it would seem they were often found to accept presents from suitors. This evil went on increasing in magnitude, and it was deemed necessary to arrest its progress, if not to put a stop to it altogether. Accordingly, in 1848, an Act* was passed, whereby it was provided that no Officer of the Supreme Court should, directly or indirectly, accept any gift or reward for any act or behaviour in his office other than his legal salary and fees and profits of office, or hold any office in any Bank or public Company, or carry on dealings as a banker, or trader, or as agent, factor, or broker. But there was nothing to prevent his holding any unpaid office in any

* Act XV. of 1848: See Sections 1, 2, and 3.

society for charitable purposes, or for the advancement of knowledge, or for the encouragement of science, art or manufacture. The above provision, however, did not apply to officers who were also advocates, attorneys, solicitors or the like, in respect of whom, it was provided that they might take the usual fees and emoluments of advocates, solicitors and the like.

By clause 11 of the charter the Supreme Court was also empowered to admit such and so many advocates and attorneys-at-law upon record, as it should think fit, and no other persons but such advocates and attorneys were allowed to plead or act for the parties. But possess as the Court really did, the power of calling persons to the bar, it seldom exercised it, and the barristers, therefore, for the most part, belonged either to the English or the Irish bar, or the faculty of Advocates in Scotland.* The first who got himself admitted as an advocate of the Supreme Court at Calcutta was Mr. Thomas Farrer. In fact, he was admitted on the very day the Court sat for the first time. This gentleman came out as secretary to Colonel Monson, who, as is well-known, was one of the Councillors appointed on the establishment of the Supreme Council. Mr. Farrer was a man of considerable ability and knowledge of his profession. He ably defended Nund Coomar in 1775, though, like Sir James Mackintosh in the case of Jean Peltier, he could not get his client out. In that celebrated case, which made such a noise at the time, Mr. C. F. Brix, who was the second man that was enrolled as an Advocate, acted as Junior Counsel. Mr. Farrer had, what is called, a roaring practice. In the short space of four years he made a large fortune, after which he retired to England and subsequently sat in Parliament.† The Supreme Court Judges generally refused permission to practise to any person who was not furnished with a license from the East India Company. They also thought proper to limit the number of barristers to the number of the Apostles, and of this number not more than four or five were generally in practice, many of the rest holding lucrative offices in Court.‡ This restriction of the number of practising barristers was, it is to be observed, a very wise and salutary measure. It may be stated as a well-known fact that the greater the number of practitioners in a Court of law, the more difficult it is to get justice done by it. Paucity of pleaders is a help to the ad-

* Besides such qualification the applicant must produce satisfactory testimonials to his good character and ability. Every Advocate, before being admitted and enrolled as such in the Supreme Court, was also required to take the oath of allegiance.

† See *Nund Coomar and Impey*, vol. i, pp. 34, 92.

‡ See *The London Jurist*, vol. iii, p. 163, 1832.

ministration of justice, whereas their multiplicity generally proves a hindrance to it. The glorious reign of "the Good Queen Bess," was conspicuous for admirable administration of justice. Pure justice and mercy, it was said, did overflow in all Courts of Judicature. At that time there were a very few Counsel in England. Indeed, there was but one Sergeant-at-Law at the Common Pleas Bar, who was permitted to argue both for the plaintiff and the defendant, he getting ten groats, only from each party. Thus the labour of the Judge was considerably lightened and justice was easily and fairly administered.* In the Supreme Court, however, there was a good sprinkling of Counsel from the beginning of its career. Along with Mr. Brix was admitted Mr. Charles Newman, who afterwards became Advocate-General in succession to Sir John Day.† In the ugly action which Mr. George Francis Grand had brought against Mr. Philip Francis—the great Boar who had gored England's mighty King and his ministers—Mr. Newman was Counsel for the plaintiff, and Mr. Tilghman for the defendant. The latter gentleman, it would seem, was a trained lawyer and had great parts. He was also Counsel for the plaintiff in the famous Patna case in which the Officers of the Provincial Court were cast in heavy damages. Mr. Tilghman died on his way home in January, 1796, aged only 39. He might have been appointed Advocate-General in succession to Sir John Day in preference to Mr. Charles Newman. Mr. Hercules Durham, who was Counsel for the Crown at the trial of Nund Coomar, was admitted in January, 1775. But though he bore a mighty name, he was anything but a mighty champion in the arena of the Court. Mr. Thomas Henry Davies, who succeeded Mr. Newman as Advocate-General, was enrolled in March, 1780, and he was followed in July next by Mr. Anthony Fay. Mrs. Fay was an accomplished lady and her *Letters from India* are well-known in literary circles. In course of time the number of Counsel has increased very considerably, both in England and India. Indeed, their number is legion, and it is mainly owing to this unusual increase of their body that the course of justice has not been running so very smoothly as it should. Mr. John Royds, who became a Puisne Judge‡ of

* See Harlem MSS. in the British Museum as quoted in an article—"The Barrister"—in the *London Jurist*, vol. iii.

† Sir John was afterwards appointed Governor of one of the East India Settlements of the English. He died in England 1808. *Echoes from Old Calcutta*, 1888, pp. 142, 143.

‡ Sir John held the high office of Judge for more than twenty years, during which he discharged his important duties with honour to himself and advantage to the public. He died on 24th September 1817, aged 65 years. *Bengal Obituary*, p. 161.

the Court in 1797, was admitted in March 1788. The case of Mr. (afterwards Sir William) Burroughs was similar. He joined the Supreme Court bar in 1789 and was raised to its bench in 1806, on which occasion, it seems, he, like Mr. John Royds, was knighted. Mr. (afterwards Sir Francis) Macnaghten* was admitted as an Advocate in 1791, and after having practised at the bar for a series of years was elevated to the Bench in 1816. His *Considerations of Hindu Law* is a work of great merit, and is much appreciated by the members of the legal profession. Mr. Robert Spankie, who afterwards became Advocate-General, joined in the beginning of the year 1818. He belonged to that "degenerate race," as Lord Campbell very unjustly calls the Sergeants-at-Law. After retiring from India old Spankie joined the Home Circuit where he with Mr. Sergeant Andrews were in a partial lead when Sergeant Ballantine joined it.† Mr. (afterwards Sir Thomas E. M.) Turton‡ joined in 1823, and he was followed in the next year by Mr. John Pearson, Mr. Charles Robert Prinsep and Mr. Theodore Dickens.§ Both Mr. Pearson and Mr. Prinsep rose to be Advocate-General; and as for Mr. Dickens he no less distinguished himself at the bar and was one of its recognised leaders. Mr. Longueville Clarke, who has done good service to the profession by his excellent edition of the *Rules and Orders of the Supreme Court*, also joined in 1823. He remained at the bar for a very long time and was regarded as its venerable father. He was a very unpretentious man; and when, some years after, a vacancy occurred in the office of the Advocate-General to which he was entitled by right of seniority, he waived his claim in favour of Mr. William Ritchie, who, though quite young, was rising very rapidly in the profession. Mr. John Cochrane, who for his pronative proclivities was called "Baboo Cochrane," joined in 1827. Like Mr. Clarke, he, too, remained at the bar for a considerable period and was looked up to with more than ordinary regard. A few months after, joined Mr. Charles Thackery, the father of the famous novelist. Young Thackery was an Asiatic by birth, having first seen the light of heaven in the "City of Palaces." Mr. (afterwards Sir John Peter) Grant was admitted in May, 1831. He rose rapidly in life. From the bar

* Sir William Hay Macnaghten who so highly distinguished himself in India, was the second son of Sir Francis. Sir William fell by the hand of an assassin in the insurrection at Cabul on the 22nd December, 1841. *Bengal Obituary*, pp. 56, 282.

† See Ballantine's *Experiences of a Barrister's Life*, p. 46.

‡ Mr. Turton had given great promise in England, but he soon closed his home career and came out to this country. He possessed all the qualities of an accomplished Advocate. Ballantine's *Experiences*, p. 46.

§ Mr. John Dickens was also an Advocate in the S. Court. He died in 1810. *Bengal Obituary*, p. 183.

he was raised to the bench, and from the bench he was raised still higher by being appointed Lieutenant-Governor of Bengal. In all these walks of life Sir John distinguished himself. After he had retired from Indian Service, he was made Governor of Jamaica, where, too, his usual success followed him. One of his sons officiated as a Judge of the Calcutta High Court for some time. Mr. John F. Leith joined in 1823, and as he was a man of parts, he soon established his reputation as an Advocate. After leaving India, where he earned his first laurels, Mr. Leith commenced practice before the Judicial Committee of the Privy Council, and there, too, he did very well. Indeed, his forensic abilities were of a very high order which enabled him to hold his own against such men as Sir Roundell Palmer (afterwards Lord Selborne) and Sir Horace Davey (now a Member of the Judicial Committee). His long connection with India has been renewed by his only son, Mr. Gordon Leith, a jolly young man, who has been acting as Deputy Legal Remembrancer for some years. Mr. Thomas Charles Morton joined the Supreme Court bar in 1837. He was a sound lawyer and had extensive practice. His *Reports of Cases* still finds favour with the profession. Mr. W. A. Montriou joined the Calcutta bar in August, 1842. He, too, was a sound lawyer and a profound scholar to boot; but with all his ability and erudition he did not succeed in his profession. Indeed, his conceit and arrogance stood in the way of his achieving success. He was Professor of law in the local College and was held in very high esteem by his pupils, some of whom rose even higher than himself. He was not in easy circumstances, and died almost a pauper. Mr. Thomas H. Cowie joined in 1848. He soon distinguished himself and was appointed Standing Counsel to the East India Company. He afterwards rose higher, being made Advocate-General in succession to Mr. W. Ritchie. Mr. Andrew Thomas Turton Peterson also joined in the same year with Mr. Cowie. At the outset of his career, he made a name in the well-known forgery case brought by Joy Gopal Chatterjee against that great millionaire, Baboo Hira Lal Seal. Mr. Peterson championed the cause of the poor complainant; and although he did not succeed in getting the accused convicted, he established his reputation as an Advocate in that case, just as Erskine had done in the case of Captain Baillie. Mr. Peterson's power principally lay in cross-examination and no Counsel or Vakil could inspire greater dread in the minds of witnesses than he did. He actually bullied the witnesses and seldom failed to confound them, to which his glaring eyes, bushy beard and Hectorian voice contributed not a little. He has left at the bar a worthy successor in his

nephew, Mr. William Jackson, who possesses some of the qualities of his great uncle. Before Mr. Peterson* was a little more than three years at the bar, Mr. Richard Vigors Doyne joined it. The latter was an able man, and it is therefore not to be wondered at that he ere long made his mark. Mr. Doyne continued to practice even after the Supreme Court ceased to exist. In the great Rent case he fought on the side of the landlord, and it was certainly a cause worth fighting for. Baboo Dwarka Nath Mitter opposed him and a very tough opponent he proved himself. After leaving India, Mr. Doyne joined the Judicial Committee of the Privy Council and there, too, he had considerable practice. He died in harness only a few years ago. Mr. Joseph Graham joined in 1854. He was a sound lawyer and rose to be Advocate-General. In the great Wahabi case he represented the Crown, but the brunt of the work was borne by his junior, Mr. Charles Gregory Paul, then Standing Counsel. Mr. Graham's son, Mr. William Graham, a learned young man of agreeable manners, is a rising member of the Calcutta bar. Mr. William Grapel, Mr. Charles Boulnois, Mr. Joseph Goodeve, and Mr. Gregory Charles Paul, all joined in the year 1855. Mr. Grapel, however, did not practise. He was a Professor in the Presidency College and was more known as a classical scholar than an equity lawyer. His *Institutes of Justinian* is only second to Sanders'. Mr. Boulnois's practice was inconsiderable. He was a good hand at reporting and seems to have occupied some such position as is now held by Mr. J. V. Woodman. Mr. Goodeve was well up in law and was like Mr. Montriou, Professor of law in the Presidency College. His work on Evidence was for sometime one of the text books for Indian law students. Mr. Paul was an able lawyer and eloquent speaker. He rose to the top of the profession and was made Advocate-General in succession to Mr. Joseph Graham. He acted as such for a very long time and was pensioned off only a few months before his decease. Many were the trophies won by him in forensic fight, but the most glorious of them all was his advocacy in the Tarkeswar Will Case. Public opinion went strongly against the genuineness of the Will, but he bravely breasted this strong current, and, at last, succeeded in proving its truth to the satisfaction of the Court. When Mr. Paul was only five years at the bar, Mr. James Tisdall Woodroffe joined it. As the latter joined industry and diligence with learning and tact his success was assured, and, as a matter of fact, he rose rapidly in the profession. He has succeeded Sir Charles Paul in the chair of the Advocate-General, and a worthy

* Mr. Peterson afterwards officiated for some time as a Puisne Judge of the present High Court.

successor he undoubtedly is. He has immense practice, so much so that he hardly finds time to pay proper attention to all the cases placed in his charge. There is magic in his name, and suitors who can afford to pay seldom fail to engage his services. Although he is now verging towards seventy still he works very hard and it seems he finds pleasure in working. One of his sons is also doing very well at the bar and has only lately been appointed to officiate as Standing Counsel. Sir Griffiths Evans, who died only the other day, was junior to Mr. Woodroffe by seven years. He had the reputation of being a good lawyer, nay, the general opinion has been that his knowledge of law was more extensive than that of Mr. Woodroffe himself.

Thus, it appears there were a goodly number of barristers in the late Supreme Court and that many of them were of considerable note in the profession and did great honour to it. It is not our intention to decry any body, but if truth must be told, there could be no hesitation in saying that the Supreme Court bar was in point of ability, learning and eloquence superior to that of the present High Court. The fact is that now-a-days, in spite of the greater convenience of the journey, men of real parts only rarely come out to India which they view upon as a place of exile.

What handmaids are to rich ladies, attorneys are to the barristers; in fact, the latter cannot do without the former. The qualification for admission as an attorney of the Supreme Court was that the applicant had been admitted an attorney of one of Her Majesty's Principal Courts of Record in England, or Ireland, or a writer to the Signet in Scotland, or a member of the Society of Solicitors practising before the Court of Sessions there, or that he had served regular clerkship for five years, under a contract in writing, unto some attorney practising in the Supreme Court; or that he was, or had been a principal clerk to one of the Judges of the said Court; and, in all cases, the applicant must produce satisfactory testimonials to his good character and ability; and show that he had reasonable expectation of advancing himself in his profession. Though the rule was so guardedly worded, still it was not unoften that some very dishonest fellows managed to get admission into the class. At any rate, attorneys and solicitors as a body were not looked upon with favour by the public. In England they were considered as pests of society, and in India, too, their repute did not stand on a higher platform. The writer, in the *London Jurist*, of the article on "The Administration of Justice in India," whom we have already quoted more than once, thus wrote of the Calcutta solicitors of his time: "The solicitors at the Calcutta Court

are very numerous; we believe they exceed seventy. A few are very respectable and in extensive practice. Many are not so respectable, and in no practice at all. A few are officers of the Court as the Prothonotary, whose income considerably exceeds that of the Chief Justice."* Absolute purity is not to be expected in any profession. There are and must be black sheep in every flock; it is only where the number of blacks is very great and quite out of proportion to the whites that the whole body is condemned as not fit to exist in civilised society. In the late Supreme Court there were, as the writer mentioned above said, some very respectable attorneys, but the majority were of a different character altogether. Their object was to acquire money, and they did not think it worth their while to feel any scruple or compunction as to the means which they employed to gain it. If people were once decoyed into their snare, they often found very difficult to get out of it without losing everything they had in the world. It was a common saying amongst natives that a Supreme Court suit meant utter ruin to the parties. In fact, administration of justice in British India has all along been costly more or less, and it would be no exaggeration to say with Swift that going to law has become as expensive as going to the altar. It is true that in these iron days you cannot expect to have justice done without your paying for it, but it is very desirable that the tax on justice should be light. Unfortunately, however, in this particular case, the remedy sought often proves worse than the disease, and the injured party has only to blame himself for seeking the aid of the Court.

In the Supreme Court the attorneys were all in all. Both counsel and suitors were entirely in their hands. The parties were not allowed to have direct communication with their counsel. Indeed, it was thought contrary to etiquette for a counsel to make any arrangement direct with the client. All such things used to be done through the attorney engaged in the case. Thus, the attorney had vast power in his hands, and if he chose to abuse it, there was nothing to prevent his doing so. Unluckily for the poor suitor such abuses of power occurred but too often, and the consequence was that the party was drained of his means to the very dregs. Many Calcutta families were ruined in this way, and it was not until repentance was too late that they came to their senses and vainly cursed the day on which they sought the aid of the Court for the redress of wrong done to them.

The Supreme Court at Calcutta had a very ominous beginning. The people so far from liking it, had a supreme dread

* *Vol. iii, 1832, p. 163.*

for it. The Judges were all utter strangers, and the law which they administered was essentially different from the law of the land. The language, too, in which the proceedings of the Court were conducted was quite uncouth both in sound and characters. To crown all, the Judges backed some of the qualities which ought to grace their ermine. They piqued themselves on being the supreme authorities in the land, and it was, therefore, not long before they broke with the Governor-General and his Council. The Court and the Council appeared like two powerful rivals, each striving to get the mastery over the other. The result was that there was a serious split and consequent confusion and anarchy in the country. Sir Elijah Impey was not the man to yield, nor was Mr. Warren Hastings either. Both of them were, in truth and reality, fast friends, but they forgot their friendship in the exercise of powers which each thought he possessed. The aspect of things went on becoming more and more gloomy and threatening until Hastings pitched upon an expedient to allay the rage of the Chief Justice. That expedient had its desired effect, and the storm which had been blowing so very violently for such considerable period, at once subsided into a calm which took all almost by surprise. But this expedient, though it very well served Hastings's purpose, proved the ruin of his dupe, the Chief Justice. The latter was recalled and his place taken by his colleague, Sir Robert Chambers. The rule of Sir Elijah was no doubt troublous, but no body could deny that he did yeomen's service by amending and codifying the laws of the land. His successor on the bench was a quiet sort of man, and was rather a little too pliant for a dispenser of even-handed justice. But he was very fortunate in having for his co-adjutor a scholar and lawyer of world-wide reputation. This was Sir William Jones, who was a far better and abler man than Mr. Justice Le Maistre whom he succeeded. Sir William laid the foundation of the fame and credit of the Supreme Court. When he presided at the Sessions which he often did, even ladies frequented the court-house to hear him delivering his charge to the jury. Indeed, he was a sound and well-read lawyer, and his mode of doing the important business of the Court was well worthy of his reputation as a judge. The foundation which was thus laid was to a certain extent built upon by Sir Edward Hyde East who became Chief Justice in 1813 on the retirement of Sir Henry Russell. Sir Edward proved a good judge and deservedly gained the approbation of the people. In the midst of his onerous duties as judge, he found time to take notes of important cases. These notes were afterwards elaborated into reports which bear his dear name, and which lawyers in India value so very highly. Sir Charles Edward Grey who became Chief Justice in 1825

trod in the footsteps of Sir E. Hyde East. He added much to the celebrity and popularity to the Supreme Court. One act of his stands out in strong relief, and, therefore, deserves more than a passing notice. From the establishment of the Supreme Court until Sir Charles Grey became its Chief Justice, Hindu witnesses, with the exception of those who were pundits, were invariably sworn on the water of the holy Ganges. This practice was not at all liked by the natives, if it did not actually outrage their religious feelings. It was reserved for Sir Charles Grey to bring about a change in the matter which the charter gave him power to do. He wisely directed that the witness should be sworn in whatever manner was most binding on, and not in that which most outraged, his conscience, and that if he objected to the Ganges water, the pundit should administer the oath in some other form.* This salutary change has earned for the Chief Justice an everlasting fame and has so greatly endeared him to the Hindus with whom usages and customs weigh much more than written laws. This single act was alone sufficient to make him famous. But he did more. In the year 1831 he and his brother justices, Sir John Franks and Edward Ryan, effected a thorough revision of the charges made under the table of fees, and appointed a distinct person to act as Taxing Officer, thereby separating the duties of that department from the office of the Master, who had theretofore performed the duties of taxing the bills of the officers and attorneys of the Court.

Sir Charles Grey was succeeded in 1833 by his worthy colleague Sir Edward Ryan, who well maintained the reputation of the Court. When he was about to be made Chief Justice, a writer in the *London Jurist*, whom we have already quoted, thus spoke of the King's Courts as distinguished from the Company's Courts:—"With all the technicality, costliness and tediousness of the King's Courts, they are unquestionably held in high respect by the natives, who place the firmest confidence in the skill of the bar, and in the impartiality and integrity of the bench. In proof of the security enjoyed under them, it is only necessary to state a simple and well-known fact, that money is lent by natives to each other within their jurisdiction, at ten and twelve per cent., whilst it is always twice or three times, and occasionally four times, as high in the provinces."† In 1835, while Sir Edward was the Chief, an important change was made in the matter of the remuneration of the officers of the Court. Heretofore they were remunerated by fees; but now it was proposed that they should be remunerated by fixed salaries. This

* See Preface to Smout and Ryan's Rules and Orders of the Supreme Court at Calcutta, 1839.

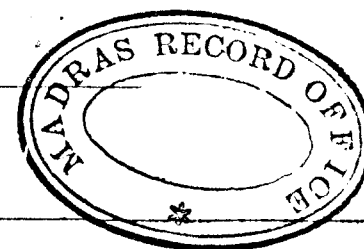
† See *London Jurist* (1832), vol. iii, p. 163.

measure, though it considerably affected the officers in a pecuniary point of view, was a great gain to Government. The proposal, therefore, was readily approved by the Government, as was the recommendation for consolidation of fifteen officers and their tenure by four principal officers, thereby effecting a considerable saving. Some offices were also abolished at the same time. Sir Edward proved a very able and popular Judge, and he held the office of Chief Justice till 1842 when he was succeeded by Sir Lawrence Peel. Sir Edward Ryan's tenure of office in the Supreme Court was altogether a little less than sixteen years, and his experience of Indian judicial business was almost without a parallel, so that it is no wonder that after his retirement he was first appointed Assessor to the Privy Councillors forming the Judicial Committee in England and was ultimately a Member of that august body. In matters Indian his opinion was received with great honour and was almost invariably acted upon. Many were the occasions on which the grey-headed sages of the Privy Council spoke of his services to them in very flattering terms.

Sir Lawrence Peel proved a very worthy successor. Although the very reverse of Lord Kenyon, who was fitly termed the judicial sloven, Sir Lawrence discharged the duties of his office in a capital way and justly earned the esteem and affection of all, both natives and foreigners. He presided at the Court for nearly fourteen years, and retired in 1855, when he was succeeded by his colleague, Sir James William Colville. Like Sir Edward Ryan, Sir Lawrence was also appointed Assessor to the Judicial Committee after his retirement from Indian service, and eventually a Member of that right honorable body. Sir James Colville was a very able judge, and he really proved an ornament to the bench. His decisions are marked by sound good sense, deep knowledge of law, and wide experience of men and manners. After a glorious service of more than a decade, he retired towards the close of the year 1859, leaving his chair to that eminent judge and jurist, Sir Barnes Peacock. Sir Barnes who had so highly distinguished in O'Connell's case, came out to India as Law Member of the Supreme Council when Lord Dalhousie was Governor-General of India. He joined the Indian Council as its fourth ordinary Member in 1852, and at once took to amending and altering the laws of the land. From the Council Sir Barnes was raised to the Supreme Court as its Chief. But ere long a change came over the chief Judiciary. The East India Company had ceased to exist as a governing body, the Crown having taken over into its own direct charge the government of the country. As a necessary consequence of this change in the *régime*, a change was also deemed necessary in the status of the Court. Hitherto the Supreme Court and

the Sadar Courts had existed side by side as two separate Courts; but on the Company's rule having come to an end, their separate existence looked like an anomaly in the administration of justice. As Her Majesty the Queen had become all in all, there could be no *imperium in imperio*. Accordingly, the amalgamation of the two Courts was resolved upon, and as preparatory to the carrying out of this resolution an Act* was passed by the British Parliament in 1861 in consequence of the operation whereof the Supreme Court at Calcutta, "which began in discredit and with general reprobation, but finally obtained a lasting hold in the respect and confidence alike of natives and Europeans," † ceased to exist in July 1862, after a long career of more than four score of years. The Sadar Courts fell of themselves in consequence of the Company's rule having terminated. But though both the Supreme and the Sadar Courts ceased to exist, they were not altogether swept out of the land. The fact was that out of the materials thereof one composite Court was formed to which a new name was given to indicate its distinct individuality. This consolidation of two Courts into one was made for the purpose of securing better administration of justice as it went to unite the legal training of English lawyers with the intimate knowledge of the customs, habits and laws of the natives possessed by the Judges in the country. Thus, like two mountain streams which rising from two different but kindred sources, and after running a roaring race for miles and miles together, at last had their waters mingled by some Herculean force, thereby forming a mighty river, the Supreme and the Sadar Courts, after a career of more than eighty years were, by the same Paramount Power, which swept away the East India Company, united together and formed into the present High Court; but though they were so fused together, still like the united stream of the Ganges and the Jumna their respective individualities are not altogether lost in the fusion, the Supreme Court being represented by what is called the Original Side of the new Court, and the Sadar Court by its Appellate Side.

SHUMBHOO CHUNDER DEY.



* 24 and 25 Vic., c. 104.

† See Tagore Law Lectures for 1872, sec. vi.

ART. XIII.—MIRZA GHULAM AHMAD AND THE KORAN.

(Continued from January, 1902, No. 227.)

SECOND PAPER.

THERE was a promise in my last of another paper. In my last I treated the subject from an ordinary and common sense point of view. I don't believe any answer to it will ever be forthcoming, simply because it cannot be answered. Mahomedans will be content to keep their reflections (and ob-jurgations) to themselves. The more thoughtful among them may perhaps ask themselves, "Is it possible that the Almighty has allowed us, for so many centuries, (even like us He has allowed the far more numerous bodies of the Chinese and the Hindus, for much longer periods) to take up with a delusion?" Well, no one can say what the Almighty will or will not allow. He permits millions of helpless men, women, and children to suffer all the horrors of famine, and then to die—at the same time, that rogues and thieves flourish and get fat. He permits peace to be blotted out, and war to devastate the earth. He permits lies to be current in the world. He permits weeds to choke and destroy the fairest garden, and insect pests to ruin the finest and most carefully tended crops. Whether these evils, after all, are of our own making, it is not my purpose here to enquire. Every one, however, will agree that He has given us reason and judgment to sift the truth from lies, and to guide ourselves by.

Those, however, who will not think on the problem presented to them by the previous paper—and there will be 999 per cent. of Mahomedans—will only hug their cherished Koran the closer to their bosoms and refuse to give it over to the authorship of the Syrian or Armenian Arian Christian monk. And they will be right in doing so—even though against reason—for, unless they come to the truth, they have nothing to replace for the faith that they might give up, and they must have some rock of written Revelation to ground their faith on.

The former, or 1 per cent., may be left to be guided by reason, and to further study and enquiry. It is, however, to the latter and to the Mirza that I now address myself. And as the previous paper was occasioned by him and submitted for the delectation of the "Prophet of Kadian," so is this one derived from a consideration of his standpoint of the Koran being true and inspired by GOD—only that he,—in

common with the rank and file, both within and outside his fold,—misunderstands, misreads, and misinterprets it. This paper, therefore, will show that it is possible to hold to the Koran, to view Mahomed as a prophet, to reject the Archangel Christian Arian monk, and yet, to be in harmony with the Christian faith and Scriptures.

For this purpose I assume that Mahomed conceived he had a powerful "call" in him, as powerful as we may suppose any special instrument of God outside of His Divine Word and Revelation ever had,—let the Mirza call him GOD'S Prophet,—to impose a pure faith, based on the preceding Jewish-Christian faith, on idolatrous Arabia. I assume that he had a "call," which some might call "Divine;" that he was thoroughly sincere and honest; and that, while he insisted on his being a Prophet of GOD, he based himself, and his own Revelation of the Koran proceeded, upon and according to—not contradicting—the previous Jewish-Christian Revelation. Such a view, and one in which the 999 Mahomedans, along with the 1 and the Mirza himself might also agree, may possibly be granted by reason. Where, then, does Mahomed himself in his Koran, lead us? Does he reject the Jewish Prophets and Scriptures, or the Divine Messiah and Christ of the Christians? Is his treatment of Christ what we would expect from him? Or do his followers misread and misinterpret both him and his Koran?

Well, we find that neither in the Koran, nor outside of it, he ever denies—but always asserts—the Divine obligation of the Jewish Scriptures and the Messiahship of Christ. He does not do away with the *Sacrifice for Sin* (typified by the Sacrifice of Isaac); he does not do away with Jews or Christians as True Believers; and, while rejecting idol-worship acknowledges Christ to have been *Essential God*. On each of these heads I shall say a few words: on the two first very few, inasmuch as Mahomed's followers at the present day do not deny them.

First, then, with reference to the *Sacrifice for sin*. This ingrained sentiment—expressed among the Hindus by *priachitho*—in human nature, of sin requiring an *atonement*, is acknowledged by Mahomed and in the Koran by 1st, his ever-repeated plea of *Mercy*, and name of the *All-Merciful* given to GOD; and second, by the Sacrifice of Isaac being kept up. Both these are from the Jewish Scriptures and the Jewish faith. In the Jewish Scriptures GOD is set forth as *Merciful* by reason of the Sacrifices for Sin—all prefiguring, showing and leading to the Great and One Sacrifice. "He sitteth between or over the outspread wings of the cherubim"—His "Mercy Seat"—when the place is sprinkled with the *Blood of*

the atonement Sacrifice. Mahomed, thus, was in accord with the Jews and the Jewish Scriptures. Hence the Jews were also Believers to him. And this was clearly shown by his stating in the Koran that if the Jews believed on him, they would be *double* believers and *doubly* rewarded—the Mahomedans being merely units of faith. But do the Mahomedans, who are his followers at the present day, recognise the full meaning of *the Jewish Sacrifice for Sin, and God's Mercy Only in that Sacrifice?* Does the Mirza himself acknowledge and recognise these? If so, where does he—where do they—find himself and themselves?

Next; as to Mahomed's recognising and acknowledging both Jews and Christians as Believers. This requires no line of exposition: it is acknowledged *but not practised*—by all Mahomedans; and, as shown above, acknowledged also in the Koran.

Finally, we come to the fact that Mahomed acknowledged, and acknowledges in the Koran, that the great Prophet-Messiah of the Jews and of the world is *essentially Divine*. St. Paul uses the words "the analogy of faith" in regard to interpreting Scripture, by which one passage is corrected by, and co-ordinated with others. This must, and can only be, the rule. Mahomed, then, distinctly and unequivocally states in as many words "Christ-GOD" when he says of Christ "*Ruh-Allah*"=the Word, Spirit, or Essence GOD. There is no question about the meaning—especially the theological meaning—of *Ruh*: it was equally understood by all.

Mahomed at the same time stoutly denies the utterly degrading and blasphemous idea that GOD has a son by human generation; and Jews and Christians equally believe that "A Virgin" was to, and did, "conceive and bring forth" not by human generation.

In both these most essential points, Mahomed is one with the Jewish Scriptures and the Jewish and Christian faiths.

The point of difference between him and the Jews—or rather some Jews—"the rejection"—for Christianity was carried through by Jews—is the very same as that between the Christians and the Jews, *viz.*, that those who call themselves Jews, and we see as such, do not believe on their Messiah-Christ. And the apparent point of difference between Mahomed and the Christians is that, while he acknowledges Christ to be GOD the Word, Spirit, Essence and Life, and also His Ascension, he denies His actual Death on the Cross. We say "apparent," as Mahomed, or even Christians, can truly deny that "GOD the Word" can ever die. The Union of GOD and man in the one Christ, who did die, is confessedly a mystery; and confessedly must remain one. It will remain to be proved

that Mahomed did not refer to the *Ruh-Allah*, and not the man Christ, when he said Christ did not die on the Cross.

And here let it be said, that there must always be much sympathy of Christians with Mahomed when he could not conceive even such a death for their "Beloved King"—nay, Mahomed so highly reverences this Messiah that he denies He was even stretched on the Cross!

And here we may close by just saying, that Mahomed was an upholder of Christ and Christianity, while his followers, including the Mirza, have wandered far away from him, and his expressed teachings in the Koran. What the Mirza—or even a cleverer dialectician than he—Mr. Justice Amir Ali—will have to say to this may be awaited in patience. So far as can be seen, there can be no answer to either my previous paper, or to this; and by giving both, I place all Mahomedans who do not believe on Christ as the Divine Word of GOD, not only impaled on one of the horns of dilemma, but impaled on *both*, *i.e.*, 999 *per. cent.* on one and 1 on the other.

One word more, and that to my friend, the Mirza. He will see from the above how he may be a true Reformer among his own body, and also have the sympathy and good-will of Christians: by standing in, and occupying, the same position of Mahomed, and as in his Koran. From the evidence of *English idioms*—peculiarly English, and never used by strangers,—it is clear as daylight to any one, that his deliverances in this newly-started *Review of Religions* are written or concocted by a European—an Englishman (herein again, curiously enough, reproducing exactly Mahomed and his Syrian Christian "Archangel Gabriel!"). To the European "behind the scenes" we say, remember the old "Archangel Gabriel's" fate! His motive may be good; but he is in a false way, and he can only come to hurt (though it may not be the sudden and compulsory death of his predecessor): let him take heed in time. And to the Mirza—if he believes in Mahomed and the Koran, in a *spiritual* reformation of the Mahomedans—which they undoubtedly are in great need of—let him sever himself from such broken and halting as well as false European guidance, and mouthpiece, and even follow up Mahomed and the Koran, as shown in this paper, by himself, and his own efforts. He will then really do, himself, a Prophet's work, and be a "Prophet."

"CAWNPORE."

ART. XIV.—AN EDUCATION IN UGLINESS.

THE moral universe assumes a general drab ; the sense of humour decreases with the growth of the sense of citizenship ; it may therefore be as well to solemnly and sincerely state that the object of this argument is, not to attack those institutions and methods which make the globe, (and especially the British Indian part of it) habitable, but to suggest, in a manner which may be convincing and not too wearisome, that the care of our health and of the health of our Indian fellow subjects is not absolutely incompatible with a little attention to the beauty of the Indian streets and roads. The writer can imagine the possibility of a street, even in India, being clean and yet picturesque, and it is his opinion that every one's interest will be served by keeping beauty as steadily in our mind's eye as at present we do keep health.

In Europe there are left but few educated people unconvinced of the necessity for organised sanitation in towns and villages. Farm houses solve the various problems by their very isolation, and the fact of there being, as the farmer's wife said, "all the way between here and Dublin," in which to shoot their rubbish. But soon we find villages creeping together and crystallising into towns, and the towns again crystallising into boroughs, as their suburbs spread and eat up the intervening open fields. The process in most parts of Europe repeats itself indefinitely, the bigger towns attracting the outside villages and so on day by day, and year by year. The changes in such a town as London are, if one may put it so, seen but not observed, but in the town of Madras it is possible actually to see them going on, and there a glance at the map shows very clearly how the villages grow together and how it is that, on coming to any big town, in whatever part of the world, we find it split up into differently named quarters.

Such being the general tendency of villages and towns, it is clear that something has to be done by the village or town as a community, as opposed to an individual householder.

What may be called the "Gardylloo Epoch" cannot last indefinitely. There must come a time when a sanitary staff has to be organised, or the houses deserted. The germs of the present system existed in India long, long before the Feringhi set foot in the land. The sweeper and gravedigger castes have an origin that goes back beyond history and, in a limited area, they kept towns and villages reasonably clean and habitable. A "surprise visit" to a village off the main

road will shew how little street sweeping can suffice for a village, when land is valuable and the street the most convenient dust heap. The hereditary sweepers prevent the houses in such villages from being absolutely buried by the middens. An inspection that is expected is useless in India. Nothing but the unexpected can be useful and it is off the main roads that we learn what is most useful and necessary for the understanding of Indian life and thought. In small, out-of-the-way villages, we find conditions that probably represent the usual state of the streets in the "good old days" of Hindu life, a "Golden Age" that is, if anything, rather more elusive than the Arcadian ages of other countries.

It would not, however, be right to forget how the idea of physical and ceremonial purity has helped the cause of health and cleanliness in India, just as much as elsewhere. The rigidity of the Hindu rules of ceremonial purity makes the regulations of the Rabbis and their Talmud seem like ropes of gossamer. Caste observances have, in many cases, done a great deal to keep up aseptic conditions. Here and there, of course, the caste rules are in favour of ultra-conservative squalor ; in Southern India there is a tribe which excommunicates the impious innovator who dares to wash his clothes ! On the whole, however, the tendency is in the right direction, and, the student of caste rules is always coming across a sanitary regulation under the guise of a religious law. To some minds it might even seem that this field of observation deserves digging into more systematically and deeply than has hitherto been the case. It would be a great addition to our standard works of reference, were there a complete series of volumes which exhibited ancient and modern religious laws of ceremonial purity comparatively for every part of the world. The value of such a *compendium* would lie in the indication it would give to us of the best way to preserve health in particular countries, and the assistance thereby rendered to travellers and to the student of the modern science of Tropical Medicine. The materials for such a series have, for the most part, to be merely compiled from the results of past research and there seems little reason to doubt that, would the *savants* of different nations unite in this most practical investigation, another ten years might see its completion, to the lasting benefit of mankind in general.

So far as Southern India is concerned, the Tamil districts shew three principal methods by which Hindu society has kept itself in a sanitary state. The first is, the rule by which noxious or unpleasant trades are confined to particular castes, and those castes to particular "streets" or quarters in the village. Although—saving the reader's presence !—it might

be right to use the expression "Healthy as a scavenger," it is certain that the comfort and safety of other villagers have been considered in the rules which make leather-dressers and scavengers live in streets apart, and which forbid them to use the ordinary village wells. It is not enough to keep the air fresh, we must keep the soil clean or die, in India above all other places. The way in which the higher castes keep the lower at a distance is founded on something more than religious and racial intolerance. These enter into the matter, but the question of cleanliness and health has far more to do with caste restrictions than the hurried or casual observer might suppose.

The institution of the Brahmin quarter or *Agraharam*, is almost invariably useful; it is always clean, to its own benefit and to the benefit, by example, of other parts of the village. The back yards of the houses in it may not be all that their front view would lead one to expect: the *Agraharam* itself may be, is indeed, a means of fostering priestcraft and of maintaining its inhabitants as "kings and priests for ever" over the surrounding country, which they conquered dim ages ago. Leaving the *reasons* for its existence out of the question, the fact of the *Agraharam*'s existence tends, speaking generally, to the spread of sweetness and light, from a sanitary point of view. It is "clean in itself, and a cause that cleanliness is in other streets!" Whether other castes be well or ill-disposed to the Brahmin, they pay him the involuntary flattery of imitation, so far as their means and condition permit; and they do right to imitate the way in which he keeps his streets and lanes.

Our third useful institution is the *Ter-vithi* or Car street. In the pages of the new edition of Dubois' memoirs, the reader will find a sufficient description of Car festivals. The writer has seen a great many, and the description of what happened in the good Abbe's time is practically the description of a now-a-days procession. The Car street runs squarely about the four sides of the principal temple, like a (treeless) boulevard, in most of the largest or oldest South Indian villages. The temple enclosure being square, the street that surrounds it necessarily runs foursquare also. Part or all of this Car street will be in the Brahmin quarter, the Indian Levite generally living near his temple, but, whether this is the case or not, religious considerations keep the street clean, especially on actual festival days; and it naturally has to be wide, to admit of the Car and those who drag it passing along in safety, and to permit of the Car being accompanied on its four or more days' journey by crowds of worshippers from all the countryside. The existence of this broad open thoroughfare

in the centre of the town, gives many a village just the air passage which it most needs, and which could be preserved in no other way. The Hindu has apparently no dread of the curse which attaches to him who removes his neighbour's landmark, least of all when that neighbour is the state and the land to be trespassed on is a road. Where no religious sanction applies, nothing but unremitting attention on the part of local officials keeps the streets of a passable width.

Occasionally the caste system stands in the way of progress. Brahmins will often entirely exclude scavengers from their house if there is no separate back door by which these low castemen can enter. Now and then, moreover, the low caste guardian of a drinking water tank will be afraid to keep higher castes from using it as a bath in the promiscuous manner in which all tanks would be treated but for local Government regulations. On one occasion, some years ago, a tranquil scene gladdened the eyes of an Englishman driving from Cuddalore, New Town, to the old port. On the west side of the road was a small tank, into which the chief water-main emptied itself, after passing through a filter bed. This pool was strictly reserved for drinking, but at this pleasant noontide the tank watchman was absent and the midday stillness was refreshingly broken by the splashing and puffing of a plump and elderly Brahmin, who seemed to derive much comfort from a bath in such beautifully clear water!

The foregoing remarks should be enough to shew that the writer is no theoretical opponent of Sanitation in India. To begin with personal reasons, he can cry with Stephano, "My stomach is not constant!" Unpleasant sights and scents trouble him even more grievously than the rest of weak mortality. Then, again, it is from pollution of land and water that we lose the very crown and flower of those who seek their fortune in the East. Finally, for the benefit of those who find comfort in coincidences, it may be noticed that the very title of Empress of India was devised (and made a principle even more than a dignity) by the Statesman who turned the words of the philosopher-king, his compatriot, into "*Sanitas Sanitatum, omnia Sanitas!*"

If this be not enough, the writer would urge that he does not enter on the discussion without some knowledge of the difficulties that attend sanitary work in the East. As might be gathered from the observations that introduce this study, these difficulties increase in more than arithmetical progression as the tale of the affected population rises. It is one thing, for instance, to keep the streets and lanes clean during the festival at *Avanashi*; a very different matter to regulate and provide for the health of the crowds that gather at the

Tiruvannamalai Feast-of-the-Light and cattle fair. It was at this latter festival that the writer got his first ideas of what was to be done or hoped for in the direction of sanitary control. What were hopes then the energy of one or two persons has transformed into actual facts. Since those years, the reader's most obedient has had, like all his colleagues, a sufficiency of practice on smaller or larger scales, as the case may be. It requires "*constancy*" of the kind hinted at above to carry out one's inspecting duties on all and every occasion. Once more, we must not forget the exceeding and increasing difficulty to be found in inducing the two ends—of a Local Board's Budget—to meet.

"For a' that an' a' that, an' twice as muckle as a' that" it is a most lamentable fact that sanitary science, as practised in a large part of India, tends to make every-day life ungracious, debases architecture and the domestic arts, and is in five words, a systematic education in ugliness.

If beauty have any effect on life and thought, it is high time that the matter were looked to. It is not merely a question of scarcity of funds: too often there is a poverty of ideas. The writer has no wish to add to the interminable list of matters "referred to" (various district officials) "for report." Their burden,—the sun, moon and stars be their witness!—is sufficient already. It is enough that they should have to write their hands into a cramp, and for relaxation, as one of their own poets hath said,

"dive in wells of perjury for truth."

What is playfully called their spare time is, I take it, already occupied with enquiries about, and inspection of, such miscellanea as ragi crops, rain gauges and registrar's records. This lamentation is rather meant for those who have leisure to think the matter over, and devise some practical remedy.

Above all it is gentlemen quite unconnected with Government service, who would do the country of their sojourning a right good turn by ruminating on this question at their leisure. "Lookers on see most of the game," and here is something in which they can add deeds to criticism. There can, let us observe, be no more exquisite illustration of the value of our education (sweet *name*!) and the depth to which it penetrates those who have received its benefits, than the fact, for fact it is, that there are perhaps not twenty Hindus or Mahomedans in the South Country at any rate who have ever given the matter a moment's thought. There is plenty to be done for any one with heart or head enough to see and feel the deficiencies of the present system.

As things now stand, we more than undo the good work of our few Indian Schools of Art by accustoming the eyes of

every wayfarer to associate cleanliness with uncouthness. Our big public buildings only affect large towns, while every rising village is affected by the inartistic creations connected with sanitation.

Before we approach the subject of buildings, our attention is arrested by what may be called the "common objects of the roadside." Of all ugly materials, corrugated, galvanised iron can claim the very crown. In spite of its superficial pretensions to usefulness, it is quite as malicious as barbed wire and twice as blatant. The wire may be "sharper than a serpent's tooth," but it has the grace to be ashamed of its ill-deeds and shrink from observation. The corrugated iron openly flaunts its stupid channels, that catch the eye as remorselessly as a donkey's clarion assaults the ear. The malice of this detestable sheeting is only to be appreciated by those who have lived in the tropics in a house walled, or worse still, roofed therewith. Given all its other bad qualities its solitary virtue,—indestructibility,—becomes a positive crime. And it is this incorrigible stuff that is fashioned into drums which, as dust bins, loll about the streets of peaceful Indian villages. A dust bin, especially a public one, is a sad enough sight in itself; but when made of these wrinkled plates it passes all bearing. Compared with it the small masonry dust bins are as motes to beams. Yet these latter have a transient interest: for it is doubtful whether all the buildings which are connected with health or sanitation have not, in India, had their germ from the masonry dust bin. This idea is attractive; but the (comparative) solidity of these brickwork boxes contradicts this theory and inclines the impartial observer to one which will be expounded and justified further on.

In dealing with the entrancing subject now in hand, there are points when we must say, "*Glissez, glissez, mortels; n'appuyez pas;*" but, without descending to painful particulars, one may go so far as to mention the dust cart, which, with the dust bins aforementioned, constitute practically the sum of what the people of the remote villages see of English civilization! What an exalted idea it must give to them of our habits and ideas! How favourable the comparison with the potentates of old time!

If the *objects d'art* aforesaid represent to the Indian the English idea of "sweetness," what stands for "light" is not much better. The street lamps, when funds permit of such luxuries, are generally supported on stone pillars, which are uncouth, without looking rugged, and bulky, with no suggestion of stability. Where the pillar is not absolutely offensive to the eye, it is robbed of all dignity by the flimsy collection of glass and painted tin that is called the lantern atop of it.

The post has the vice of permanence, but the lantern is ludicrously fragile. All this might be forgiven, in the dark, would the lamps only give a proper light, but faulty burners and crooked chimney rings contend between themselves for the honour of making the lamp smoke and the nett result is, a costly imitation of twilight. These tawdry, ineffective lamps have degraded the villager's idea of what a light could and should be. The beautiful old domestic hand lamps are disappearing; it will not be long before the temple lamp-stands disappear in their turn. The Malabar householder's lamp was comparable for dignity and fitness with the best of the Graeco-Roman style. Now-a-days, these elegant and cleanly forms give place to hideous tin makeshifts, which smoke like a torch and make the neatest room look mean and squalid. Compared with the stone monstrosities, the lamp posts made of old rails from the rail-road are at least supportable. They are frank and shew what they mean. These rails, however, are all too tempting for the beauty of the towns not to suffer by them. They make railings which never wear out, and they are responsible for the fact that, of all the railed-in spaces in the South of India, there are not ten that are surrounded by really ornamental iron work.

Another effect of this all-prevailing ugliness is, that it dulls the perceptions of local and municipal boards and makes them lose their sense of beauty. This may be thought a mere conjecture, but one can easily adduce a similar fact which will shew its probability. Any person who has to work much among native clerks who have had an education in English, will admit that, as a result of continually having to read drafts of letters full of un-English syntax and idioms, the grammatical sense becomes slowly but surely blunted. After a time one is continually conscious of detecting a grammatical error without being able to correct it, and, if the process be continued long enough, even this perception is lost and one ceases to be able to write one's native tongue correctly! In like manner the local bodies lose all sense of the beautiful and even cease to miss it. They do not notice the absence of many beautiful things necessary to every city, that is worthy of the name. Standpipes may be cleanly and economical of water, but so few fountains? Why are our statues so scattered? Why are they not kept clean? After all, the Indian climate treats statuary very well, and if the statues are not to be looked at, of what use are they? They *are* meant to be looked at: then, why not keep them clean? If once a week be too often, why not clean them, at least, once a month? It would seem as if, not content with teaching ugliness, we do our best to suppress beauty. That the streets still remain beautiful is

generally not our fault. They are often thronged with gaily dressed crowds, and it will be some time yet before the dress of the Hindus becomes as sober as an English costume. To judge of the real appearance of a street it should be seen when empty, when the day has got pretty hot, and not when it is full of people. If we would really judge of its appearance, we must not look at it by moonlight, nor in the evening time, when, in utter thankfulness at the sun being out of sight, we should find beauty in a brick field. There are very few streets, apart from the principal thoroughfares, that would bear this impartial scrutiny.

In Mr. Edward Tylor's delightful book on "Anthropology" he shews how the sabre, the scimitar, our ordinary knives, all billhooks, cleavers and sickles are traceable to the early metal hatchet, "which itself is derived from the still earlier hatchet of stone." The author goes on to shew the origin of daggers, poignards and bayonets, and proves that, though a sabre and a rapier "both are called swords, and are fitted up with similar hilts, handguards and sheaths, they are nevertheless two weapons of separate nature and origin, the sabre being a transformed hatchet, while the rapier is a transformed spear." It is most useful to train the mind thus to trace systems to their origins and to get thoroughly to the root of whatever may be the subject under discussion. At a timid distance from the *savant* quoted above, the present writer would venture to trace back the buildings needed for health in rural India to their earliest and most primitive form. While the cities shew examples of the Doric, Ionic, Decorated and a dozen other orders, the villages and more countryfied towns are faithful to the Debased Sanitary, or, (to give it its most expressive name) Cattlepound Order of Architecture.

Given the Cattlepound as prototype, it is easy to trace it through its subsequent permutations and combinations. We meet with it first as a simple wall built in a circle, with a stick or two to keep in its occupants. By further refinement, we build this ring wall round a tree, which thus gives shade to the errant calves or donkeys that visit this retreat. Yet another equipment is an earthen pot, sunk in the ground, to hold water for the animals. We go further afield, and find the pound adorned with a stone trough for water and, since trees cannot always be grown to order, a small thatched shed has taken the place of the tree and the entrance is closed by a door or gate. From this point the process of evolution becomes very rapid. Such a pound has only to be completely thatched over and, behold! a Toll Shed. The Toll Shed, in process of time, is tiled, to save trouble and the danger of fire. The Tiled Toll Shed receives a concrete floor and blos-

soms into a Slaughter House. With bigger windows and a table it becomes a Mortuary. The Mortuary is doubled and has a few sheds built beside or behind it: The Traveller's Bungalow stands ready. Three Traveller's Bungalows "and trimmings" blend into one and make your country Hospital. The whole science of architecture thus returns to a sort of algebraical formula, expressed in painful nightmares of sun-dried bricks and untempered mortar. The Cattlepound does not always grow up into the highly-complicated forms just described. In its simplest form it may creep along the ground into a Cemetery; at the point where it is turning House, it may meander into the form of a Market Place.

It is not pleasant to observe the fate of better buildings that fall into the hands of local bodies with this kind of architectural traditions. What has been a Queen's summer house takes on a blind swathing of whitewash and is "extended" by a verandah of lobster coloured tiles, supported on the ever-handy old rails. The sight of culverts and bridges sometimes raises the shadow of a hope that here, at least, their necessary shape will always preserve in them a primitive beauty, but, on the whole, unless something be done to stop the dry rot, one may expect even worse examples of the Debased Sanitary style of building. "The trail of the *dust-cart* is over them all."

Who will deny that this undoes the work of our Indian Art Schools? The debasement of architecture is fortunately not universal. In the pastoral villages one meets with newly-built houses which retain the dignity and simplicity of the ancient Hindu domestic architecture. We find solid and handsome teakwood pillars, instead of tottering, bulging brick-and-stucco; and the general plan of the house recalls the Roman Villa or Professor Jebb's reconstruction of the Homeric house of the Odyssey. Yet the degrading influence is at work. Even in the matter of personal ornaments, where the conservatism of the women has its strongest citadel, altered conditions of life are producing a change, and these changes are commencing everywhere. This is just the point in the History of Southern India, where a little right guiding, a few well-understood principles, could change this education in ugliness into a renaissance of beauty. Here is a chance for a Hindu who has got hold of the spirit as well as the letter of Western civilization, and who wishes to benefit his countrymen. And how? By turning Westwards? Not at all. If he is really educated, he will see that it is from the farther East that we stand most chance of getting a solution to the problem now confronting us. The Chinese, for instance, could give us hints that might be turned to good account, but it is above all, the

Japanese who have known what to keep of their old culture and what is best and most useful in the culture of the West. An infusion of purely Japanese Art would work wonders in Southern India and the experiences and experiments of this purely Eastern people, when brought face to face with European and Transatlantic ideas, would give a Hindu student the help that he needs in forming a judgment as to what would be suitable and what would be unsuitable to the requirements of his own country. More important than all, such a student would be equipped by nature with a knowledge that the Englishman can only acquire after years of residence in the country and sympathetic study of the people. The educated Hindu would know at once what would be likely to be *acceptable* to his countrymen and what would be repugnant to them. For buildings, for clothing, for all or most of the necessities of life, the same or similar materials are available in South India, equally with Japan. A renaissance, inspired by Japanese ideals, is what is wanted. It is not a mere dream: a very little effort, comparatively speaking, might make it an active reality. It is useless to say that the people will never change their ways. This fact is certain: since the beginning of this century, they *have* changed profoundly, and year by year, the changes become more rapid and more far-reaching. The last twenty years have seen the flood of new ideas and new habits spreading further and further; should we say that the hour hand of a watch stands still, because we cannot detect its motion? What is wanted now is, a new direction and an upward movement. The ideas that are here advocated are not of a destructive or revolutionary character. They need, not, they would not, loosen the bands of Hindu society, nor even affect the trend of its religious thought. They would create for the educated Hindu and Muhammedan what is practically a new branch of profession. The artist of every kind would become a necessary part of Hindu society, and instead of living on the echoes of the past, the present and the future would afford him useful and inspiring themes. The artist, as opposed to the craftsman, is virtually unknown to the Southern Presidency. The people have not learnt to enjoy and to need pictures. Once we have brought them to this stage, the outlook will be more hopeful. If the Greeks had such an influence on the life of the far North of India, after Alexander's invasion, there can be no reason to doubt that the renaissance here imperfectly set forth, would have an influence just as wholesome and more far reaching. It might not increase the prosperity of the country, but it would in every way increase the sum of its general happiness.

SYDNEY ROBERTS.

THE QUARTER.

HOME AND FOREIGN.—At the date of writing there are signs that the insane and fratricidal "War" in South Africa, is drawing to a close, and that mainly owing to the wise and humane King Edward. Since our last, when we stated that the Dutch Minister had been to England to see if peace could not be brought about, the Boer forces, under De LaRey, inflicted a crushing defeat on General Lord Methuen and took him prisoner. Instead of retaining him, De LaRey at once released him and returned him. This act (showing the *true* Boer character) of high chivalry received the thanks of both Houses of Parliament conveyed to the Boer general. Subsequently, though "operations" have continued, the Boer leaders, directed by friends in Europe, sought an interview with Lord Kitchener, and the preliminaries for peace have been going on—there being yet a couple weeks of the time allowed to run. Lest Chamberlain might muddle the thing again, the King sent for him, and had a two-hours' time with him. Let us trust that moderation and good sense—and even a "fraternal" feeling—will guide all parties to an honorable conclusion—honorable both for the Boers to receive and for the British to give: let people see that it is for *our own honor* that certain things should be done, and peace will not be long delayed. A moot point is an "amnesty" to all Natal and Cape Colony Dutch who have taken up arms. Why—except for a paltry spirit of revenge—this amnesty should not be granted we cannot see when to quote a similar instance, to induce peace in India after the Mutiny, Lord Canning freely amnestied all—and it included even blood-dyed murderers, let alone traitors.

As regards China, as we stated in our last would be the case, Russia has retained Manchooria, and Japan is preparing for war. There can be only one conclusion to it, unless, indeed, the whole world be somehow drawn into the struggle. As a result, Germany will be still further strengthened in those magnificent Yang-tse provinces that we had once fondly deemed our own and that we have lost through the downright *insane* Boer "War" and the cowardice and senile inefficiency of the "man-in-the-street" Salisbury Ministry. Gladstone, in all his foreign relations, never did anything half so vile, and so damaging, as this. We, who write thus, are true blue conservatives, but we don't understand "alliances" with "Brummagem" and Japan, bullying the weak and cringing

before the strong, and—dishonor. It was not thus that "old England," under her grand old "systems"—even as regards the army—attained to her proud preeminence in the world. Senile Salisbury is now actually leaning for support on the United States—a power that we once thought no more of fighting than Italy or Spain. As we said in our last, Englishmen have lost their position. When we have not men like Pitt, Burke, and the Iron Duke, we have the Balfours, Chamberlains, and Robertses. The true conservatives, like the old true High Church party, are dead, and we have in their place tawdry imitation-ware both in State and Church. Even the old sturdy Non-conformists have sunk into an admiration of "prelacy"! Truly the times have changed; but what will the end be for our beloved land?

Japan, as we have said, is preparing for war with Russia in the East. Meanwhile, Russia is getting ready there and also elsewhere. Siam is getting into trouble with her Malay States in the Peninsula, and if, as is probable, they will be taken over by the British, France will indemnify herself in the North, and possibly close up to the Burman frontier—a far more dangerous neighbour than Russia in Persia or Turkistan.

Of the Mahomedan States in the world, Afghanistan, with a new and untried Ameer and the Hadduh Mullah, promises trouble. Meanwhile, the Indian Government, as a counter-stroke we presume, are having a "grand Durbar" at Peshawar. This grand Durbar, however, will really have no effect on the course of future events. Persia is sending her sick Shah to the waters of Contrexville in Franco, while placing herself still further under Russia's protection. Arabia remains convulsed and unsettled, Turks and Arabs fighting together and dividing results. The matter of Koweit is far from being settled yet and we are out of hand there too. Turkey is mobilising, having serious troubles in Albania and Macedonia; and Austria and Russia having come to an agreement on the subject, there may soon be no "Turk" left either in Europe or in Asia, (Germany coming in here), and then will come the "scramble" for Jerusalem—probably the "Battle of Armageddon." In the Soudan new dangers are threatening from the great growth of the Senoussi's power, regarding which see our article in a late number. The "Mad" Mullah of Somaliland continues to defy us.

In Europe, Russia, seething with internal troubles, is getting ready for certain moves both East and West. Austria is quiescent and calm. Germany expectant—equally in China, in Turkey, in Africa, and elsewhere. Sweden is boiling over against its King. France is exercising her fleet. Belgium is eaten up with "Socialism." Spain is full of "Anarchism?"

Italy is thinking of having her own share of the Eastern Adriatic provinces. In America matters are partially quiescent, and the "Canal" has a prospect of being really taken in hand. Mr. Barton, Premier of Australia, has declined to visit Japan.

England is going in for the Coronation, at the same time that trouble seems to be brewing in Ireland. In regard to the former we have the following:—A large raised platform called a "theatre" will have to be erected in the space between choir and sanctuary, and in the centre of the cross will be set Royal Throne. In the sanctuary itself will be placed for the King's anointing, King Edward's chair, which contains the fateful stone of Scone. The Dean and Chapter of Westminster having first brought the regalia which have been deposited in their charge the night before and delivered by them to the nobles appointed to carry them, will with the choir receive the King and Queen at the West End of the Nave, while the ancient anthem, "I was glad when they said unto me we will go into House of the Lord." As they enter church Their Majesties will be welcomed by the scholars of the Westminster School with cries of *Vivat Regina Alexandra. Vivat Rex Edwardus*. Then from four sides of the theatre the Archbishop will present the King four times to his faithful subjects and receive their assent to his Coronation. The litany will be sung by two Bishops vested in their copes, and this will be followed by the first part of the Communion Service and the sermon which is to be "short and suitable to the great occasion." Then when the oath has been taken by the King, the presence of the Holy Spirit will be invoked in the ancient hymn "*Veni Creator*." After a short prayer, in the course of which the Archbishop will lay his hand on the vessel containing the sacred oil anointing of King is made, "Zadok the priest" being sung. Then in turn each with a short prayer or address, the Royal ornaments are delivered, the spurs and sword being at once laid by the King on altar to be redeemed at a price by one of his nobles who carries it. Spurs, sword, and robes are placed on the King by the Dean of Westminster, and then are delivered, ring, sceptres, and last of all the Crown. Then there follows a new ceremony, for in a service like this we must call that new which is little more than two centuries old. The Bible will be presented with the words: "Our Gracious King, we present you with this book, the most valuable thing that the world affords." Then the Archbishop blesses the King, each blessing being followed by a loud Amen. After the *Te Deum* has been sung the King is lifted into his chair by the Archbishop and Bishops and other Peers of the realm. The Archbishop first does his homage, and receives the kiss of the King. The Bishops and other

Peers do their homage through the representatives of their orders. The Queen's anointing and crowning then follow. The King will then solemnly offer bread and wine, which are to be used for communion. The King and Queen will make their oblations or gifts to the church and the communion service will proceed, the Archbishop, Dean, certain Bishops and the King and Queen joining in the communion. At the close of service the King will pass through the altar screen and lay certain of the Royal ornaments upon the altar of St. Edward, and then return and proceed out of the church.

England, however, is in sore trouble regarding further "War" taxes. The Budget is, to say the least, a most extraordinary one, even "corn" being taxed. The income-tax, too, is raised further. In regard to this tax, which brings in nearly thirty millions sterling, there are 396 persons in Great Britain with from £5,000 to £10,000 a year, 159 with from £10,000 to £50,000, and eleven with income above £50,000. In Ireland only four have an income of from £10,000 to £50,000, and only one above £50,000. The opposition to the Education Bill, especially on the part of the Non-conformists, is largely increasing. A threat is made not to pay the education rate, if the measure passes.

A very influentially signed petition of nearly all the Churches has been presented to Lord Salisbury against the State (in India) taking any part in growing opium for China. The appeal, as a matter of course, has been answered by extremely weak side arguments. We really don't see where the loss to revenue comes in if the State monopoly is abolished under due safeguards as to quality. On the contrary, the consumption and revenue may be vastly increased, and this the petitioners do not seem to have considered. Our view with regard to England's selfish action in declining to act with Germany and France at the commencement of the late Spanish-American War is being also now shown up in the United States. In the *American Review of Reviews* Dr. Shaw makes the statement that "Canada's participation in the South African War—a matter which was no concern of hers directly or indirectly,—is the most fragrant violation of the essence of the Monroe Doctrine that has ever been committed, because it makes a precedent under which Canada will be deemed by Europe a party to all of England's quarrels, and therefore a legitimate fighting ground." "So long as Canada remains in this anomalous position," he adds, "the English statesmen who are congratulating themselves upon the strength of Canada's strategic position and upon her military value to England show little foresight when, in the next breath, they descant upon the value to England, above all things else, of the friendship of the United States."

Under new combinations of parties the Independent Labour Party, which lately held its Tenth Annual Conference at Liverpool, will have to be reckoned with. At the meeting, the Chairman said that the prolongation of the war in South Africa was an amazing circumstance, and they did not know whether it was to be accounted for by the incapacity or the turpitude of the Government, or by a dispensation of Providence on behalf of the Boers. The national iniquity would not escape national retribution. That retribution was seen in the death of Cecil Rhodes; and while we were seeking an empire abroad, we were losing an empire at home; while we were seeking territory in South Africa, America was invading our shores with its commerce and quietly transforming Great Britain into a commercial annexe to the United States. The Conference passed resolutions, Pro-Boer, against the Government Education Bill, advocating complete adult suffrage, tendering congratulations to the Russian Socialist party on the growth of the movement in Russia. Some discussion took place on the resolution deploring the increasing poverty of the Indian peasantry and calling upon Government to recognise their responsibilities with regard to India. Mr. Kerr Hardie said that under British rule the condition of India was steadily going from bad to worse. The acquisition of India by Russia would be a distinct improvement upon the present position. The resolution was carried.

We don't quite agree with most of these resolutions; but they show the tendencies of the age and the irresponsible rule of ignorance—or, the “man in-the street”—(with which Messrs. Chamberlain & Co. have made us familiar). We also note it said that barmaids are to be abolished even in England. If so, a great attraction to drink will go. Bacchus will no more have Hebe to wait on him, with Silenus in the near back-ground. This abolition of barmaids in Australia and India was all very fit, but we are afraid will put England completely out of joint, besides throwing an enormous number of very respectable people out of employment. New avenues for female labour, however, have been opened up of late in every direction, and it is better to be even a type-writer than to smile and serve drink behind a bar.

The subjoined comparison has been published of the chief items of the Board of Trade returns relating to the railways of the United Kingdom, and of “Poor's Manual,” which gives similar information as to the American roads, during the past year. The figures indicate how completely different are many of the railway conditions of the two countries, and how difficult it is to make a fair comparison of some of the methods employed:—

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	Year 1900	U. Kingdom,	U. States.	
Mileage	...	21,855	191,862	
Total capital paid up	...	£1,176,000,000	£2,486,000,000	
Per mile	...	53,800	12,900	
Receipts—Passengers	...	45,384,000	66,281,000	
Per mile	...	2,076	345	
Freight	...	53,471,000	210,567,000	
Per mile	...	2,446	1,097	
Total from all sources	...	104,802,000	300,339,000	
Per mile	...	4,795	1,565	
Per train mile	...	5s. 2½d.	6s. 7½d.	
Working expenses	...	64,744,000	203,689,000	
Per mile	...	2,962	1,062	
Per train mile	...	3s. 2½d.	4s. 6d.	
Per cent. of receipts	...	61.8	67.8	
Net receipts	...	40,058,000	96,650,000	
Per mile operated	...	1,813	504	
Per train mile	...	2s. 0d.	2s. 1½d.	
Per cent. of receipts	...	38.2	33.2	
P.ct. of paid-up capital	...	3.41	3.88	
P.ct. on bonded debt	...	3.50	4.33	
P.ct. on share capital	...	3.39	2.89	
Passengers carried	...	1,142,277,000	584,696,000	
Passenger receipts per train mile	...	4s. 1½d.	3s. 6½d.	
Tons of goods and minerals carried	...	424,929,000	1,071,432,000	
Receipts per goods train mile	...	5s. 11½d.	8s. 2½d.	

The “Local” Debt of Great Britain, created in our own day, has been computed to amount to about £300,000,000, in which the following are items:—

Workhouses, infirmaries and hospitals	£10,080,000
Lunatic asylums	4,792,000
Municipal buildings including Assize Courts, Police Stations, Fire Stations, and Markets	13,188,000
Schools	26,921,000
Street improvements and bridges	34,557,000
Gas works	17,434,000
Electric lighting	3,112,000
Waterworks	46,261,000
Sewerage	26,057,000
Cemeteries	2,699,000
Parks, pleasure grounds, libraries, museums, public baths, etc.	7,885,000
Harbours and docks	33,859,000
Labourers' dwellings	4,600,000
Manchester Ship Canal	5,128,000
Miscellaneous public improvements	15,551,000

This is a magnificent account, and shows that the country can attend to internal improvements while making herself felt abroad. And in regard to our wealth, a late paper in the *Contemporary Review* furnishes figures that are simply astonishing. The assessment of the Income Tax in twenty-five years went up from £514,000,000 to £794,000,000, an average annual increment of more than ten millions. The estates passing on death have risen from £134,000,000 in 1871-5 to £264,000,000 in 1896-1900. The paid-up capital of our railways rose from 588 millions in 1873 to 1,176 millions in 1900. The total amount passing through the bankers' clearing houses in 1873 was 6,000 millions, and in 1899 it was

9,000 millions. The shipping has gone up in the same period from 5,800,000 tons to 9,300,000 tons. The number of our telegrams has multiplied by six, and our letters by three. The output of our coal has doubled, and the production of pig iron has risen from 6,000,000 in 1870 to 9,500,000 tons in 1900. In 1873 there was one pauper to twenty-nine of the population, and in 1900 there was only one for every forty. Capital and Savings Banks went up from £61,000,000 to £191,000,000.

But other figures are equally instructive. The assessment of Income Tax on income derived from foreign and colonial investments has doubled in eighteen years. £30,000,000 in round numbers in 1881, it was £60,000,000 in 1898-9. The apparent stagnation in our exports appears to be really due to the fact of the immense fall in prices. In comparing the exports of coal, cotton yarn, cotton piece goods, and iron and steel in 1873 and 1900, our exports have only increased £7,500,000. But if the prices of 1873 ruled in 1900 the increase would be £54,000,000. The produce of meat and wheat has gone down. In 1870 we grew 62lb. of meat per head and 215 lb. of wheat. In 1900 we grew only about 51 lb. of meat and 80 lb. of wheat. The import of foreign wheat has gone up from 153 lb. to 263 lb., and of meat from 9lb. to 50 lb. per head. Our population has gone up from 31½ millions to 41½ millions. In 1871 it consumed 268 lb. of bread per head, in 1900 the annual consumption had fallen to 243 lb. The annual ration of meat, however, has gone up from 71 lb. to 104 lb. In thirty years the consumption of tea has gone up from 4 lb. to 6 lb., of sugar from 47 lb. to 84 lb., and of tobacco from 1½ lb. to 1½ lb. We have bought more food, but we have paid less for it. The following table showing the fall in price at intervals of a quarter of a century:—

		1871-5	1896-1900.
		s. d.	s. d.
Bacon		per cwt. 42 6	35 9
Hams.		" 53 11	41 2
Wheat		" 12 6	7 4
Wheat flour		" 18 6	10 2
Sugar refined		" 33 8	13 4
Tea		per lb. 1 4½	9
Beef		per lb. 5½d. to 8d.	3½d. to 6d.
Mutton		" 5½d. to 8½d.	2½d. to 7½d.

While in twenty years the population increased twenty per cent, the assessed houses had increased by 48 per cent. The number of persons per house had fallen from 5·5 to 5·15. As we happen to be on figures, we may notice an article in the *North American Review* for last November by the Chief of the United States Bureau of Statistics on the increase of trade in the last hundred years. How it has grown may be seen from the following table:—

COMMERCE.					SHIPPING.		
Year.	Population.	Aggregate. Dollars.	Per Capita. Dollars.	Sail. Tons.	Steam. Tons.	Carrying Power. Tons.	Cultivated Area.
1800	640,000,000	1,479,000,000	3 31	4,026,000	None	4,026,000	
1850	1,075,000,000	4,039,000,000	3 76	11,470,000	858,000	14,962,000	
1898	1,500,000,000	19,215,000,000	13 27	11,045,000	13,045,000	68,200,000	
Year.		Railways. Miles.	Telegraphs. Miles.	Cables. Miles.			
1800	...	None	None	None			360,000,000
1850	...	23,960	5,000	25			
1898	...	442,200	933,100	168,000			861,000,000
Year.		Cotton Production. Pounds.	Coal Production. Tons.	Pig Iron Production. Tons.		Decade ending with year. Dollars.	
1800	...	520,000,000	11,600,000	460,000		128,464,000	
1850	...	1,435,000,000	81,400,000	4,422,000		363,523,000	
1898	...	5,900,000,000	610,000,000	37,150,000		1,850,000,000	

What steam has done is referred to in the following lines:—

The application of steam to transportation of merchandise by rail began in England in 1825, and in the United States in 1830, the number of miles of railway in the world in 1830 being about 200. In that year the world's commerce, according to the best estimates obtainable, was 1,981,000,000 dols. as against 1,659,000,000 dols. in 1820, an increase in the decade of barely seventeen per cent, while in the preceding decades of the century the increase had been even less. By 1840 railways had increased to 5,420 miles, and commerce had increased to 2,789,000,000 dols., an increase of forty per cent. From 1840 to 1850 railways increased to 23,960 miles, and commerce had increased to 4,049,000,000 dols., again of forty-five per cent. By 1860, the railways had increased to 67,350 miles, and commerce to 7,246,000,000 dols. an increase of seventy-nine per cent.

The first steamship crossed the ocean in 1819, and the total steam tonnage afloat in 1820 is estimated at 20,000 tons, against 5,814,000 of sail tonnage. By 1840 steam tonnage had increased to 368,000, while sail had grown to 9,012,000; by 1860, steam had reached 1,710,000, while sail was 14,890,000; by 1870, steam tonnage was 3,040,000, and sail had dropped to 13,000,000; by 1880, steam had become 5,880,000, and sail 14,400,000; by 1890, steam had reached 9,040,000, and sail had dropped to 12,640,000; and, in 1898, the steam tonnage was estimated at 13,045,000, and the sail tonnage at 11,045,000. The rapidity of growth of steam transportation, however, can only be realised when it is remembered that the steam vessel, by reason of its superior speed, size, and ability to cope with all kinds of weather, is able to make four times as many voyages in a year as a sailing vessel, and that, in comparing the steam tonnage of the late decades with the sail tonnage of the earlier ones, the former must be multiplied by four to give it a proper comparison with the unit of sail tonnage.

During the hundred years, the world's population has increased 150 per cent., but its trade more than 1,000 per cent. The total commerce of the world has grown from 1,479,000,000 dollars to 19,915,000,000 dollars. In this the United States increased from 162,000,000 dollars to over 2,000,000,000 dollars. British trade, including her colonies, has increased even more. These figures don't include domestic or internal trade. In every way England still maintains her leading position.

INDIA—POLITICAL.—Since our last the Budget has seen the light, and though there was a surplus of several millions sterling, which was likely to be repeated next year, it has disappointed every one. There was the chance offered for

the first time since the history of the Salt Tax, of appreciably reducing its incidence, and it was not availed of. As is well known, this tax is most harsh in its operation on the very poor, and is universally cried out against. There was also the iniquitous Income Tax, which descends to very low and fixed incomes, from which the utmost made is a mere trifle, and the very plea for it no longer existing. No reduction or remission of taxes, imperiously demanded in reason and by the universal voice of the country, however, was made, and the entire huge surplus has been left for the purpose, as asserted, of generally helping on the country to recover, from late strains! Could a more absurd plea, or one that cannot possibly have a connection with the case, be conceived of? But the Budget in India is a solemn farce, and it is just possible that the class of "representative" members we have in the Council help to make it so. For there can be no question that so long as certain small class interests—tea, leather and shoddy for instance—are let alone not a member—especially a native member—will open his mouth. These "elected" or "selected" ones of India, who receive Rs. 10,000 per annum for their services, though veiled by a fiction of travelling allowances, have neither stamina, patriotism, or backbone. It is useless to blame Government or to say that protests and a universal determination one way, will be unheeded. These are the excuses of the silly, the incompetent, and the *jo hukms* ("dittos"). It is, well known that these members are not elected or selected because of their merits, but for accidents of birth or position. And so long as this continues, the country has to thank itself for the solemn farce. We are sure that were the whole lot abolished to-morrow, Government only seeking previous expressions of opinion from the country and its natural and true leaders and representative bodies, there would not only be no loss, but a positive gain, and the country's interests better attended to. We certainly advocate either a more faithful and truer "representation," or the abolition of these so-called "independent" and "representative" members. We know it for certain—for we were "behind the scenes"—that when Lord Dufferin enlarged the Council and introduced its new features, he never intended that it should become what we now see before us. And it is quite possible that Lord Curzon himself, with his independence of character and innate sense of justice, will hail a change for the better. Not even an ignorant despot or autocrat likes mere dummies, or small self-centred and own-interested souls; and it is only in the clash of discussion and free argument that—among fallible and erring mortals—the truth is elicited. We have

sat in the Council Chamber, in our own place as a member of the "Fourth Estate," in Lord Canning's time, and can truly say that there was more true "representation" under the old system, and even the official element showed a more noble tone of self-reliance and judgment, than we have now a whole generation and half later. This is, indeed, progress with a vengeance! Where the blame lies, or among whom it is to be apportioned, we have shown above.

As usual—and it is well it should be so, the Viceroy said a few words in regard to his general policy during the year, and what he hoped to accomplish. He referred to the establishment of the new Frontier Province, of the Imperial Cadet Corps, and claimed with pardonable pride all the success of these institutions. He was determined to maintain peace on the North-West Frontier, whether by expedition or blockade, and if we were assailed he determined to hit back and hit hard. With regard to his future policy he mentioned the experiment of Agricultural banks and the formation of a Commercial bureau to put Government more in touch with the mercantile community, and promised yet another Commission for the investigation of police abuses. This Commission, he said, was imperative, because it affected every house and every individual in that house. He made a sharp reply to those who complained that his administration had been one of Commissions and Committees. He admitted the charge, but said that these Commissions had been necessary to discover the truth which was not like a shell on the shore exposed to view, but covered over with a quantity of seaweed, sand and slime and required to be dug out. Those who thought that these Commissions would be like a gust of wind and leave only a report behind, would have a rude awakening. It was easy to see that His Excellency was not addressing this protest to any one in particular. The Indian official statement was of course repeated by Lord George Hamilton in the House, in which the very extraordinary announcement is made that the Commission on Education "will introduce more intelligence and wisdom to those who occupy land"!

While, thus, the Indian Budget has disappointed every one, the several smaller Annual Statements of the Local Governments, with overflowing coffers, have been giving intense satisfaction to the several Provinces—Bengal in particular. The Calcutta Public Library Bill has been passed. The Viceroy explained that his object in interesting himself in this matter was to present Calcutta with a public library worthy of the name. When he arrived in this country there was no such institution in existence. The Imperial Library

was confined in its utility almost entirely to officials, the existing Metcalfe Library, which contained an enormous number of books, had degenerated, so far as the use made of it was concerned, into a library of light literature and fiction. The whole building had now been renovated; a competent Librarian from the British Museum had been brought out; the old collections of books would soon be thoroughly revised and re-housed, and he hoped that a year hence the Metcalfe Hall would have become a place for student and historian, as well as for the general reader. He desired to collect in it every work written in an intelligible tongue about India, and he hoped, before he left the country, that the Library would be, on a small scale, to India what the Reading Room of the British Museum was to the people of England. This is, of course, a most worthy "hope," but one sure to be disappointed. Our *dear* Viceroy does not know India, and how Home standards and ideals deteriorate in it, no more than he does not know a great many other things regarding all our best planned and thought-out works—"the best-laid schemes of (mice &) mew"—and why they fail.

Immediately after the Council was adjourned to Simla, the Viceroy carried out his wish to give the Nizam a good start in regard to the new *regime*, and proceeded to Hyderabad, and held several important functions. No Viceroy ever visited Hyderabad under more favourable auspices, and no Nizam before this has been more highly favoured. Lord Curzon really made here the best, and most pregnant, political speech he has yet made anywhere in India, and we believe it will be one of those that will live after him in the future history of the country. The Nizam has also been secured to be present at the Proclamation ceremony at Delhi. From Hyderabad Lord Curzon proceeded to Delhi to inspect the preparations going on there, and unveil a Memorial to the Telegraph Officers who did their duty there at the commencement of the Mutiny. We remember the message, too, that was sent, as stated, by Mr. Brendish, then one of the lads attached to the Delhi Office, for we were in India at the time. We can assure His Excellency that, however few we were at the time as compared to our numbers at present, and however taken at a disadvantage, there was no such doubt, or darkness among either Government or the community as is usually set forth at the present day in such an exaggerated way. There was the fullest confidence in our ability and resources to meet and quell the revolt after General Neill had landed with his Madras Fusiliers in Calcutta,—his was the first succour that reached Calcutta, and he was sent off at once and saved all India east of Allahabad—and Lord

Elgin had diverted the troops going to China. The Punjab, too, had remained staunch, and set forth to help. There were MEN in the Punjab in those days of the "old school" (among them several of our own contributors and writers, Cust still living!) Most, if not all, the great Chiefs, Princes, and Feudatories remained faithful to us. And we express not only our own opinion entertained at the very time, but that of every one else, official and non-official, when we say that we could have finished the matter here without the aid of another soldier from Home, so many of whom were subsequently sent. To return to the Telegraph Memorial and the one solitary Delhi survivor Brendish, it is within our knowledge that till only less than a twelve-month back there was another survivor—who subsequently also passed his life in the Telegraph service—of not only the first day of the Mutiny at Delhi, but of the entire siege, for he was through it all, disguised and kept hid in the City! He was a mere lad of some seventeen or eighteen. He died only last June at Tundla, within sight of Delhi! Very few knew he had been through the siege inside the City itself, and his interesting narrations of the time he passed through there went to prove that the "Mutineers" were not all, or wholly, bad.

The Resolution of the Government of India in regard to the Land Revenue, is an important document which came in too late for us to notice in our last issue. The conclusions arrived at are:—

- (1) That a permanent settlement, whether in Bengal or elsewhere, is no protection against the incidence and consequence of famine.
- (2) That in areas where the State receives its land revenue from landlords, progressive moderation is the key-note of the policy of Government, and that a standard of fifty per cent. of the assets is one which is almost uniformly observed in practice, and is more often departed from on the side of deficiency than of excess.
- (3) That in the same areas, the State has not objected, and does not hesitate, to interfere by legislation to protect the interests of tenants against oppression at the hands of the landlords.
- (4) That in areas where the State takes land revenue direct from cultivators, Mr. Dutt's proposal to fix the assessment at one-fifth of the gross produce would result in the imposition of a greatly increased burden upon the people.
- (5) That the policy of long term settlements is gradually being extended, exceptions being justified by the conditions of local development.
- (6) That the simplification and cheapening of proceedings connected with new settlements, and an avoidance of the harassing invasion of an army of subordinate officials are part of the deliberate policy of the Government.
- (7) That the principle of exempting or allowing for improvements is one of general acceptance; but may be capable of further extension.
- (8) That assessments have ceased to be made upon prospective assets.
- (9) That local taxation as a whole, though susceptible of some redistribution, is neither immoderate nor burdensome.

(10) That over-assessment is not, as alleged, a general or widespread source of poverty and indebtedness in India, and that it cannot fairly be regarded as a contributory cause of famine.

The Resolution goes on to state that the Government of India has laid down liberal principles for future guidance and will be prepared, where the necessity is established, to make further advances in respect of (1) the progressive and graduated imposition of any large enhancement; (2) greater elasticity in revenue collection, facilitating its adjustment to variations of season and the circumstances of the people; and (3) a more general resort to the reduction of assessment in cases of local deterioration where such reduction cannot be claimed under the terms of the settlement.

The Resolution then states that the Governor-General in Council desires to notice three aspects of the land revenue question, involving possible cases of hardship to the poorer landholder, which seem to him to be of much greater importance than the criticisms he had been examining. (1) The first is the pitch of enhancement; (2) the second is the levy of the same assessment in bad years as in good on the assumption that the savings of the one will meet the losses of the other; (3) the third is the effect of local deterioration upon land revenue payments. To meet these the Government desires to lay stress upon the principle of the gradual and progressive enforcement of increases of other than moderate dimensions, the granting of remissions in bad years, and the reduction of assessment in cases where the yield falls off unexpectedly.

At the present, as we write, the Viceroy is at Peshawar, about to hold a Durbar of Frontier significance. What he will say there may produce an effect in Cabul with the Amir, but little in the country itself, while the tribes and their headmen will rule themselves as even of old. It is as hopeless to convince the tribes by argument as to Europeanise (denationalise) India by talk. The Mahsuds have been still again giving us trouble since the "blockade" of their country has been raised. From Peshawar the Viceroy goes to Simla after probably seeing Dehra, on which valley as well as other valleys of the Northern Himalayas we remember we published an unsigned paper in this *Review* some twenty or thirty or more years ago which the Press at the time noticed very favorably. There are still now the pretty cottages (bungalows) nestling under trees and foliage, and the lanes lined by rose-hedges, but the old "Generals" and their "pretty daughters" have gone! Eheu!—we cannot even repeat "Do you remember sweet Alice whose hair was so brown" to any Ben Bolt now living in India!

A regulation to make better provision for the suppression of murderous outrages in certain Frontier tracts is published, having special application to British Baluchistan. It provides punishment by death, or transportation, or imprisonment for life, with the forfeiture of all property, in the case of fanatics committing, or a tempting to commit murder. Transportation or imprisonment may be accompanied with whipping. If the

fanatic is killed or dies of wounds, his property may be confiscated. When the sentence of death is passed the body of the fanatic may be disposed of as the trying court shall direct. Powers of arrest and detention are given regarding persons believed to have the intention to commit murderous offences, or who elect, or who habitually protect or harbour fanatics committing such offences, or who orally or in writing counsel or by approval encourage, the commission of such offences. Power is given on the recommendation of a court of elders, or, after due inquiry, to impose fines on individuals or communities who may be held not to have exercised reasonable prudence or diligence in preventing the commission of offences by fanatics. This form of punishment may be varied by ordering the forfeiture of allowances of assignment or remission of land revenue.

Of the local and subordinate Governments of Bombay, Madras, Bengal, and the others, little has occurred save the delivery of the local budgets, which have all been well received, and it is stated that there is a scheme of improvement in hand for Calcutta.

NATIVE OPINION.—We add a new sub-section to show native opinion on leading public matters.

*On the Salt Duty and Income-Tax. (Advocate of India).—*The imperative necessity of giving relief to the poorest masses as regards their pinch of daily salt has been universally acknowledged, even by the Government itself. But it seems that nothing has hitherto been done to bring back the duty to Rs. 2 per maund, as was the case between 1882 and 1889. But the breathless pace at which the military expenditure of the Empire was allowed to swell by the authorities at Home, notwithstanding the protests of the Indian Government, seriously embarrassed the finances. So it happened that the conquest of Burma and the addition to the Army of 30,000 soldiers first led, in 1886, to the conversion of the then license-tax into an income-tax. But in imposing that tax Lord Dufferin openly observed in the Council Chamber that it was not permanent; but that "as soon as the finances permitted" it would be repealed. Large unproductive works, like military railways and special defences, brought the Government of India to a deadlock again in 1889, when they had again to enhance taxation, and the duty on salt was enhanced from Rs. 2 to Rs. 2½ per maund, with this net effect, that from 1899 to date the consumption of salt, which under the lower duty of Rs. 2 had shown an increased consumption, fell off. The Government can never get out of the fact that this duty was ear-marked and promised to be remitted as soon as the finances allowed. Similarly with the income-tax. The tax was levied

in 1886. It has now been fifteen years in existence. But if it is to be at all maintained as a permanent source of revenue, then it is essential at this juncture that it should be modified. We need hardly observe that the tax is a tax on income, and that as such it should be so graduated as to allow its incidence to fall in proportion to the ability of the assessee.

Reduction of Salt-tax. (Gujarati Mitra).—We do not know if the Government of India contemplates shortly to reduce the tax on salt as said by several of our contemporaries. The likelihood of a reduction in salt duty which presses largely on the mass of the Indian people, and which is such a prolific source of Indian revenues, can be expected only under a very prosperous state of the Indian exchequer, and we are not sure if the authorities at Calcutta and the Secretary of State for India would at all be prepared to make such a concession, especially after an enormous expenditure incurred by them on account of the recent famines which devastated the country. However, it can hardly be denied that the reduction, if made, will place a large part of the population under eternal obligation to Government. Salt is a prime necessary of their life, specially the agricultural classes and other wild tribes live, in fact, mainly on salt and vegetables, and the tax must press indeed heavily on them more than on other more happily-placed people. The Congress and the people have often prayed Government for a reduction in the tax on salt, and if the efforts hitherto have been unavailing, it is not due in any way to a lack of sufficient evidence as regards the oppressive-ness of the tax placed before the Government. The evidence of the people directly affected by the enhancement of the tax is obviously of a nature not to be lightly ignored by any one, much less Government. We sincerely trust Government comes forward to make a reduction as the rumour tells, and we may be sure His Excellency Lord Curzon will have signalled his rule in by no means an ungenerous way.

VICEREGAL TOURS (Kaiser-i-Hind).—Sir John, the saviour of the Punjab, was old and the cares of the empire, even from 1864 to 1869, with which he was weighted, were such as even Lord Curzon, working as he says he does as a coolie in a coal pit, could have no conception of. The age, too, at which he came back to this country, in succession to the first Lord Elgin, a man of great promise, must be taken into consideration. The Suez Canal was still in embryo; and in his days weekly mails, telegraphs, and frequent furloughs and privilege were almost unknown. Recuperation of health in England, from time to time, was not the fashion that it has been since the days that he toiled and spinned in a newly-acquired province. Hence, Sir John, with the sanction of Sir Charles Wood, first

initiated a residence at Simla for six months of the year. But what was in his case a necessity has since been made a matter of course. The genesis and subsequent history of the annual exodus, however, is another story. But Sir John was a man of deeds and not words. Neither was he in any way a prancing proconsul as some of his active and more youthful successors have been.

Lord Mayo it was, who with his keen foresight, first began touring on his way to Simla. His great durbar at Umballa, where he received in state Shere Ali, the Ameer of Afghanistan, after the war of the succession to the throne there for nearly four years, is well-known. So also is his visit to some of the powerful feudatories in Upper India. It was he who initiated the happy idea of frequenting different parts of the country during his way to and back from Simla. Since his time each successive Viceroy has "improved" on the practice till at last we see what it is to-day, namely, an improvement backward.... It is not by means of flying visits of twenty-four or twenty-eight hours' duration that any Viceroy, unless endowed with superhuman ability, could ever hope to learn the *real truth* from the lips of his people. And if that truth is not to be known, save such as the mouth of the local authority may choose to dole out, if it is doled out at all, of what use are these visits? The Viceroy is the highest emblem of the State. In India he is supposed to be a kind of mortal god—a terrestrial Providence who must independently judge between the servants of the State and its subjects. Can he efficiently discharge that rôle so long as tours are conducted in the fashion that they are? Let the advocates of such tours honestly answer our question. If the voice of the people is to be heard in right earnest, if their legitimate and reasonable grievances are to be fairly attended to, if justice is to be administered in a spirit of the greatest righteousness, and if contentment and prosperity, which are the very foundations of permanent British rule in India, are to be assured—if these be the objects with which Viceregal tours should be made, then, we unhesitatingly assert that they are nowhere. These tours have simply degenerated into a refined edition of the tours of the cold weather globe-trotters, supplemented by the pomp and pageantry of State. They are no more. The methods, in our opinion, by which Viceroys can achieve those sublime objects, should be entirely different. And after all, it is not by evanescent speeches, however eloquent, however tickling to fancy for the time, and however well eulogised they may be on the other side by means of electricity, that the good government of the country or the permanent welfare of its people can be achieved. We repeat, and repeat with

emphasis, that State tours as conducted at present are not only a waste of public moneys, but a huge sham and delusion.

SHOOTING PARTIES.—It is no exaggeration to say that the advent of an official shooting party is considered a scourge, and the following are a few of the reasons why this is so. Officials in districts may and do seize men and carts for various purposes—to bring in wood, grass, fodder, for cattle, and collection of supplies, etc., their services are not usually paid for, *darasad* is supposed to be supplied by the *zemindar*, and were they paid, it would by no means compensate them for the loss of time and inconvenience occasioned by their compulsory withdrawal from their homes and ordinary occupations. Further the villagers are impressed to work for the large retinue of the official shooting party, who often take their *amla* with them, supplies are demanded and must be produced or the *Hakims amla* are displeased and the villagers have to bear the brunt of their displeasure; these and many other evils have been accentuated by the existing shooting rules—framed ostensibly for forest (fire) conservancy, and have led to the depopulation of villages in sparsely settled tracts near forests. Only an independent commission which could guarantee immunity from harm to witnesses, could prove the accuracy of the above statements, and realise the extent to which the evils set forth exist. The sufferers fear to complain, for obvious reasons, and as shown by the diminution of population in certain districts, cultivators emigrate rather than continue to suffer. The *zemindar* cannot emigrate but is a great loser. As it is difficult, if not impossible, to replace men once driven away, this leads to a reduction in cultivation and a consequent loss to Government. These facts may not be generally known to the outside world, and will probably come as a surprise to many, but are well known to those who, as non-officials have mixed with the people and having an intimate knowledge of them and their ways, have learnt *where the shoe pinches*.*

OUR "SYSTEM." (*United India*).—Mr. S. S. Thorburn's remarkable address to the Fabian Society in London cannot but produce a new turn in the growth of public opinion in England regarding the grievances of British India. His conclusions, though based on different premises from those of Mr. Naoroji and his party, are even more alarming than those of the latter. The impression created on his hearers at the conclusion of the address was well expressed by Mr. Bernard

* It will scarcely be believed, (but we saw it ourselves) that on an occasion of a Superintendent of Police and a friend going on a hunt, several hundred villagers were dragged away from their homes from some twenty villages around and compelled to act as beaters, etc., on a starvation allowance of some grain. For nearly a fortnight they were thus used!—
ED., C. R.

Shaw, who said that he had till then suspected Mr. Hyndman of being guilty of exaggerated pessimism, but after hearing Mr. Thorburn he should regard Mr. Hyndman as a culpable apologist of the Government of India. "The root cause of the increasing poverty and self-helplessness of the Indian peoples may be most comprehensively expressed by the term our "system." "More than half the agriculturists of British India—a few favored localities excepted—are now in about as miserable a plight as human beings not officially designated slaves or serfs can be." "To the sympathetic discernment of the disinterested statesman—the man who considers producers as well as production—India contains not one atom but three hundred millions of units, each a struggling atom of humanity, lying prostrate and bleeding under the wheels of the Jagannath car called progress on Western lines." "Behind all is the discouraging fact that for more than seventy millions of the sufferers it is too late for any change of system to be beneficial." Such is the fierce indictment of a retired officer of Government who held high and responsible posts and had exceptional opportunities of studying our agrarian problems! Mr. Naoroji or Mr. Dutt never said anything more alarming or more sweeping in his denunciation of the British rule in India. No matter what are the exact causes that have contributed to the condition of India as described by Mr. Thorburn, is it not fearful enough to call forth in the minds of statesmen responsible for the good Government and the contentment of India the gravest anxiety followed by an immediate, most minute and comprehensive enquiry into the causes of the evils and their remedy? The rulers maintain that these pessimistic conclusions are unwarranted by facts; but it is just possible they may be founded on facts, and if it were so, let us imagine in what terms history will record its verdict on the failure of nearly two centuries of British rule, the most unique, the most colossal experiment in the Government of a distant subject country of any recorded in the annals of Time.

It was perhaps Mr. Thorburn's object to discredit the theories of Indian reformers in regard to the impoverishment of India, though in effect he gives them the strongest support possible. "In my opinion," he says, "it is not the tribute, not the weight of the land tax, not the salt duty, not England's commercial policy, which are chiefly responsible for the pauperisation of rural India. All these causes may be contributing factors; some certainly are; but the root cause of the *increasing poverty and self-helplessness* of the Indian people may be most appropriately expressed by the term "our system." It is not denied by Mr. Thorburn that the tribute on the one hand and the excessive taxation of the producing classes have each a

share in the result, but he virtually *adds* other causes, thus immensely aggravating the British rulers' failure to truly grasp and fully discharge their awful responsibility. Indeed the situation has been rendered by a long series of errors and misdeeds so desperate that Mr. Thorburn gives up all hope of retrieval, the only course now open being for the British rulers to declare frankly that they did not mean to govern India primarily for India's good, but entirely for the good of England, and that whenever England's interests call for a sacrifice of India, she will not hesitate to do so! Mr. Thorburn knows as well as others perfectly well to what calamitous results such a radical and perverse change of the policy that underlies, at all events in theory, the whole British overlordship in India, will bring about to England as well as to India. To pet and pat the colonies, to hug them in fond fraternal embrace may, for the moment, be a piece of sagacious statesmanship; but, India lost to England, England would sink into the status of Holland in the world's international comity. . . .

We content ourselves to-day with a notice of Mr. Thorburn's conclusions, reserving for another week our criticism of his views on the question of the tribute, on land assessments, and industry, and on other contributory factors to India's economical condition. But to one passage in the concluding part of his address we feel tempted to draw attention this week. The passage is: "Two important Native States in India, Alwar and Bhurtpore, have recently been settled by a civilian friend of mine. The lands of many of the villages in those States are interlaced with those of villages in British territory. All the peasantry are of the same brotherhood or tribe Meos. The only difference is that those belonging to Alwar and Bhurtpore pay acre for acre about double as much land revenue as their brethren inside our boundary lines. Under these circumstances, peasantry, production, quality of soil, sources of water supply, in short, all the conditions of agriculture being identical, it would be reasonable to suppose that our Meos would be more prosperous and contented than those who are so much heavier taxed in Alwar and Bhurtpore. The exact contrary is the case. Our Meos are indebted partially expropriated, and utterly miserable in the grip of the money-lenders and of our 'system.' On the other hand, their brethren in Alwar and Bhurtpore, though poor, are unindebted, the sole right-holders in their villages, and each village is still a vigorous self-governing community. I do not instance this case as a plea for high assessments, but as proof of my assertion that until our system is thoroughly reformed, adapted to the wants, circumstances, and capacities of people who in worldly wisdom are still children and consequently should be treated as children and

not as business men, the lighter the rating on land the easier the road to ruin." What a commentary on the elaborate and scientifically constructed machinery of British rule!

THE SEVEN RULERS OF INDIA, AND VILLAGE PANCHAYATS. (*East and West*).—Such, my Lord, are the laws passed in India of the immemorial village communes—in India where the king, whether he was a Hindu or a Mahomedan, left the people almost perfect autonomy in their villages—in India where the cultivator, formerly used to a single master, good, bad or indifferent, has now at least seven mercenary and venal masters,—the police constable, the revenue Talati, the forest guard, the irrigation darogah, the civil court bailiff, the salt patrol and the abkari patrol.

My Lord, had the English trusted and maintained the village communes, the spectacle now so familiar of departments armed to the teeth with penal laws against a disarmed populace—the spectacle of the abject poverty of four-fifths, if not more, of the whole population—the spectacle of Commission after Commission failing to solve the famine problems—the spectacle of multitudinous enactments and hydra-headed rules, unintelligible and unproclaimed to the masses, would never have saddened those whose hearts are sympathetic, like yours, or caused so many searchings of heart in Government after Government. Our heredity and our history were both forgotten when our rulers resorted to a form of administration which has almost crushed the village communes and saddled the rural poor with the seven masters aforesaid. The Bombay Government even go so far as to say that the old village organisation is now non-existent, but they do not care to say why it is so. The *Times of India*, the leading paper in the Bombay Presidency, called this admission, my Lord, a *damning* one, and it truly said that no worse indictment of the Bombay Revenue system could well be brought forward. I go further, for I say that the admission is not only an indictment of that department, but of every one of the departments represented by the seven masters of the rural poor; for all the seven departments have, consciously or unconsciously, co-operated in disintegrating the old village polity. . . . Do you want to legislate for the people of India, or for the English-knowing fraction of the people of India? If for the former, then enact a simple panchayat law, have lists of good men made, instead of bad, in all rural parts, consult them and trust them, and spend a part of the money you now waste on the unpopular civil courts in the mofussil (unpopular owing to your system and not on account of the judges) in organising the old village communes and the old panchayats. They are not wholly dead, thank God; and if you show patience, and if you persevere you

will be able to take up the old genetic, historic, evolutionary thread, and most of the difficult problems which now face you will be solved. You will be able to reduce expenditure—you will be able to have bodies of men upon whom you can rely during famine—you can have efficient co-operative credit societies—you can simplify the administration by cutting at the very root of the evil—you can give very long leave to your Legal Member.

The rural poor say that they are governed by *lawyers*, not by *statesmen*—that instead of being treated as children of the Sircar and taught gently and lovingly how to conform to the wishes of the Sircar, they are at every step threatened with pains and penalties—penalties for removing salt-earth—penalties for even removing sand or gravel without license—penalties for ferrying, or plying boats without a license—penalties even for fishing in pools on waste lands—penalties for cultivating bhang—penalties for extracting toddy—penalties for cutting even dead trees—and penalties for any number of other acts which they never knew were offences. Their old lights, by which they can understand the Penal Code offences without reading the Penal Code, are of no use to them in such matters, and extortion of bribes from them is thus the easiest thing in the world. You have only to tell them that the Sircar has passed a new law under which they cannot use rainwater without a previous license, and they will believe you. They thought the land was theirs; but they are told it is not. They thought the sub-soil water was theirs; but they are told of leakage and percolation rates. The old lights have failed them so often that they no longer trust to them for guidance in regulating their actions in relation to the Sircar.*

The King's Coronation (*Indian Mirror*).—We have protested against the wasteful expenditure of Government in diverse directions—an expenditure not justified even by a "Prosperity Budget." Only a little while ago, we entered our *caveat* against the Coronation Durbar and all its attendant paraphernalia, the total of which is likely to be above rather than under a crore of rupees. This crore would be more beneficently spent for the benefit of starving Indians, whose number, officially stated, is about three quarters of a million. The situation demands strong language, but we studiously refrain.

And, finally, this from *South India*:—On the wet lands the cooly population is finding some work in the ragi and paddy

* It will be seen from the above, that it reiterates, with fullness of illustration, what we ourselves had stated in a previous issue, that the village communes should be fully constituted, with the principle of representation and their own powers. Without this there will be no reform or improvement.—ED., C. R.

fields, at planting and weeding, but there is no work to be had on the dry lands, so the great bulk of the lower classes is still unemployed. The people are, however, going in large numbers to Kurnool District where harvest operations have begun. Some get work, others after a tramp of forty or fifty miles find work unobtainable and have to beg their way home as best they can. Many of the poorer people are showing very evident signs of emaciation. Among a number of Panchama school boys whom I examined lately, only a few were in anything like fair condition. The aged and infirm are suffering acutely as the people are too hard up to give the customary doles. I have heard from one or two villages of poor old folk, who in better times lived by begging, gradually becoming weaker and weaker, until at last though there was no appearance of disease, they were found dead by the neighbours. The numbers of those being fed at the kitchens in Jammalamadugu and Proddatur tend to increase, but of course these only provide for a limited number of persons who live in the neighbourhood of the taluq towns. Owing to the difficulty of earning even a pittance, most of the coolies have left the Peddapasupula work. At Chintakunta, where the conditions are not quite so hard, the numbers are increasing. Able-bodied men who work specially hard can earn an anna and a half daily; others make from nine pies to an anna. In spite of this miserable low wage there are about 950 coolies on the works. The tests laid down in the Famine Code are evidently not considered sufficiently strict, for under the impression, I suppose, that people look on a hard day's work as something in the nature of recreation, an order has been issued to make most careful enquiry into the condition of the coolies and turn off all who possess land or have any other means of earning a livelihood. No one is to be admitted without a certificate from the Reddi of his village, and this certificate is to be checked by a Revenue Inspector! As the coolies are being employed on a productive work, which, when completed, will not only immensely benefit the neighbourhood but will bring in large returns to Government, this excessive caution is hard to understand, especially when one considers the lowness of the rates given. It looks as if the sole aim were to prove somehow or other the non-existence of any real distress. Cholera of a virulent type is very prevalent in the northern and western parts of the District. The fact that so many of the poorer classes are wandering from place to place makes it very hard to prevent its spread.

We conclude this sub-section, which may be regarded by some as the most valuable portion of our Quarter's review, and which will prove a revelation to our numerous readers at Home, both in the House of Commons and others. There is the usual

heavy tale of utter lawlessness, coupled with police inefficiency, of armed men ill-treating both a native judge and his wife and carrying off all their valuable property, of series of robberies (*brigandage*) in Mysore "by gangs coming from British territory" (!), of professional gangs of poisoners in Bombay and elsewhere, of depôts in the great cities for the sale of young girls brought in from the country for the purpose, and so on—as also a lady-traveller writing: "We, like many others, had thought that *Thuggee* was extinct, but our host told us that it was still considered a profession possessing great capabilities, and offering good opportunities of which a rising youth might avail himself for getting on in the world—tigers and bears are by no means the only, or the worst, dangers to be encountered in a journey through the jungle," but we forbear to inflict any further when the Carnival of India is on—only observing that Nemesis is sure to follow—a heavy retribution.

Before we close this section, we may glance at our contention that Native Titles of dignity and honour be set on a definite basis as regards the words used in connection with them, and the plan of the Redemption of the Permanent Settlement of Bengal.

As regards the first, there is a broad and fundamental distinction between ruling chiefs and princes, and mere landholders, and yet we find the title of "His Highness" applied equally to both! The same may be said in regard to the words "Nawab," "Maharajah" and "Rajah." And considering how many hundreds of petty (and even landless) "Nawabs" and the others there are whom we have created, the confusion reigning may be imagined. There are, we believe, a score of such "Nawabs" in Meerut and Patna alone; and as for the others—"Maharajahs" and "Rajahs," there must be over a hundred such—or *who call themselves such*—in Bengal alone! We have said, "who call themselves such," for, though these Bengal titles are, as Sir John Woodburn stated on the occasion of his last function in granting titles, "honorary," and hence of course confined to the recipient, they are carried on as *hereditary*!

In the midst of all this three things are clear:—

1. The title of "His Highness" should only be reserved for ruling chiefs and princes.
2. The honorary titles of "Nawab," "Maharajah" and "Rajah" should be considered as ceasing and determining on the decease of their holders, and the papers conferring them should be returned to Government, the titles not being used by the successors till renewed by Government.
3. Some distinction should be made between ruling Nawabs and Rajahs and honorary and titular ones besides the words

"His Highness," and this can be effected either by the word "Honorary" (contracted to "Hony.") being prefixed to the latter, or territorial title being withheld from being added to their names. We should thus have, for instance, H. H. the Nawab of Bahawulpore, H. H. the Nawab of Muler Kotla, H. H. the Nawab of Rampore, and so on, for the ruling chiefs and princes; and merely Hony. Nawab Abdul Aziz, and so on, or simply Nawab Abdul Aziz, without the addition of name of town or district to whatever place they may belong from Peshawar to Dacca. The same rule would hold as regards our Honorary Rajahs and Maharajahs.

These are plain and intelligible distinctions, quite due and just, and would be understood even outside of India.

While we write thus, it is quite possible that Government already recognises these distinctions—still, a reminder may be necessary in the shape of a Supreme Government Resolution, which may serve to draw uninformed and careless press-writers, and even the vast majority of officials into line.

Bengal would thus have only the Nawab of Moorshedabad, the Maharajah of Cooch Behar, and the Maharajah of Tipperah—besides, it may, some few as Sirgajah, Oodeypur, and others in Chota Nagpore—territorially titled and "His Highness" prefixed. And Nawabs Amir Hossein, Salimullah, Rajahs so and so be styled "Hony." Nawabs or Rajahs so and so, without "of Calcutta" or "Dacca" or "Bhowal," or "Mymensing," or "Patna," etc., added. The Maharajah Sri so and so who owns the Durohunga estate would thus no longer figure as "H. H. the Maharajah of Durbhunga"—which makes him sometimes forget (see *Pioneer*) that he is not one of the "princes" of India—nor so many other "Rajahs" and "Nawabs" appear in colours not their own, and impose on the ignorant public both here and at home. In no other country in the world would such confusion as at present exists in India in the matter of titles be allowed even for a day; and it is due alike to the princes and peoples of India, as to Government itself, that the distinctions we have indicated above should be rigidly insisted on.

In regard to the "Redemption" of the Permanent Settlement, the very words we use will show what may be done. It can only be done by two persons that we know of—Lord Curzon and Sir Anthony McDonnell. We have already said (in our previous number) that it is not a confiscatory measure, but recognises to the full all real and supposed rights. It will also help to improve Bengal, and raise the character of its people, while doing justice to India, and largely adding to the profit and revenues of Government. As we have little space to spare at present, we shall let the thing lie over to

our next, when we may treat it in greater detail. The New Province of "Curzon" also remains over.

INDIAN PRINCES, STATES, *etc.*—With the exception of the Panna Rajah's deposition, about which we shall remark last, there is little to be said here save that most of the Chiefs and Princes are busy about going to England to be present at the Coronation of King Edward VII, or preparing for the great Coronation Durbar at Delhi to come off later on. H. H. the Maharajah of Jeypur has, we believe, already left for England, in a steamer chartered by himself. H. H. the Nawab of Bahawulpore has fallen ill, but others of the Chiefs and Princes who have been invited are going at once.

The Myore Durbar has called for detailed reports regarding the condition of the various Agricultural Banks in the State with a view to the adoption of such steps as may be necessary to safeguard their interests. His Excellency P. N. Kistna Moorthi, C.I.E., has been confirmed as permanent Dewan of the State. The Maharajah will be installed by the Viceroy on the 8th August—herein, too, Lord Curzon manifesting his great governing virtues and personality.

H. H. the Guicowad of Baroda has sent his two young Princes, Jaisingrao and Dhariasingrao, off to England by the mail steamer *Victoria*. The Princes were sent in charge of Shrimant Sampatrao Gaekwar, the Maharajah's brother, who will see to their schooling and generally superintend their education. His Highness the Guicowad is also, it is stated, about to make primary education compulsory in his State. The newest American methods, too, of primary education are being introduced.

The following is a press *communiqué* which has been issued in connection with the Imperial (Lord Curzon's) Cadet Corps:—

- Since the sanction of His Majesty the King-Emperor and of the Secretary of State was received to the creation of the Imperial Cadet Corps, measures have been actively proceeding for its constitution and commencement. Colonel Maharaj-Dhiraj Sir Partab Singh, G.C.S.I., K.C.B., of Jodhpur, has accepted the position of Honorary Commandant of the Corps. Major W. A. Watson, Central India Horse, lately a Deputy Assistant Adjutant-General for Instruction, has been appointed Commandant, and the remaining officers are, British. Adjutant, Captain D. Cameron, Central India Horse, recently guardian to the Nawab of Jaora; Native Adjutant, Takur Dip Singh, Commandant of the Bikaner Camel Corps. Out of the large number of applicants for admission from all parts of India, the Viceroy has selected the following as the first batch of cadets. The list comprises the names of those who have accepted the Viceroy's invitation up to date:—His Highness the Maharajah of Jodhpur; His Highness the Maharajah of Kishangarh; His Highness the Nawab of Jaora; His Highness the Rajah of Rutlam; Bharat Singh, cousin of the Raja of Rutlam; Kumar Shri Ram Singhji, son of the Thakur of Virpur in Kathiawar; Zorawar Singhji

of Bhavnagar; Rajah Samundar Singh, of Weir, in Bharatpur; Kunwar Kumsu Singh, of Kota; Kunwar Deo Singh, of Kota; Kunwar Jawahir Singh, of Jasalmeer; Kunwar Pratap Singh, of Kama, in Jaipur; Kunwar Sardar Singh, second son of the Raj-Dhiraj of Shapura; Sahibzada Amanat-ulla Khan, of Tonk; Amar Singh, son of Kunwar Naram Singh, of Jalpur; Basant Singh, of the Atari family, in the Amritsar District of the Punjab; Nawab Wali-ud-din, son of the Nawab Sir Vikar-ul Umra, K.C.I.E., of Hyderabad. It will be observed that this list includes the names of four ruling Chiefs, namely, the Maharajah of Jodhpur, the Maharajah of Kishangarh, the Nawab of Jaora, and the Rajah of Rutlam—all of whom expressed a strong desire to be admitted to the Corps. Even if their period of training be not extended to the full term, and if some relaxation be required in the rules in the interests of the duties that may devolve upon a ruling Chief in connection with civil administration, it has not been thought advisable to exclude from the benefits of the scheme young Chiefs of the requisite age and qualifications who may desire to profit by them. The remainder of the selected candidates have been chosen from princely or aristocratic families in all parts of India, and the large majority have been educated at one of the Chiefs' Colleges of Rajkot, Ajmere, Lahore, and Indore. Education at one or other of these Colleges will, it is understood, with very rare exceptions, be made the basis of future selection; and it is in contemplation by the Viceroy to introduce such modifications into the organisation and curriculum of the Colleges as will better enable them to fulfil this object. It appears doubtful whether, as at present administered, they have fully corresponded to the design of their founders, while they have not in every case earned the complete confidence of the classes for whose benefit they were instituted. It is the intention of the Viceroy to take up this question, in consultation with the Local Governments and with the heads of the Colleges, during the forthcoming Calcutta season, and to introduce such reforms or reorganisation as may be found necessary. If the Chiefs' Colleges are to be a trustworthy and successful recruiting ground for the Imperial Cadet Corps, it is clear that they must attract the full sympathies and support of the princely and aristocratic families of India, and must provide a preliminary training that will qualify their pupils for the military duties of the Corps, not less than for such occupations and interests as may concern those sons of Chiefs and Nobles who intend to pursue civil avocations in the future. The winter camp of the Imperial Cadet Corps is now being arranged at Meerut, and the first course of instruction will be proceeded with there during the coming cold weather. The Government have undertaken to provide each of the cadets with a charger. The number of horses or ponies and personal attendants whom the cadets are at liberty to bring with them, has been narrowly limited; the living in the camp will be simple, and the discipline strict. The closest attention will be paid to caste rules; and the entire course of instruction, which will combine drill, riding, and out-of-door military exercises with suitable indoor instruction, will be so designed as to enable the pick of the cadets in time to take their places as British officers, while never losing the character and bearing of Indian gentlemen. When on duty and during instruction, the cadets will wear a simple uniform, and on ceremonial or State occasions they will wear a state uniform, which is in course of being designed. It is likely that they will be inspected by the Viceroy on his way to the North-West Frontier in April next; while they will doubtless form a conspicuous feature in his escort at the Proclamation Durbar at Delhi on January 1st, 1903.

Lord Curzon has supervised every detail connected with the constitution and organisation of the Corps, and it is known to be his opinion that in the personal interest of the Viceroy of the time being will be found one of the most effective guarantees of future success. At the close of the winter's training at Meerut the Corps will be moved to Dehra Dun, where quarters will be provided for it by Government during the summer, and where a similar course of outdoor and indoor instruction will be pursued. This also will be the leave season of the year. Examinations will be conducted from time to time by the Commandant to test the progress of the cadets and their aptitude for more advanced courses; and throughout the object that will be in the mind of the Government and that should never be lost sight of by the cadets themselves and their families will be not to provide them, mainly at the expense of the State, with an agreeable and complimentary pastime, but to enable them, if they aspire to the rank and title of officers in the Imperial Army, to undergo the discipline and the training which are the indispensable preliminaries to the attainment of commissioned rank in every army in the world.

Finally, in regard to the Panna Case, the Governor-General in Council has decreed, on the evidence submitted, the Maharajah guilty of conspiring the death by poison of his late uncle, and has accordingly ordered his deposition and internment. We have been very careful to follow all the evidence and proceedings from the commencement, and with our extended and intimate knowledge of over half a century of India, the natives and native Courts—as well as some knowledge of law—we say:—

1. That the proof of poisoning as the cause of the death is not made out. The dog to whom the meat was administered did not die. Acche Lal bought strychnine, but the finding gives arsenic as the cause of the death! Even expert European medical testimony showed that the symptoms may have been those of sunstroke, joined with perhaps a choleraic attack. There is absolutely no proof of death due to poisoning.

2. Nor is there any proof of the administration of any poison.

3. There were a number of suspicious circumstances, all, however, quite consistent with the Maharajah's innocence and just what one in his place would do.

The only judgment *possible* in his case to arrive at, is that, on his return and learning the news and reports, he may have *then* suspected—himself only suspected—that it *may* have been a case of poisoning. All his subsequent proceedings agree and are consistent with this.

As for the conduct of several of the parties very nearly brought in connection with the case, of disposing of strychnine and then obliterating the entry, unable to decide at first whether it was a case of poisoning or not, rushing up

and spreading about, and all over the country the report of poisoning,—we pass over our comments.

The deposition has been decreed, and probably the Governor-General in Council had no option given of either to revise the proceedings, or of disagreeing with the finding of the specially-constituted "Court."

We are perfectly sure that the case would have had a different termination had it been tried before the High Court at Allahabad or Calcutta.

In any case, the thing has been done, and we don't know that—it being called a "political" case, there is any appeal to the Privy Council at home. A "political" case should be strictly a political case—this was a purely criminal case and justice was concerned.

In our opinion *such* cases—not really political—when coming within British authority, should be tried before a jury of the peers of the chief or prince; or, failing them, of three High Court judges with two native princes as Assessors; and, always admit of an appeal to the Privy Council. (The princes of the Empire are virtually members of the House of Lords and of the Privy Council.) We believe we have not said one word more than what is demanded, though we might have said a great deal more. Our view about the necessary "court" also safeguards the British Government. Whole books may be written on the case from its numerous points of view. The following is an expression of opinion by the *Bengali*:—

"The conviction of a Feudatory Prince of the Empire on a charge of murder is a very serious matter, and once again we have to express the regret that the Government did not think fit to associate a peer of the Maharajah with the Commission as one of his judges. However that may be, the proceedings lend countenance to the observation which we made when the Commission was appointed that the trial was political rather than judicial. It was a political trial, tempered by judicial methods, and as such, it is attended with serious inconveniences which inspire a sense of uneasiness in the public mind."

The "impressions" created by the Maharajah before the "Court," is a mere trifling with the case, and entirely beside the question—and also shows an utter ignorance of natives, or we may say of any one when confronted with a charge of poisoning, and the loss of name and territory.

RELIGION.—An "Indian Christian," writing on the subject of marriage with a Deceased Wife's sister, says:—

1. In the Diocese of Sidney, New South Wales, parties contracting this marriage are not excluded from Holy Communion; the celebration of such a marriage is left, by the Church of England, to the option of the Clergy, and cases have been known in which such marriages have been celebrated by Church of England Clergymen.

2. In Auckland, New Zealand, the parties are not excluded from Holy Communion.

3. The Archbishop of the West Indies writes that such parties are liable to censure but not to permanent exclusion from Holy Communion.

4. In Natal no Clergyman of any Church has the power to refuse to marry such parties.

5. In the Diocese of Melbourne, Victoria, Australia, there is no ecclesiastical penalty of any kind.

6. In the Diocese of Perth, Western Australia, the same.

7. The Bishop of Japan writes that there is no fixed penalty there.

8. The Presbyterian Church in America has removed the prohibition of such marriages.

9. The Presbyterian Church in Canada has adopted the same course.

10. The Protestant Episcopal Church in the United States has removed the prohibition.

11. Tyndale, Martin Luther, Bunyan, Wesley, and Spurgeon have all expressed themselves against the prohibition.

12. Archbishops Tait and Whateley, and Bishops Bickersteth, Lee, Philpott, Thirlwall, Perowne, etc., have declared themselves in favour of the abolition of the prohibition.

13. Gladstone, Bright, Tennyson, Austin, Lowell, Lord Kelvin, Max Müller, Dowden, Sayce, etc., etc., have been against the prohibition.

14. A Bishop of England writes, "I have always felt excommunication was far too tremendous a visitation for such a breach of the law, and I could never countenance it."

15. The Bishop of Nelson, New Zealand, writes, "I have admitted them (such parties) to Holy Communion, and I shall continue to do so."

16. The Table of Kindred and Affinity does not form an authoritative part of the Book of Common Prayer and does not appear in the "sealed" copy of it.

Yet we agree with the Bishop of Madras so far as that he is ecclesiastically right, and right from an English (and higher) point of view. Still, what may be right thus, may not suit India.

The report of the Fulham Conference on confession and absolution is published. The Conference, though differing on some important points, are agreed that private confession and absolution cannot be shown to have existed for some centuries after the foundation of the Christian Church.

The Pope has addressed a long Encyclical to the Catholic Episcopate which he describes as almost his testament. After condemning modern materialism, it affirms that all moral and political disorders are due to the decay of religious sentiment. Society, he says, will find its salvation only in a return to the Church which is sure to finally triumph. He concludes by enjoining the clergy to refrain from politics and render obedience to the Holy See.

The natives themselves are now everywhere crying out for special religious instruction being allowed in Government schools!

According to Mr. Mackenzie, British Resident in Travancore, one-fifth of the people of Travancore are Christians. The percentage to school-going population is—

			Boys.	Girls.	Total.
Hindus	...	...	42.3	11.3	26.7
Christians	...	...	55.8	24.79	40.3

It is unfortunate that separate percentages are not available for Nairs and Tamil Brahmins. But the figures appeared to show conclusively that as regards education, the Christians form the leading community. It should be noted in passing that there are proportionately more Christians reading in Colleges outside Travancore, and that the grand total, which includes unaided schools, is more likely to have left out Christian unaided schools than Hindu ones. Hence we may say roughly that the number of literate Christians is about the same as that of Nairs and several times the number of Tamil Brahmins. In English general education the Christians seem to outnumber both the Nairs and the Brahmins; while in higher education they are at least equal. If these figures give a fair test of the state of education of the three communities, it follows that if Government had been treating the community steadily with fairness, there should be about one Christian employed to every Nair or Brahmin in service. In other words, the proportion of Christians holding appointments other than menial, say, carrying a salary of Rs. 15 and upwards, might be as much as one in three and should not be less than one in four. The figures for the other communities are small and may be safely left out of account. What, however, are the facts? The Report is silent as to the caste of the men in Government service, but we get an inkling of the condition of things from paragraph 442 of the Report, wherein it is seen that out of a total of twenty-four Inspectors and Assistant Inspectors of Schools only one is a Christian. This solitary guardian of 54,000 school-goers of his ilk is stated in the previous paragraph to have been appointed quite recently. It is not stated that he is the first of his kind that has ever got in among the twenty-four. The same percentage will be found to hold good in some other Departments also. In the Revenue Department, which is far and away the most important, no Christian may enter. The Medical Department is perhaps the only one where there is a fair show of Christians, but that is because others were not available. Taking all Departments together, and not leaving out the Revenue, the proportion of Christians is not likely to be more than one to fifteen, and might probably be less.

Sir Charles Elliot writes to the *Times*:—You were good enough to insert in your issue of the 9th November a letter

from me containing the Census results as to the number of Christians in those parts of India, for which the statistics had then been tabulated. I have now received from Mr. H. H. Risley, the Imperial Census Commissioner, the figures for the entire continent, except the Bombay Presidency and Burma; and I trust you will consider that the importance of the results justifies you in publishing this information for the benefit of the large number of people who are deeply interested in Missionary progress:—

Province.	No of Christians in	
	1891.	1901.
Punjab	53,909	71,864
Baluchistan	3,008	4,026
North-West Provinces	59,518	102,955
Bengal	192,484	278,366
Andamans and Nicobars	483	482
Assam	16,844	35,969
Central Provinces	13,308	25,571
Central India Agency	5,999	8,114
Rajputana Agency	1,855	2,840
Ajmere and Merwara	2,683	3,712
Baroda	646	7,691
Berar	1,359	2,375
Hyderabad	20,429	23,363
Madras	1,580,179	1,934,480
Total	1,952,704	2,501,808

We may consider the increase as having occurred almost entirely among natives; and that increase amounts to about 550,000 souls, or about 30 per cent.—more than four times the growth of the whole population. In the Punjab it is over 33 per cent., in the North-West Provinces 75 per cent., in Bengal 45 per cent., in Assam 120 per cent., in the Central Provinces nearly 100 per cent., in Madras 20 per cent.

We have said above that the native organs of opinion are themselves now calling for “religious” instruction in schools. That even the better educated Hindus, however, when they see any Christianity telling against them, are as blindly fanatic as the most ignorant member of their community may be seen from the Editor of the *Hindu*—supposed to be an “educated” and enlightened native gentleman—getting into almost a white heat of passion at the Hon’ble Mr. Smeaton’s late deliverance at a Sunday School Meeting, not less than the *Arya* proposing to send Hindu Missionaries to convert Christians and otherwise blindly railing against Christianity! The following very temperate and true letter, also, sent to the Editor of the *Hindu Patriot*—which had been casting jibes at Native Christians and Missions—was refused publication—that Editor being, as we know, one of the highest educated Bengalees in the Province:—“You will permit me, both

as a Christian, and in common fairness, to reply to your diatribes against the Rev. Dr. P., and to combat your idea that India is not becoming Christianised. I have not the Rev. Dr.’s acquaintance, or of his work which you notice. You say that there is no result of Christian Missions in India, or of the possibility of such result.

There are two replies:—

1. The most earnest seekers after spiritual light, who are willing in the purity and strength of their convictions to sacrifice all earthly considerations for Christ—and it is such alone that Christ calls (see his own words)—are daily, in one place or another, in ones and twos—for moral heroes are rare—turning to find their full salvation in Him. It is these earnest souls who are the real salt, strength, and stamina of the nation. When these have all been gathered into the Christian Church, the rest of the wavering and careless, even though in the vast majority, will follow as a matter of course. As I have said, many are daily turning to Christ, and it is a fact, especially in Madras, that you do not know in meeting a native, who is a Christian and who is not; and also, that a large proportion of such Christians are occupying respectable positions in life. Do you deny this?

2. A great many non-Christian Hindus believe in Christ more or less. I know of “orthodox Brahmins” who believe in Him as their own Saviour. There may be a peculiar Hindu Oriental Church evolved from within. Do you deny this?

The day that sees Hindus embracing the pure and holy religion of JESUS, will mark not only the renovation of Hindu nature and of India, but will end at once the now vexed questions of Arms Acts, etc., and will really make—what is now a mere phrase—the Hindus a *nation*.

In conclusion, it is true—and I notice it with sorrow—that whereas the earlier Missionaries of Christ were earnest *preaching* men, striving to bring guilt-burdened souls to the Redeemer of the world, the present race of Missionaries are mostly *educationists*. The former gained souls, and established the native Christian Church. There is not a word of secular “education” mentioned in our Scriptures. The Christian scheme of Redemption appeals to the spiritual and not intellectual side of man,—it has to do with Guilt and Purity before God, and not a knowledge of algebra and physics or the Matriculation Examination. So that it is possible that the futility of Missions, of which you speak, may be due to our Missionaries themselves.”

It is possible, when writing in our last, that we misunderstood the Rev. Protab Chunder Mozoomdar’s words about adapting Christianity to Hinduised thought. His own words

—delivered in the Town Hall of Calcutta to nearly 600 English-speaking natives—are :—

"Rationalism is the creed of Reason. When ancient faiths decline reason sweeps away their old doctrines and raises its own standard. Thomas Paine's "Age of Reason," though much derided, had some justification for the religion of his day had degenerated into superstition. Rationalism has appeared in connection with every form of religion. In India Sakymoni was the first rationalist, or perhaps the writer of the Upanishads and subsequent schools, who present us with virtually the same conflict as that which divided the Greek and Roman Churches. In the early Christian Church we find the Gnostics and the Alexandrians, but St. Paul himself was the first Christian rationalist; and the spirit of persecution which assailed him is the same spirit of religious intolerance as appears centuries afterwards, in the Spanish Inquisition, and even in Calvin and Melancthon, when they consented to the death of Servetus. Again, the Protestantism which spread in Germany, Holland, England and Scotland in the sixteenth century, dividing the Church into numerous sects that give no promise of agreement, was but Rationalism dealing with the corruptions and superstitions of the religious world. But while Reason has its inalienable rights and while its achievements in science and philosophy and all departments of human enquiry cannot be denied, it has, like every other great power, its abuses and extravagances. Only it is not then Reason, but un-Reason, or, at best, Reason's pale shadow. When, with confidence in its own sufficiency, it deals with matters for which it is incompetent apart from Revelation, we hear of such strange paradoxes as Religion without a God or immortality; a Trinity without Father, Son, or Holy Ghost; an immortality which, whatever it does mean, does not mean the soul's survival of the body. In the darkness and perplexity which arises, men throw away their old doctrines; they disown their prophets and teachers, and betake themselves to any manufacture of metaphysical faith that is presented to them; and we see the deified thought of man embody itself in new schools of religion, new churches, new religious exercises, and new institutions. Religion is thus cast adrift on a sea without a shore. Religious thought was in such a chaos when Christianity appeared. It taught that man must surrender his own independent reason to a higher light. The human intellect in itself is too feeble an instrument to analyse the relations between God and man; its few octaves cannot fathom the harmony of the union of the human and divine. It is only the Spirit of God in man that can solve intellectual perplexities. All great religions are worthy of respect and reverence, but none has had such a marvellous development as Christianity, which has, more than any other influence, changed the face of the world, its manners and customs, its institutions, its social economics; it has enfranchised the slave, raised woman to a position of honour, taken care of orphans and made men of them, imparted education, fed the famine-stricken, given medicine and healing to the sick, and sent its Missionaries to every corner of the earth. Innumerable are the philanthropies of which the Church of Christ is the mother. Great progress has also been made in religious conceptions. Early in the last century an eminent writer on the History of Civilization denied this. "Men believe in God still," he says, "and in immortality; but their beliefs are much the same as they were ages ago." This is not so. The anthropomorphic tyrant who punished and destroyed,—the Lord of Hosts, whom Rudyard Kipling writes of still as a kind of champion of Imperialism, has given place to the Father of men. The Chinese Hell with its tortures,

and the Mahomedan Heaven with its dancing houris, and all the sensuous enjoyments of this world (not forgetting the *hookah*) have given place to the Christian Future of holiness and the nearer vision of God. Nevertheless Christianity is not Christ. He is the organism, Christianity the evolution; but the evolution is incomplete. The essence of Christianity is the personal character of Christ, and it is not to be wondered at that the church, with all its past triumphs, still presents a very imperfect copy of that character. Instead she presents us with uncompromising metaphysical doctrines with which Indians cannot make any headway, an arbitrary justification, an arbitrary election, an arbitrary consignment of three-fourths of mankind to hell.* The worship of Christ as Almighty God is another stumbling-block. This worship had led to the worship of His Mother and of saints and of symbols and signs, so that in France and Italy one cannot draw a line between popular Christianity and popular Hinduism. We are confronted with an infallible church, or an infallible book, with ecclesiastical courts and evangelical unions; with Rituals and protests against Rituals. Still Christ's spirit is in the history of Christianity, the civilization of Christianity, the Politics and Government of Christianity; it is in our late beloved Empress's Proclamation; it is in the motives of the British Government; and it will yet teach Municipalities that money should not to be extorted from a pauperised population. Such is the comprehensiveness of the Spirit of Christ. But if Christianity is to prevail in India, it must be Hinduised. It is as ridiculous for Orientals to put on the theological garb of the West as it would be for Europeans to turn Orientals. Under all external changes the Oriental remains an Oriental, and the European a European to the end, as they ought. Their work of presenting Christianity to Hindus in an intelligible form is the work of the Brahmo Somaj. The Somaj are blamed by their own countrymen for what they say about Christ. The church praises them when they express their honour and reverence for Him; it encourages them and patronisingly tells them they are not far from the Kingdom of Heaven, but when they show any reverence for the great examples of their own land, immediately they are told of the lurking heathenism that still survives in their souls. But Hindus can only accept the Spirit of Christ as Hindus, and Indian Christians should, therefore, imbibe the spirit of ancient religious India, so that their faith may present itself to their countrymen as the development and perfection of the religious thought of their own land."

EDUCATION.—There can be no mistake regarding the Viceroy's sentiments on the subject of reform here and in the directions it should run. If there were any doubt his words in Burma ought to set it at rest. His words were:—"The fact is that the whole system of the education that we are giving to India and the value that is attached to tests as an opening to the public service tends to exalt cramming. The tendency will be the same in Burmah as elsewhere. Starting a new University here will not necessarily lessen the sum total of cramming in British India. It will merely diffuse

* There is nothing either "metaphysical" or "arbitrary," Mr. Mozoomdar is under grave misapprehensions, and should seek more light from some really competent authority. We ourselves would oblige him.—
Ed., C. R.

it. The way to deal with the matter is by a drastic overhauling of the entire system of examinations as practised in India, by reducing their number, by simplifying their character, and by declining to accept the examination test as the decisive criterion of every sort of proficiency or merit. This is the task which the Government of India discussed at the recent Educational Conference at Simla, and which we are about to take in hand. I am hopeful that we shall succeed in mitigating some, at any rate, of the worst features of the existing system." Let us hope so. But the matter has gone far beyond mere "cramming." Other questions have been raised which cannot be quite set aside, and the Commission now sitting in Simla will probably have to say a few words on them also even if the Viceroy confined himself (as above) to "cramming," and the Hon. Mr. Raleigh, President of the Commission, declared—

"We are all familiar with the views of those who tell that our Universities are merely Examining Boards, that our Colleges are content to impart a moderate modicum of book knowledge, that there is no sufficient provision for advanced study and research, that our examinations are so conducted as to encourage the crammer and to hamper the efforts of our best teachers. If this Commission should find that these complaints are in any degree well founded, we shall spare no pains to ascertain the true explanation of our failures, and indicate the points in which our system admits of improvements."

The sense of the country generally has been expressed in various ways, and organs like the *Times of India* and the *Englishman*, and leading public men as the Madras native judge at the Convocation and Mohsin-ul-Mulk in his evidence before the Commission have declared other things that are wanting besides the removal of a patent and ordinary evil. The question really comes to this—are we on the wrong track?—how are we to affect the nation itself, and not a few place-seekers? Dr. Miller's mention of "the development of the teaching side of the Universities, the extension of the Hostel system, the reduction of the Matriculation to its proper place by the institution of a school-leaving examination, the making of the Senate smaller and more representative of educational interests, the putting of the Syndicate on a statutory basis," are mere details of only a part of the great question. While the Mahomedans want a real University—we may here add what may not be known, that the scheme set forth by the real originator of the Aligarh College (about whom see our last issue) was Anglo-Oriental (not Mahomedan A. O.) Education to affect the national life

(as contrasted with an English College Education)—the Hindoos say:—

"As regards higher education the question arises, has it appreciably influenced national life? The reasons for the slow transformation of ideas and usages are not far to seek. To begin with the education given is *purely exotic and touches the national life, at very few points*. In the earlier stages there was very considerable disparity between the sentiments and modes of thought of the young men who came under the influence of the new education and those of their elders brought up in the old ways and accustomed to the old conditions. It is these disparities that account for the "double life" which Mr. Justice Shephard referred to in his address last year as being led by educated men. As regards also the influence exercised by the educated classes over the lower classes the divorce of religion from the new system of education is a serious drawback. To the ignorant and uneducated, religious ordinances which they have been accustomed to defer to are a necessity as a basis of, and incentive to, moral conduct. They cannot argue from first principles and draw their conclusions from a consideration of a complex set of facts in regulating their conduct in life. What they need is an imperative rule, believed to emanate from a Divine authority not liable to be argued out or questioned. From this point of view the hold of the educated classes on the lower classes is of the slightest; and it is only by connecting University education with institutions which are revered by the people, without at the same time infringing in any way the principle of religious neutrality which is one of the fundamental principles on which the British Government in India rests, that the position of the educated classes as the true leaders and guides of the lower will be secured."

To affect the national life—to really educate the nation—to bring education in touch with the great and vast Oriental populations under our rule, populations with the most perfect and polished languages in the world and with the most brilliant literary past, we must have, at least, one aspect or division to regard some of the leading vernaculars. Some Government Institutions already exist which may be made the basis of this aspect. There are also private and very promising Institutions of a similar kind which may be included. Of one of these, the *Nudwa*, we have spoken in a previous issue. We may here still further show what it is by the following extract of a communication by a leading resident of Bareilly which has already appeared in the press:—

"Sir Antony MacDonnell, the late Lieutenant-Governor of these Provinces in his reply to the address of the Trustees of the M. A. O. College, Aligarh, is reported to have said, "do not let yourselves be diverted from the latter object by the bug-bear of religious heterodoxy or by the appeal of Nudwa to antique formulas." It is deplorable to think that a statesman like Sir Antony MacDonnell so underrates the value of the religious movement among the educated Mahomedans of Upper India. The Nudwat-ul-Uluma, as its name implies, is a meeting of the Ulumas or the learned men among the Mahomedan community. The Nudwa does not appeal to "antique formulas" but it exhorts the Mahomedans to adapt themselves to modern times and the establishment of the Darul Ulum (Oriental University) at Lucknow was the practical proof given to the world. Sir Syed Ahmad Khan, notwithstanding the high position achieved by him, was never looked upon by the Mahomedans as a religious leader. The Ulumas always kept themselves aloof from him, and his influence was only confined to the few English educated Mahomedans of Upper India. The Ulumas always remained in the background and did not move themselves a step forward. It was only through Nudwat,

ul-Uluma that every year hundreds of Ulumas meet together in one place and discuss on educational and social topics. Since the establishment of Nudwa religious feuds and consequent litigation among the Sunnis and Shias, Mukallid and Ghair Mukallids, have nearly disappeared. It was through the exertions of Nudwa that much improvement has been achieved in the curriculum of studies in Arabic schools. Mathematics, History and Geography now find a place in the course of studies. Lately an English class has also been added. Sir Antony MacDonnell from the beginning was not in favour of this movement, as some of the followers of "the new light" represented to him that Nudwa was sowing the seeds of bigotry and religious intolerance among the Mahomedans. He believed this as gospel truth, and always looked to this with disfavour; but as you have said regarding him in your leader of the 14th instant, "the question remains whether the gift has invariably been exercised with wisdom, whether it has not on occasions been impaired by defects which not infrequently accompany qualities of usual strength." In truth his judgment "had been furiously carried away by his feelings." Had the Nudwat-ul-Uluma been appealing to "antique formulas," men of such advanced views as Justice Syed Ameer Ali would not have consented to preside at its forthcoming annual meeting to be held at Calcutta on the 5th, 6th and 7th December, 1901. The Nudwa has in reality achieved that success which Sir Syed Ahmed Khan, notwithstanding his high connection with the highest authorities, failed to do during his lifetime. The Nudwa tries to induce the Moulvies to shake off their lethargy and to open their eyes to the altered state of things. The British Government cannot do a better act for the Mahomedans than to patronise this movement. It is the best example of self-help, so much laid stress upon by the successive Viceroy and Lieutenant-Governors. The Nudwa does not ask the Government for grants-in-aid and pecuniary help. It only desires to be looked on with favour and not as a hot-bed of disloyalty and sedition, as its enemies and detractors have depicted it to the authorities. It should be given a fair trial, and then the Government will know that this movement has done much more to enlighten to the Mahomedan community than the M. A. O. College, with all the flourishing of trumpets has done up to this time.* It is to be hoped that our present Lieutenant-Governor, Sir J. D. LaTouche, who is reported to be a sympathetic ruler will spare his valuable time to learn the objects and aims of the Nudwa, and give his moral support to an undertaking which is destined to mark a new era in the history of Mahomedan progress during the British Raj."

We make no excuse in furnishing these extracts if the true sense of the country is to be taken. To make the education more efficient—better than mere "cramming"—very much higher marks should be imposed for passing, and the divisions of 1st, 2nd and 3rd classes should be thrown over: there should be only one class. The period of study should also be very much extended. These reforms would do away with half and quarter educated youths, and the thousands of "B. A.-s." who now swarm over the country. As neither of these—Vernacular or English—would be a passport to Government employment, the Colleges would really draw those only who wish for a good and thorough education—hence a superior class and not those who only wish to get on in the Matrimonial market or as Government clerks. In regard to religion, for which there is now a cry—and which was first started of late by the late Bishop of Calcutta—it ought

* Because it was diverted from its original purpose.—ED., C. R.

to be free to religious teachers of the various faiths to have half an hour's or an hour's instruction thrice a week in the class-room of their own flocks. The voice of Christian "Bishops" may here be discounted for many and all-sufficient reasons. If they want to come into the running, let them; if not, let them stand without, and apply themselves to their own sectional Christian Colleges and Schools. In connection with this question, as regards the non-Christian faiths, local Native Committees should decide. As an example, the Board of Trustees of the Central Hindu College of Benares is issuing a series of three Text-Books, intended to train the young in the principles of religion and morality as taught in the Hindu Shastras. They are the "Sanatana Dharma Catechism," intended for the use of little boys and girls, in the Primary Division of schools. It is published in English, and is being translated into Hindi, Urdu, Bengali, Gujarati, Marathi, Canarese, Tamil and Telugu; the "Sanatana Dharma Elementary Text-Book" is intended for the use of boys in the Middle and Upper Divisions of schools, and for elder girls. In this book Hindu teachings are simply explained, and stories are given illustrating the virtues enforced. There is a selection of Sanskrit Shlokas at the end of each chapter, illustrating the chapter, and intended to be committed to memory; the Sanatana Dharma Advanced Text-Book" is intended for the use of College students. Each teaching is supported by copious quotations from the Vedas, Manu, the Puranas and other Sanskrit sacred books. Besides the above-noted reforms, female education should proceed side by side; primary education should be extended and made better; and technical, as industrial, agricultural, engineering and science, institutions be planted in important centres. Of these last, too, there are numbers of excellent Colleges in existence. Such ought to be the changes and "reform" if any, though we have already expressed our opinion that education should be left to those who want it, and in this we have since been supported on other grounds by the high authority of Sir Rowland Wilson, Bart., as the following report of a paper he lately read before the East India Association will show:—

"Either at Wren and Gurneys, or at Cambridge, where he was reader in Indian Law, many of your Service readers will have made the acquaintance of Sir Rowland in earlier years. They will probably be surprised to hear of him in the character of an iconoclast for he is gentle in demeanour and mild in speech; they will therefore take this proposal to abolish the Education Department, as another example of the pitfalls into which even capable men may be led by a purely theoretical acquaintance with the problems of Indian administration.* An avowed sympathiser with the Congress "line" in most respects, the author of the paper severed himself from it on the one subject

* Really?—ED., C. R.

on which it is in general accord with the Government policy. His keynote was not the growl sometimes heard on Anglo-Indian lips, "We've got too many B. A.'s" but that of the urgent need for retrenchment. He has been deeply impressed by the "average income" discussion, and said that even if, for the purposes of the paper, he accepted Lord Curzon's estimate instead of Mr. Digby's, the average income for a whole year was "hardly more than the weekly wage of a skilled London mechanic"—a fact quite sufficient to silence, for the present, all boasting about the blessings of British rule. The people were heavily taxed in proportion to their resources; yet in some directions there was need for increased expenditure, amongst them Police reform and a fuller codification of the law; Lord Curzon had stated that the maintenance of the Army at its full normal strength was requisite. Yet there must be retrenchment somewhere, and the question he wished to ask was "ought India to have an education budget at all? Does she require it? Can she afford it?" The protective function of the State must in the nature of things be a monopoly, and the same chain of necessary interdependence embraced also the Legislative, Diplomatic and Financial Departments. But no one could say that if there was a sudden suspension of all provincial and municipal disbursements for education, the machinery of Government would be paralysed. Everything would go on as before, except that school managers would be compelled either to reduce their establishments, or to raise their fees, or to increase their subscription lists; and would, on the other hand, be free to modify their arrangements to suit the wishes of subscribers and customer without waiting for the approval of the Government Inspector. The million and a quarter sterling now spent on education might be regarded as a mere flea-bite; but it was in reality more like the first bite of a leech, which, if left to itself, would go on sucking until gorged to repletion.

If, as the Education Commission alleged, it was the "right" of every child of school-going age to receive primary education, every pice that could be saved for many a long year in other departments must go to the discharge of this alleged outstanding debt to eleven out of every twelve children, since that was the proportion at present unreached by the elementary school. As matters stood we were taking from the people, over and above really necessary taxation, an annual sum much larger than they could conveniently part with, yet altogether insufficient for the alleged purpose. We were pinching in order to buy a pop-gun for game that could only be brought down with a rifle. His proposal would also solve the religious difficulty. No one had succeeded in rebutting the presumption that a body which is debarred from meddling with religion must be unfit to control education.

Incidentally he animadverted on the official adoption of Sir William Lee-Warner's "Citizen of India" for examination purposes, describing it as a grave political indiscretion. It amounted in effect to imposing a political test on all managers and teachers of State-aided institutions, and could not fail to be a source of irritation and embarrassment to well-informed and conscientious teachers.* If the provision of educational facilities was left to voluntary support and private enterprise, he saw no reason to apprehend that it would fall below a standard fairly corresponding to the actual resources of the population; and he saw a good deal of reason for supposing that the kinds of education supported would be more closely adapted than at present to actual needs. The Government, no longer hampered by inconsistent pledges and discredited by poor performance after large promises, would be vastly stronger for its proper work. In conclusion, Sir Rowland admitted that his proposals would be as little likely to meet with acceptance as a plea for toleration would have been in the sixteenth century; but if he had succeeded in instilling a little salutary scepticism concerning the now dominant theory of State omni-competence, his paper would have been worth the writing.†

* Very true.—Ed., C. R.

† We shall have more to say on Sir R. Wilson's very correct ideas in our next issue.—Ed., C. R.

The Government of India have expressed approval of the proposal that the Institution about to be founded through Mr. J. N. Tata shall be called the "Indian Institute of Science" instead of the Indian Institute of Research. Government acquiesce in the suggestion that there should be three distinct schools in the Institute: a school of Chemistry, a school of Experimental Physics, and a school of Experimental Biology, in the last named of which Physiological and Bacteriological work will be dealt with. The establishment for these schools is three Professors and three Assistant Professors, while six instructors are to be subsequently selected from amongst the most successful and capable students. The Government of India have notified their conclusion that Bangalore should be selected for the site. This decision is subject to the conclusion of satisfactory arrangements on various points of detail with the Mysore Durbar.

Regarding the new Education Teetotum the *Pioneer* says:—"Mr. H. W. Orange's light has hitherto been under a bushel in the office of the Board of Education at Whitehall, where, on the modest salary of £150 a year, he discharged the duties of Private Secretary to Sir George Kekewich, Secretary. For all we know to the contrary, Mr. Orange may have all the qualities which go to the making of an ideal Director-General of Education, just as Mr. Marshall may prove, in course of time, a first-rate head of the Archaeological Survey; but the one appointment is no more to be defended than the other. It is absurd to say that there is nobody connected with educational work in India who is as well fitted to take charge of the new office as a young man whose experience is confined to Whitehall." Mr. Orange's age is said to be thirty-five. The Secretary of State's *fiasco* in the appointment of Dr. Hatch as Mineral Expert will be remembered, only there practical scientific knowledge being required the mistake was soon discovered. Here, however, for aught to the contrary, any one would answer quite well!

LITERATURE, SCIENCE, ETC.—In regard to newspapers and journals, another magazine, the *Malabar Quarterly Review*, has appeared. It deals only with Malabar subjects. The Editor of the *Madras Mail*, on the occasion of a public lecture on "History," made the remark that a newspaper only "chronicled daily events." That is, of course, historically viewed; but the influence of a well-conducted first class leading journal passes beyond the day. The mental equipment of a journalist, too,—which is seen daily by trained and leading intellects and men of both special and extensive knowledge,—is an interesting point. We also see a number of "libel" or

"slander" cases continually cropping up—a more nearly interesting point than any other, and as such, we may be permitted to offer a few remarks on it to serve as a guide or lamp-post to save the inexperienced and the unwary from tripping. First, take up only matters of public—and not private—reference. In exposing any abuse, either as connected with a system or an individual, be quite sure of your facts. There is no excuse, but rather condemnation in publishing as facts what are not facts, *i.e.*, are really lies. Exaggeration, too, here is out of place. And in regard to an individual, he should first be privately given an opportunity to explain—it is both due to him in charity, and there may be facts connected with the matter known to him alone. We think if these plain and simple rules were always observed, there would be very few "libel" cases. Editors and reporters often write or supervise their work in a hurry, and a word or a line may slip in that may be regarded as passing the dividing line, but for such evident slips there is always an easy remedy. It will be seen that we have not regarded a case of *malice prepense*. People who deal in "malice" should have no place in journalism. Any one is liable to view and deal wrongly with a subject; but "malice" is inexcusable, and can always be avoided. As the oldest member of the Press of not only India, but a very much more extended range of the globe's surface, we trust our observations—which have no particular reference—will be taken in good part. We are sure no one will be hurt by them, and every one—even the one notable crooked member of the Native Press—profited by them. We have never, during *forty-seven years* of journalism, from England to New Zealand, the Fijis and South Africa, been made to stand a charge of libel though we have been in the forefront of very ticklish matters; while we have seen others fall while appropriating our very words. Words are edged tools, and no one should use them in public who has not the mastery of them from incept or thought to utterance.

A few words as usual now about the *Calcutta Review*. We draw special attention to the "History of the High Court," now passing through our pages—a history on which we believe much darkness exists and which has never before been attempted—by one of the most learned and eminent vakil lawyers in Bengal, and who may himself be called up to the Bench which he so well traces up from the beginning. A complete list of the judges, barristers, and other officers of the Court will also, we believe, appear in due course, with special mention of the most eminent of them. Also of the great and notable cases which have left their mark in law and on the land. The literary excellence of Sir William

Rattigan's article on "Goethe's *Pandora*" appearing in this number, also need not be pointed out to those who appreciate literary culture. And Mr. Sydney Roberts in "An Education in Ugliness" has struck a new line, and is, we believe, a pioneer in his subject—one of great importance to India though dealing with art in ordinary matters. The "Lady's Journey" is continued, and our note to it here is, that we have and have had very eminent lady-contributors—among them Mrs. Beveridge and *Lady Lawrence*. In regard to these, and of our editors and contributors in general, we hope shortly to furnish a History of the *Calcutta Review* from the start under Sir John William Kaye whom we knew personally. The *Calcutta Review* was not started for "profit" commercially, and it would surprise people to know how many thousands have been freely sunk by its Proprietors and Editors to keep it up as the medium of interchange of thought in the "Services," the exponent of Indian administrations, and to set forth the learning and culture of the country. Besides our Home circulation, agencies for it have lately been sought in Belgium, Germany, and France. We are seen from the United States to Japan—and all over India from Baluchistan to Burmah, and from Nepal to South India.

The *I. D. News* has taken to a decidedly humorous turn—it lately wrote of us as being opposed to the present Viceroy. There can be no greater mistake. Our opinion of him is very high indeed. This will be fully seen in due time. On one of our leading contributors, the Rev. Canon Sell, B.D., the Edinburgh University, has conferred the degree of Doctor of Divinity in recognition of his work in the field of Oriental Scholarship. "I. D. A." in the *Pioneer* has just referred to another of our writers, Mr. C. A. Kelly, M.A., late a judge in Bengal, and speaks of his "accomplished verse" and "scholarly muse." We conclude this portion of our remarks by stating that we miss several papers on Buckland's "Lieutenant-Governors of Bengal," (a review of it will be found in this number), as well as others, including our "Modern Monkey Gospel" and the Bishop of Madras' "Charge" which last had been specially sent to us, and which we believe was carried off by a rat! Imagine rats studying a Bishop's "Charge!" We shall try to repair the loss as best we may.

Mrs. Beveridge (whom we have already mentioned as one of our lady contributors) has just brought out *The Humayoon-nama of Gulbadan*, from the Persian. We need not say that the work is excellently done, and throws much light on the inner history, and imperial life, of the time. Humayoon was a very extraordinary man—either a favourite of fortune, or a very able man, who was always throwing away his chances,

and in the end, like a cat, always falling on his feet. Mr. Maclean's expected volume, to which we referred in a previous issue, has appeared, and is very interesting reading, especially for Bombayites and those who knew the early days. It is indeed a pity that there can be any paper that cannot welcome a really valuable contribution to the history of India. Mr. Maclean did a great deal for Bombay, and it may all be seen in this work. Mr. G. W. Forrest's volume on "Sepoy Generals" has also seen the light. We don't think much either of the title, or the way a civilian writer has dealt with military men. The portion on Lord Roberts is unduly extended, while others of really greater name, as Sir Charles Napier, are briefly passed over. We note that our recommendation not to omit certain names from his list has been attended to. Mr. Fisher Unwin is publishing a story by Mr. Romesh Dutt, C.I.E., who is already known to English readers by his metrical version of the Indian Epics. The book bears the title of "The Lake of Palms," and gives a curious and interesting picture of Indian domestic life. In it are to be met with aged Hindu matrons presiding over vast households, Hindu wives and daughters performing quaint old religious ceremonies and enjoying the newest scandal, and a young Hindu widow committing the unpardonable sin of falling in love. The temples of Benares are visited; a pilgrimage to the famed shrine of Jagannath is performed, and the Indian youth partial to Western literature stands side by side with the Indian youth partial to drink. English personages are also introduced into the story. Among other native Indian works we are promised a record of the travels in Thibet of a Bengali ascetic, named Ramanand Bharati, who lately deceased in Benares. It is stated that he was once a follower of Keshub Chunder Sen, he founder of the Brahmos. We don't know—but we shall try to ascertain—whether the Hindu "fakir," who we stated in our last could really transmute quicksilver into gold, and who ultimately became a Christian is still alive. An account of his travels—for in the early days, half a century ago, he visited Singapore, Java, and Japan—would be most interesting. If alive he must be very old. He was one of our earliest "disciples" in the Himalayas in days when such "frauds" as "Koot Hoomi" and Madame Blavatsky, (and their *ceteras*) were not known or dreamt of. (Another of our "disciples"—non-Christian—was the Chief Priest or Pundit of Delhi of those days.) *Raghuvansa* (Cantos I-VI): edited by Shastri Har Charana Gangopadhyaya, M.A., B.L., and Pundit Kaviratna Ramagopala Bhattacharya, translated into English by Pandit Kisori Mohun Ganguli, B.L., Calcutta, B. Banerjee & Co., is a publication of note, though within

the last twenty years or so no fewer than nine editions of Kali Das's *Raghuvansa*, his masterpiece in the opinion of many scholars, the majority containing both Sanskrit and English notes on the text and several including English translations, have been issued from native presses in Calcutta and Bombay. In elaboration of method these have all been surpassed by the first volume of this work which has just been published in Calcutta. After an introduction occupying 85 pages, giving a critical estimate of the poem and an elaborate discussion of the vexed question of the time at which the poet lived, no less than 392 pages are devoted to a commentary and translation of the first canto only of the original poem, a canto containing only 95 couplets. The opening couplet of the canto is analysed and discussed over twenty-two pages. It would be difficult to find anything to exceed this even in German editions of the Greek and Latin classics. Each couplet is dissected in the most minute manner, being first of all arranged in prose order, then explained by means of synonyms, after which an elaborate paraphrase in Sanskrit follows, succeeded by an extract from the famous Sanjivini commentary of Mallinatha, which, after being quoted *in extenso*, is explained in English, while references to all the quotations from the grammar of Panini and from the *Siddhanta Kaumudi* occurring in the commentary are furnished. Extracts from other Sanskrit commentaries are also given. All this is followed up by separate English notes explaining the derivation of all the words occurring in the text, and giving all the parts of every verbal root. To conclude, translations of each couplet in both Bengali and English are given. Elaboration could hardly go any further, and it would seem that such a book is much better adapted to serve as a storehouse to be consulted by a teacher than as a help to individual students. To complete the work on the same scale for the remaining 18 cantos of the poem would be a prodigious task, and it must be remembered that the *Raghuvansa* is not even one-fiftieth part of the length of the *Ramayana* or *Mahabharata*. The English of the introduction and notes, while exhibiting an enormous vocabulary, is weak.

The *Chronology of Ancient India* is an attempt to solve a very difficult question—which has yet to be done for the Assyrian, Babylonian and Egyptian chronologies by competent men who will not swallow monstrosities—by V. Gopala Iyer of North Arcot. The work consists of three chapters, the first of which discusses the beginning of the Kaliyuga, the last of the four cycles into which Hindu puranic writers of old divided Time. The author fixes the date of this cycle from four different sources. From the Vedanga Jyotisha, one

of the earliest astronomical works of India, he infers that the era must have begun about B. C. 1173; from the writings of Gargachariya, an ancient astronomer of great repute, he ascribes the beginning of the era to a few years prior to B. C. 1165; and from the statements of classical historians like Megasthenes, Arian, Pliny, Solinus and others, the author infers that the Kaliyuga began 851 years before Alexander's stay in India, i.e., B. C. 1177-76. In support of this conclusion Mr. Gopala Iyer finds confirmatory evidence in the course of his examination into the origin of the Malabar or Kollam Era, which has been established beyond dispute to have commenced in B. C. 1176.

In the next chapter the author enters into an elaborate attempt to fix the date of the Mahabharata War, which, according to internal evidence contained in the great work of that name, had taken place sixteen years before the commencement of the Kaliyuga. From evidence furnished by the Rajatarangini, the only indigenous work in all India that can in any sense be called history, from the writings of Aryabhatta, the Hindu astronomer, from the Brihat Samhita and the Vedanga Jyotisha, Mr. Gopala Iyer concludes that the great war must have taken place in the latter half of the year B. C. 1194. As a part of the essay, he makes a critical study of the epic itself and establishes more conclusively that the war should have commenced on the 14th October and terminated on the night of the 31st October B. C. 1194. Incidentally Mr. Gopala Iyer examines the works of other writers on the subject and adduces what appear to be strong grounds to justify his conclusions wherever they happen to differ from other authorities. The last chapter, which deals with the four Yugas, is perhaps the most interesting of the three, and gives a very rational explanation of these particular divisions of Time, in regard to the duration of which extraordinary and extravagant notions prevail among the Hindus of the orthodox class. For instance, the duration of the Kali Yuga is put down as 432,000 years, of the Dwapara 864,000 years, the Treta 1,296,000 years, and the Krita 1,728,000 years, while the life time of Brahma is said to constitute 311,040,000,000,000 years!

Mr. Gopala Iyer has brought to bear on his really patriotic undertaking a vast amount of patience and scholarship, and has made a substantial contribution to the literature on the subject of Indian Chronology, for which he deserves the thanks of his countrymen. The second series of essays which he has under preparation will discuss, among others, the dates of the Rig Veda and of the Aryan immigration into India. These will be awaited with interest.

Gems from Valmiki, by G. Shesha Charlu, is a collection of over 2,000 of the most important and interesting *slokas* of the *Ramayana*. "The poet of the *Ramayana*," as observed by Mr. R. C. Dutt, "conjoins up the memories of a golden age, constructs lofty ideals of piety and faith, and describes with infinite pathos domestic scenes and domestic affections which endear the work to modern Hindus." Mr. Charlu has done his work well. The verses have been taken from each of the six *kandas* or books into which the *Ramayana* is divided, and embody moral, ethical and religious lessons. Specially instructive are the verses which lay down the duties of a King to his people, and of a people to their King, of a son to his parents, of a wife to her husband, of a brother to a brother, and of a Minister to a King, and *vice versa*. Hindus to this day strongly believe that Rama as an ideal Prince, Sita as an ideal wife, and Rama, Bharata and Lakshman as ideal brothers could never be equalled in the history of any country, much less excelled. As for the greatness of the epic, the following verse foretelling its everlasting fame is often quoted from its pages :—

As long as mountain ranges stand
And rivers flow upon the earth :
So long will this *Ramayana*
Survive upon the lips of men.

And this prophesy, remarks Professor A. A. Macdonnel in his "History of Sanskrit Literature," has been even more abundantly fulfilled than the well-known prediction of Horace.

Of Burmese literature, the President of the Burmah Educational Syndicate writes :—

"The Burmese language possesses quite an extensive and important literature. Its earlier portions are ancient in date and have come down to the present time, notwithstanding the vicissitudes of Burmese political life. Much of this literature, apart from the Buddhist canon and correlative works, is unknown to the outside world, because it is still enshrined in palm-leaf books, and has never come under the scrutiny of scholarly research. It is certain that it will compare favourably with any vernacular literature of India. There are works in history, both in prose and poetry, that have literary merit. The *Maha Yazawin* is typical of the former, and the *Paleiksa Egyin* of the latter. There are histories of Arakan, Tagaung, Pagan, Prome, Toungoo, Bassein, Syriam, Zimmé and Siam. To the *Maha Yazawin* just mentioned may be added King Bodaw's *Hman Nan Yazawin*. There is quite a number of monographs (*Thamaings*) of celebrated pagodas like the Shwedagon of Rangoon, the Shwemawdaw of Pegu, and the Shwesandaw of Prome, though they have more literary than historical value. A large number of important inscriptions exist, composed in choice language and having an important bearing on the history of the country. The best portion of the Burmese literature is its poetry. It is the most popular form in which every form of culture has been dressed. For most prose works in history and law, and even in medicine, there are corresponding works in verse. These works are in different styles, and are, for the most part, intended to be recited in public, as *Yadu*, *Yagan*, *Egyin*, *Mawgun*, *Thagyin*, *Pyo*, *Linga*, *Luda*, *E* and *An*. There are songs with various tunes and religious chants. Excellent works in poetry have been composed by *Silavamsa*, *Ratthasara*, *Oktamagyaw*, *Aggasamadhi*, *Taung-*

pila Sadaw, Maungdaung Sadaw, Pyi Nawadegy, Shin On Nyo, Padetha Yaja, Min Letwe Thondara, Twinthin Wungyi, and many others. Such works, as the Paramigan and the Bongan are of a highly refined order, and possess a pure diction, a masterly style and a wealth of imagery. A good specimen of poetry by Ananda Thuriya, A.D. 1167, has been preserved. Among the dramatic works are the Wizaya Zat, Inaung Zat, Wizaya, Kayi, Indawu, Indavamsa and Kesasiri, all of which were prepared by ministers and princesses. Besides historical drama, there are fine works of tragedy and comedy, and religious plays, not unlike the passion plays of mediæval Europe. Some old songs are collected in the Maha Gitu Medani, which has been published. There is also an extensive library of fiction. In law, there are about seventy Dhammathats and Pyattuns, which invite the attention of scholars. There are about 250 medical books, including works on divination, palmistry, astrology, astronomy and cosmography, which were translated from the Sanskrit towards the close of the eighteenth century. Commentaries giving expositions of these works have been prepared by Burmese writers. Works of native origin also exist in which the use of indigenous drugs and other medical subjects are discussed. Shin Nyana of Shwebo left thirty-one books on medicine. This general outline of Burmese literature proves that the Burmese language holds within itself a large and important treasure which should be neither neglected nor lost. Doubtless careful research would considerably increase the amount of this literary treasure by bringing to light works now buried in the libraries of many monasteries. Whether this is true or not, the present known mass of literature has a strong claim to be carefully studied. Such study, which would rescue the literature of the Burmese nation from oblivion, could be successfully fostered under the patronage and guidance of a local University in sympathy with Burmah and her people. The encouragement of the study of the large collection of Burmese literature is a debt due by the British Government to the Burmese nation over which it rules.

Finally, in regards to books and publications, it was shown at the Annual Meeting of the North India Bible and Tract and Book Society, that 717,255 Christian books, tracts, and scriptures in a great number of languages were circulated and disposed of last year. "Of all the languages the Hindi, in which most of the books were done, was much the most important. It was much more widely diffused and spoken by far more people than any other language in India. It was quite true that the dialects of Hindi were very numerous and differed widely from one another. But there was a standard Hindi which was understood by every one who could read and write through all the wide region of country in which Hindi was spoken." Mr. Wynkoop went on to describe "the vast area over which the Hindi had spread from its original home in Hindustan proper between the Ganges and the Jumna and the neighbouring States. To the east it reached over the whole of Behar until it met the Bengali language half-way between Benares and Calcutta. To the north it covered Oudh and Rohilkhand and exerted a predominant influence in the hill provinces of Kumaun and Garhwal. To the west it embraced all the native States of Central India and Rajputana, running up to the ranges of hills which separated Rajputana from Gujarat. To the south-west it followed the valley of the Nerbudda, until it met the Marhatta country, and in the south it was bounded by the Vindhya Mountains. Going

from Allahabad through Rewa, Bilaspur and Raipur, Hindi skirted the base of the mountain ranges nearly as far as Raipur, in the Central Provinces; it spread over most of the uplands of Chota Nagpur, and lost itself at last in the Bastar State half-way between Calcutta and Madras. Within these boundary lines dwelt, roughly speaking, one hundred millions of people, of whom perhaps eighty millions spoke the Hindi language. Moreover, Hindi was rapidly extending its area. Not only were Hindi-speaking people migrating in considerable number to other Provinces, but Hindi was the language of Government and missionary schools in Kumaon and Garhwal, in Chota Nagpur and the Vindhya Mountains, in all the States of Central India and Rajputana. People might speak the Braj Bhasha, Baghelkhandi, Jaipuri, Merwari, Gundi, Santhali, yet if they read it was Hindi. Gradually the standard language was displacing the local dialects. At Purulia, in Bengal, they were told last year, that where the Hindi and Bengali met, it was Bengali that made way for Hindi, not Hindi for Bengali. A Bible Society report contained statistics of sixteen great missionary societies at work in the various provinces under the Lieutenant-Governor of Bengal from Patna to Orissa, and of the sixteen there was only one which did not include Hindi among the languages it had to use to reach the people. Only ten days before, the Secretary of the Calcutta Tract Society, in sending up an order, quite unprecedented, for 50,000 tracts, had written that the demand for Hindi tracts in Bengal was increasing more rapidly than for Bengali. It was over this great area of these many millions of people in this strong virile language, of which an eminent philologist of the day had said, 'It is one of the dozen languages which will divide the world between them,' that they were seeking to provide a Christian literature." The Bishop of Lucknow presided on the occasion and closed the meeting with the following interesting remarks:—

"When we last met in this room as a society you will perhaps remember that in the few concluding remarks I made I drew attention to the interest which our late Gracious Queen had shown in the work of the Bible Society, and it is gratifying to know that in the great State function, the Coronation of King Edward VII, to take place before very long in Westminster Abbey, the Bible will have its place and its part. I think it is an exceedingly gratifying fact that the King has graciously indicated his acceptance of the proposal that the Bible which is presented to him on this occasion shall be the gift of the British and Foreign Bible Society. (Applause.) By so doing he has shown in a very marked way indeed his appreciation of the Society and its world-wide work. The following words will probably be used by the Archbishop of Canterbury in presenting the Bible:—'Our Gracious King, we present you with this Book, the most valuable thing that this world affords. Here is Wisdom. This is the Royal Law. These are the lively Oracles of God. Blessed is he that readeth, and they that hear the Words of this Book that keep and do the things contained in it. For these are the Words of Eternal Life able to make you wise and happy in this world, nay wise unto salvation, and so

happy for evermore, through Faith which is in Christ Jesus ; to whom be glory for ever. Amen."

I think we may be thankful that on the great and impressive occasion it will be manifest to an English nation, and to the whole world, that we still look upon the Bible as the foundation-stone of the great Christian Empire. It is also surely a matter for great satisfaction that the Bible Society is allowed on this occasion to present the book which is to be placed in the King's hand. (Applause.)"

Turning to "Art," an exceedingly valuable note on its educative and great intrinsic importance in Calcutta, by Mr. Havell of the Imperial Museum, which we had intended to reproduce here, we miss (among those other papers we have already referred to) and cannot sufficiently note our regret, as it expressed our very sentiments on the subject.

Madras, in the near future, will be a land near to the heart of the English public school-boy of studious intent. The authorities of Eton, Harrow, Rugby, Winchester, Merchant Tailors, and Charterhouse Schools have cordially accepted the invitation of the Royal Asiatic Society to be associated with the scheme for encouraging at our great public schools interest in the literature, arts, religion and general history of India. St. Paul's, the only other "selected" school, declined the invitation for some reason or other, and Shrewsbury has been asked to fill the gap. In each of the seven schools a book prize to the value of two guineas, in a special and unique binding, will be granted every year for the best original essay on some Indian subject chosen by the Council of the Society, and the best essay of the year will earn for its writer a special medal, to be known as the King's Medal. The history of the scheme, which has already been published in our columns, is interesting, and may be briefly recalled. In 1897 the Royal Asiatic Society resolved, as has already been stated in the *Times*, to establish a special Jubilee gold medal to be awarded every third year with a view of encouraging Oriental learning in the widest sense among English-speaking people throughout the world. Through the indefatigable exertions of Mr. A. N. Wollaston, C.I.E., the well-known Persian scholar, a sufficient sum was collected for the purpose, and the first medal was presented to Professor Cowell, of Cambridge, and the second, only last year, to Dr. West, the distinguished Pahlavi scholar. But owing to the idea having been taken up very warmly in the Madras Presidency by Mr. H. A. Sim, C.I.E., a sum of not less than £1,225, beyond what was required for the provision of the triennial Jubilee medal, was collected, contributed chiefly by His Highness the Rajah of Cochin, the Maharajah Gajapati Rao, and the Rajah of Parlakimedi. It is with this surplus sum that, with the consent of the donors, the new "King's Medal" and the book prizes have been founded by the Asiatic Society.

The latter will be known as the "Cochin," "Gajapati Rao," "Parlakimedi," and "Madras Rajahs" prizes. In addition to this a fund has been reserved for encouraging Oriental scholarship in its more specialised and technical departments, by devoting the annual interest derived from the fund to aiding the publication of some work which the society may deem worthy of its support.

Professor Grünwedel, of Berlin, has recently published an interesting paper on the Gandhara or Græco-Baktrian sculptures found on our North-Western Frontier, in which he speaks of the interest these remains of ancient Buddhist art have aroused of late, especially in England, France, and Russia,—where Dr. J. Burgess, M. Alfred Foucher and Professor Sergius von Oldenburg have done so much to elucidate their history and meaning. The first of these, about three years ago, published two long papers on them, filling three of the quarterly parts of the *Journal of Indian Art and Industry*, and he has recently issued a translation, with large additions, of Professor Grünwedel's "Handbook of Buddhist Art." This work will form an excellent guide-book for all Museum collections of these sculptures. Professor Grünwedel now discusses some of the fresh sculptures Dr. Burgess has published, basing his remarks on a paper, in Russian, by Professor S. von Oldenburg on the subject. It relates chiefly to the Naga or Snake Rajahs represented in the sculptures, and to a very remarkable sculpture of six men, of Roman type, holding what appear to be shovels, of which the original is now in the British Museum. Professor Oldenburg closes his essay with the remark:—"Finally we can only express the desire that a large number of examples of this Gandhara art may be published as soon as possible, for, without such, the study is very difficult—in fact, almost impossible." This desideratum was expressed in his first paper on the subject by Dr. Burgess, who got many of those in the British Museum photographed, and published in Griggs's "Indian Monuments" a very considerable number. The Calcutta Museum, we believe, undertook to publish a selection under the supervision of Dr. Bloch ; but some years have elapsed since, and we have heard nothing of its appearance.

The Trustees of the British Museum have published some further selected inscriptions from Assyrian-Babylonian tablets. We have here given us a portion of the heathen corrupted idea of the origin of the world—very similar in essence to the Hindoo account and also corresponding in date, supposed about 2000 B.C.—as filtered and disintegrated from the Hebraic Adamic account of Moses ; that is, the war waged by Mardakh, *the Son of the God of Heaven*, against Chaos or "the Chaotic

Sea." The *Times*' writer is pleased to call it a "nature myth" instead of a corrupted tradition of an authentic revelation, and also *more suo* assigns the "bruising of the serpent's head" of Genesis to it!!! We may pass by the perverted ingenuity of ignorance and disbelief thus unhappily displayed, as well as the flippant mention of "the poetic contest between Yahveh (misspelt as 'Yaveh' by the *Times*) and Rahab"—reminding us of the worse (and even blasphemous) use of the Sacred, Unpronounced and Unpronounceable Name by the late Mr. Huxley, of whom an "unswerving fidelity to truth" (!!!) is recorded by the newly-risen universal genius and miserable muddler Clodd,—to note, that Mardakh, "the Son of the God of Heaven," in the above account, is variously called "The Son," "The First-Born," "The Great God," "The Mighty Lord," "The Restorer of Peace," the Avenger," and one to whom is given "the Sovereignty and Power over ALL things." (*cf.* Isaiah ix, 6-7.) We notice it in order to remove the mistaken notion that may occur to some of the uninstructed that Isaiah copied from, or reproduced, a "nature myth." The "Son of God" here, as in the similar Parsee and Egyptian mythologies of the same period, is the *same* "Jehovah" (Yahveh) with whom the *Cabbala*—well-known to and expounded by Isaiah—begins and ends—"the First and the Last"—"the All-in-All," of whom we wrote last year the Zodiacal Starry Heavens were made the Adamic Book for all the world to read daily (nightly), and of which, according to one authority, there is a proof and "copy" in India itself coming down from these very Assyrian-Babylonian times. It is curious how ignorant writers with pretentious learning, try to sap the foundations of Genesis and the Gospels,—forgetting they have to get over Moses and Christ Himself,—in which unhappy attempt we can promise them no more success than the builders of the "Tower of Babel" to scale heaven, or the (Greek) Titans to war against and dethrone the *same* Yahveh-Christ—"the First and the Last," "the All-in-All." To speak on a lower level, and apart from the "Divine Word"—the *Cabbala*—the great Masonic Body will always maintain the Authority of "the Book of the Law," and human nature and human intellect (see Plato) will always hold to the Christ-God—God and Man, Creator and Redeemer and Brother, and this whether the intellect be pantheistic, materialistic, or spiritualistic—for mathematics cannot be got over, the conditioned cannot become the Absolute, nor is man a waif—a mere bubble, but "the Image of God"—of "the Son of the God of Heaven."

For want of space we omit all our notes on mineral and other physical-science matters, as well as on ethnography and

medicine, only here referring to the new theory of Mr. Jonathan Hutchinson regarding the cause of leprosy being badly cured salt fish to say that in some parts of India the theory among the natives is that it is caused by eating (fish) fresh with milk. There may be something in the fish and milk as well as the badly cured salt fish, but they remain to be conclusively proved, and they do not cover the whole ground. We may also include here the *India Medical Gazette's* notes on a lecture delivered by Dr. George Lamb, I.M.S., of the Bombay Research Laboratory (Dr. Hanna's—of the same Laboratory—own notes we ourselves furnished last year), and a paper received from Messrs. Jambon and Cie of 5, Bankshall Street, Calcutta, the agents for the *Pasteur Institute* of Lille (France), who state they are in a position to supply any quantity of the serums they name.

"Captain Lamb points out the chemical differences in the poisons of the cobra and daboia, and his results differ in many important particulars from those of Martin, Cunningham and Calmette. He shows that the effect of cobra poison is first and mainly on the central nervous system, and secondly on the blood, breaking up the red corpuscles and setting free the hæmoglobin. This is a quite different effect from that of daboia poisoning, which acts mainly, if not entirely, on the circulatory apparatus. This is summed up by Captain Lamb as follows:—

(1) It affects the coagulability of the blood: injected directly into the blood stream or in large doses under the skin it so increases this as to cause extensive intra-vascular clotting. In small doses it causes after no doubt a short-lived phase of increased coagulability, a marked and prolonged phase of diminished coagulability, so that in some instances I have noticed the shed blood remain absolutely unclotted even after twenty-four hours.

(2) It has a destructive action on the red blood cells, breaking these up and setting free the colouring matter contained in them.

(3) It has a marked destructive action on the capillary walls, rendering them more permeable to their fluid contents.

(4) It has a marked depressing action on the heart, so marked indeed as to sometimes lead to a fatal termination from this action alone.

(5) It has no action on the central nervous system, and there is therefore no paralysis ever observed.

It has always been a matter of some doubt whether Calmette's serum was of any specific value against any viperine snake. Calmette (*Allbutt's System*, vol. II, p. 834) apparently claimed that his antivenomous serum was equally efficacious

in cases of cobra bite and in the bite of many other snakes, but he does not specially mention the daboia. The late Dr. Kanthack, however, in his review of Dr. D. D. Cunningham's 1895 paper on snake poison, distinctly laid down that Calmette's serum "had no effect against daboia venom" (*op. cit.* p. 838), and now Captain Lamb "has demonstrated in many experiments with different animals that it is of no avail whatever in counteracting the poisonous effects of the daboia venom." Captain Lamb is still experimenting on other snake-poisons, and we are informed that Calmette's serum has little or no effect against the venom of *bungaries faciatus*. These are facts of the utmost importance. A sufficient number of cases have now been published in our columns and in those of our medical contemporaries to show the undoubted efficacy of Calmette's serum in cases of cobra bite. It is therefore of the utmost importance for the physician or surgeon, who has a case of snake bite to treat, to be able to see and identify the snake. If the reptile is recognised to be a cobra, then Calmette's serum is to be used at once and with a free hand. Fortunately it is true that, as Martin of Melbourne has pointed out, in the majority of cases the victim does "not receive much over a minimum lethal dose;" hence recorded success of treatment by 10 c.c. and less of Calmette's serum, but as Lamb and Hanna have pointed out, this serum undoubtedly deteriorates in the hot weather in India, hence one phial is seldom sufficient, and if marked nervous symptoms supervene, the surgeon must not hesitate to push the serum and inject the contents of three, four or even five phials before he gives up the case as lost, or still better, resort to intravenous injection of not less than 30 c.c.

This leads us to the question of expense. At present a phial containing only 10 c.c. costs in India about five rupees, hence Rs. 20 or so are necessary for successful treatment. This is not much if thereby we save a human life, but few of our rural dispensaries (where the remedy is most needed) can afford to stock sufficient quantities of serum at this high price. The remedy however is clear, and that is, that India must manufacture the serum for itself. It seems absurd that India should send home snakes for the antivenomous serum to be manufactured in France, and to be exported out here at fancy prices, when we have the laboratories and the expert men already among us in India.

The Bombay Research Laboratory or the Pasteur Institute at Kasauli could manufacture enough serum to supply every dispensary in India with serum if a grant was given, and a medical expert appointed for this special work. Statistics published by the Government of India show over 22,000 deaths

annually from snake-bite. Many of these lives could be saved were every rural dispensary in India supplied with Calmette's anticobra serum, and this cannot be done till Indian laboratories are granted facilities to manufacture this serum on a large scale and distribute it at cost price to dispensaries all over the country."

The Lille Serums are delivered in hermetically sealed bottles bearing the stamp of the Institute and containing a dose of ten cubic centimetres. Each dose, accompanied with instructions, is placed in a wooden box bearing the date of preparation. The Antivenene Serum can remain active indefinitely, provided it is kept in the dark. Nevertheless there is always serums not older than two months. The heat up to 140° Fahrenheit will not alter it. It should make part of the truss of hunters and explorers. It can be employed not only for persons, but also for domestic animals, dogs, horses, cattle, sheep, etc., which may be bitten by venomous reptiles. Its employ presents no difficulty nor any danger. In a country like India, where poisonous snakes make so many victims, this serum ought to be kept in every house, and all dispensaries should have always a certain quantity in stock.

The retail prices by Messrs. Jambon have been fixed as follows:—

1. Antivenene Serum, each box containing a phial of 10 cubic centimetres	Rs. 5/-
2. Antidiphtheric Serum	" 3/-
3. Antistreptococcic Serum	" 3/-
4. Antitetanic Serum	" 3/-

Special reductions on orders from druggists, chemists, and physicians, and for hospitals, *viz.*, Rs. 3/- for the Antivenene, and Rs. 2/- for the Antidiphtheric, Antistreptococcic and Antitetanic Serums. Hydodermic Syringes at Rs. 20 each.

The antivenomous serum is serum taken from horses immunised against the venom of snakes. It will retain its properties if kept in as cool a place as possible, away from daylight and without taking the phial out of its box. At or above the temperature of 50° Cent.—122° Fahr.—the serum becomes inactive.

Preventive power.—The preventive power of this serum is, at the least, of 20,000, *i.e.*, it is sufficient to inject rabbits preventively with a quantity of serum equal to 1/20,000th of their weight to enable them to bear, one day afterwards, without their being poisoned, a dose of one milligramme of dry venom of *cobra capella*, of medium activity, the said dose being sufficient to kill control rabbits in less than four hours.

Therapeutic action.—If injected in sufficient quantity into persons bitten by snakes, the antivenomous serum will prevent the effects of the venom providing symptoms of poisoning are

not too far advanced. It must be injected as soon as possible after the bite. Its intervention is still very efficacious an hour and a half after the bite with adults who rarely die within three hours after the bite of the most dangerous species of snakes.

The serum is active against the venom of all species of snakes existing in the ancient and new world. It has been tested with the venoms of the *cobra capella* and *trimeresurus* of Asia, the *naja haje* and *cerastes* of Africa, the *crotalus* of America, the *bothrops* of the West Indies, the varieties of *pseudechis* and *hoplocephalus* of Australia and the *vipers* of Europe.

The dose to employ varies according to the species of the snake, the age of the person bitten, and the time of the employment of the remedy.

Generally 10 cubic centimetres are sufficient for children under ten years, and 20 centimetres for adults. However, when the bite comes from a very dangerous species, such as the cobra capella, the naja haje, the crotalus, the bothrops of the West Indies, it will be prudent to make three or four injections of 10 c. c. each.

Treatment of venomous bites.—The first precaution to take is to surround tightly the bitten limb as near as possible to the bite and between the latter and the trunk, with a strip of cloth or a handkerchief.

The wound should be washed with a solution of chloride of lime in the proportion of 1 gramme to 60 of water previously boiled, which corresponds to between 0 lit. 800 to 0 lit. 900 of chlorine per 1,000 cubic centimetres.

The dose of serum must be injected in the sub-cutaneous cellular tissue in the right or left side of the abdomen, and with the usual antiseptic precautions.

Then, with the same syringe, 8 or 10 cubic centimetres of the solution 1/60 of chloride of lime will be injected into the different parts surrounding the bite or into the position of the bite itself. These injections are intended to destroy locally the venom which has not yet been absorbed.

After the injection, the strip can be taken away from the limb; the patient must be rubbed and coffee or tea be administered, and he should be covered up warmly so as to provoke an abundant perspiration.

The administration of ammonia or alcohol must be avoided, as it would only be injurious both to the patient and to the treatment by the serum.

It is also unnecessary to cauterise the bitten limb either by a hot iron or by chemical substances.

Important.—Doctors making use of the above serum are

earnestly requested to communicate the results obtained by its application to Doctor A. CALMETTE, Directeur de l'Institut Pasteur de Lille (Nord) France.

C., for details, the book of Dr. A. Calmette, entitled: "The Venom of Snakes, Physiology and Treatment of venomous bites," edited by la Société d' Editions scientifiques, Paris.

The Pasteur Institute at Kasauli opened on the 9th August 1900, treated 321 persons during the first year. The figures from August, 1901, up to the 15th April, 1902, show 352 persons already treated. These include 126 Europeans and 226 natives, and is a conclusive evidence of the growing popularity of the Institute. Eight British officers, 48 British soldiers, and 28 men of the Native Army have already received relief since last August, while out of 61 European civilians 9 were Government servants, and of 198 natives 31 were also in Government service. Since the Institute opened every European bitten by a mad animal in India has attended it, so no material increase of patients is expected from the European population. Every European, moreover, has been successfully treated. The native prejudice against the Institute appears to be rapidly decreasing, while failures among natives have only been 0.8 per cent. As the latter have been, as a rule, severely bitten, often by mad jackals, whose virus is more deadly than dogs and often arrive late for treatment, the results are eminently satisfactory. Major Semple, the Director of the Institute, will soon, if the present increase is maintained, give results which surpass those of the Paris Institute. The value of the work he now does, says the *Times of India*, can scarcely be overrated, and it is understood that Government will shortly vote more assistance to the Institute.

AGRICULTURE, TRADE, ETC.—In the matter of sugar we have had sent to us a voluminous correspondence from the Cawnpore Chamber of Commerce on the (still again) gloomy prospects of this important product of India. It seems the countervailing duties have not had the effect of checking the importation of Austrian and German sugars, and sugar people have again begun to cry out to Government for help. The whole subject of sugar, from cultivation to finished product, is a very large one, and our readers will remember that we furnished a note on it regarding Mr. Minchin's improved process of manufacture in our last, as well as referred to the Government of Bengal helping on enquiries in previous issues. As we propose to set forth the whole subject in a separate paper in our next number, we refrain from saying more here more than (1) Mr. Minchin has shown the way to better things, (2) Government, too, is helping by scientific enquiries, (3) Messrs. Parry & Co., of Madras, who are also large sugar-growers in South

India, are also helping in the same way, (4) British sugar-growers in India ought to be ashamed of following the lead of Jamaica negroes in crying to Government at every pinch, (5) economic laws will have their course in spite of undue or ill-considered interferences by Governments whether these be of India or Germany, (6) the remedy is in the hands of sugar-growers by improved and scientific modes of cultivation and production. (7) How is it that the Colonial Sugar Company of Australia and Fiji—supposed to be the largest sugar-growers in the world—do not cry out for help, or even the Natal sugar-planters? Nay, we know that they make large profits, and this in spite of being heavily handicapped as compared with India in the matter of the price of labour! (8) The infinitesimally small number of sugar-growing folk in India cannot see that cheap sugar benefits the *entire population of the country*. (9) As a fact the consumption of sugar by the lower classes of natives has largely increased within the past few years—hence the greater demand, and the greater demand for cheap sugar. Sugar, in fact, which was once a luxury, is now becoming an article of food for old and young. We trust the Cawnpore Chamber of Commerce will perpend over these remarks, and we shall be glad to print in our pages any reply (if not too long) that they may have to offer—or they may print it themselves! Meanwhile, as we have said, we shall furnish a paper on “Sugar” in our next number.

The Director of Land Records and Agriculture, N.-W. P., has been ordered by the Government to conduct an investigation into the production and consumption of food within these Provinces. He will be assisted by twelve Deputy Collectors specially deputed as well as by Commissioners of Divisions and Collectors of District. At what age infants are weaned in various districts and among various classes of the population; at what period of life the young man or young woman begins to require a full meal, and what a full meal averages: when again with the approach of age the appetite declines, and the extent of the adult's requirements in wheat, or pulse, or rice begins to lessen, and, finally, to what extent the supply of food-grains is supplemented from other sources—these are among the abstruse questions to which the new inquiry is designed to elicit answers.

This ought to be a specially valuable return, and should be extended *all over India*! It would, if prepared with accuracy, enable the Government to answer a good many questions which have for years been agitating the community both here and at home. It would, indeed, be the work of the age for India.

In regard to indigo, on which, too, the Government of

Bengal has offered to help the planters, we find the following remarks made by some one who knows something of his subject:—

“I think I may say without much fear of contradiction, and after a long experience, that the steeping process in indigo manufacture as now carried on leaves a great deal to be desired. The vats are exposed to every change in the weather, being, as a rule, without shelter of any sort. Further than this, no serious attempts have been made to ascertain scientifically the nature of the fermentation that goes on in the vat or whether there is more than one fermentation: nor, so far as I am aware, have the effects of the fermentative changes on the quantity and quality of the indigo been noted or any attempt made by us to keep the temperature of the vats within prescribed limits. When it is remembered that the success of the steeping has been held to depend on proper fermentation in the vats, the bad effects of these arrangements may be easily imagined.

But it is curious that though in other industries in which fermentation is a part of the process, not only is the exact nature of the fermentation known, but every care is taken to control it, nothing of the kind has hitherto been attempted in indigo, where so much depends on proper steeping. It is, therefore, clear, that much remains to be done to improve the system of indigo manufacture, and that it is not wise to neglect any reasonable suggestion which may lead to that end. The diffusion process has been sufficiently described in my pamphlet on sugar cane, so I need not enlarge on it here, beyond saying that it depends on the law that when two liquids of varying densities are separated by a porous diaphragm they diffuse and acquire the same density. In sugar manufacture the two liquids are water and cane juice, the porous diaphragm, the cell wall containing the juice. In indigo manufacture they would be water and the colouring matter in the leaf cells.”

Tea has been attracting a good deal of attention of late owing to several causes: (1) its over-production, (2) a class of small planters embarking on the enterprise, (3) its capable organisation, (4) an assumed fall of prices, (5) a proposal to further tax tea at home, (6) the usual cry in India for Government (*ma bap*) help, (7) the opening up of new foreign markets, (8) also of a market among the natives in India. That it is an important industry no one questions, and the figures we submit below from Mr. O'Connor's report will sufficiently show that a number of small planters have gone in for it, and that these always cry the loudest, is also known to every one. We have said above “an assumed fall of prices,” which will not be borne out by Mr. O'Connor's figures, but we mean by it that it is arbitrary and unjustifiable to fix on the prices of 1873 to represent 100 (except for the mere purpose of showing fluctuations), and thence to reason that prices have gone down. We remember 1873 well though we were not in India at the time—we remember also the years previous and the years subsequent—and we can truly say that as compared to the excellence of the leaf then the lowering of the prices represents not only increased production but *deterioration*

of quality. Indian tea used to be a little dear then, but it was *very good*—such indeed as we *never* see for sale now. (It was the same with Ceylon tea.) In truth, to our eye, the assumed lowering of the prices is not one at all: it *represents the exact value of the tea as we now find it*. In our opinion the cry for Government to help in laying on a Tea Cess is hardly just—let the weak go to the wall—let the “rubbish” miscalled tea disappear. The opening up of new markets whether outside or inside India is all right. And here we would again point out the injustice done to the public in maintaining even the present prices when the actual sale (auction sale) prices are *about half as low!* Surely the middlemen and grocers or retailers are not to make a *hundred per cent.* profit on a poor public. It is against *these*—who, as is well known, all over the world and in every article, swallow up the profits of the producer—that there should be an outcry and a counter-combination if only in defence. As for the *genuine* old days when we paid three rupees and over for a pound of tea, and got real value for it, they will never come back again. At present we have a tea “blended” and changed out of recognition and taste, marked as of the same class (!) and priced at about a rupee and a half, the auction sale price of which is only say ten annas!* We trust we have sufficiently shown in which direction reform lies and what may be done by respectable planters to at the same time increase their own profits and lower the price to the public. When this is done, there will be a doubly increased demand for Indian tea, and even native India will take to it. We now proceed to our figures.

Nearly half a billion pounds of tea were consumed in the year 1900 in countries other than the sources of production. The United Kingdom is the world's greatest importer, having taken for consumption during the year 1900, in round numbers, 250 million pounds of tea, as against 116½ millions imported for consumption by Russia, 83½ millions by the United States, 7½ millions by the Netherlands, about 6½ millions by Germany, and nearly 2½ millions by France. A comparison of the tea consumption of the past year, with that of earlier periods, discloses the fact that tea is becoming more popular as a beverage in European countries, though little more than holding its own in the United States, where coffee is the favourite beverage. The five European countries—United States,

* The following, which we quote from the report of the latest auction sale, fully bears out our contention above that “rubbish” is manufactured for the present markets, and the consumer is the sufferer:—“The grades which secured most attention were leaf teas under 5 annas, which are wanted for London, and dust teas which sold up to 3 annas 9 pie for the local bazaar trade.” Comment is superfluous! ED.

Russia, Netherlands, Germany and France—took for consumption in 1890, 27 million pounds of tea; and in 1900, 383 million pounds; an increase of 40 per cent. The United States, on the other hand, has not materially increased her consumption of tea during that period, 83 million pounds, according to a recent United States report, being the consumption for both the initial and final dates of the period under consideration. The relative popularity of tea and coffee in the United States and the United Kingdom may be seen from the *per capita* consumption of those articles in the two countries. For the year 1900 the relative *per capita* consumption in the United States was 9·8 pounds of coffee and 1·1 pounds of tea; in the United Kingdom 6 pounds of tea and 7·1 of a pound of coffee. The net imports of tea into the United States have remained almost stationary since 1890, having been 83,494,956 pounds in that year, and 83,303,177 pounds in 1900, and for the fiscal year 1901, are expected to be approximately 90,000,000. Into the United Kingdom, the imports of tea for consumption have increased from 194,000,000 pounds in 1890 to 250,000,000 pounds in 1900. The net imports of coffee into the United States have increased from 490,000,000 pounds in 1890 to 749,000,000 pounds in 1900; while into the United Kingdom 28,000,000 pounds were imported for consumption in 1890, and 29,000,000 in 1900, the growth being almost imperceptible. The official report of tea planting in Assam during the past year gives the total number of gardens as 804 against 815 in the previous year, the total area being returned at 1,059,624 acres against 1,028,431 in 1899. The number of persons employed permanently increased from 457,343 in 1899 to 468,326 during the year under report. Over 97 per cent. of the area under tea is in European hands, while less than 3 per cent. is owned by natives. The total outturn was 141,118,644 lbs. against 128,371,857 lbs. in 1899, showing an increase of 12,746,787 lbs. Mr. O'Connor's figures are as follows:—

The area under tea in India at the end of 1900 extended over 522,487 acres, nearly two-thirds (64·6 per cent.) being in the valleys of the Brahmaputra and Surma which contain as much as 337,327 acres, namely, 204,985 in Assam (the Brahmaputra Valley) and 132,342 in Cachar and Sylhet (the Surma Valley). In extent of cultivation Bengal comes next, the area under tea being 134,572 acres, or 25·8 per cent. of the whole, and a little more than that in the Surma Valley. The production of tea is, therefore, to the extent of nine-tenths of the whole area, limited to the two Provinces of Assam and Bengal.

The principal localities in each Province where tea is grown are these:—

IN ASSAM.					Acres.
Surma Valley:—					
Cachar	...	...	...	...	60,852
Sylhet	...	...	...	...	71,490
Brahmaputra Valley:—					
Sibsagar	...	...	...	...	78,422
Lakhimpur	...	...	...	...	67,509
Darrang	...	...	...	...	41,708

Nowgong	...	...	...	12,673
Kamrup	...	...	...	3,973
IN BENGAL.				
Darjeeling	...	...	...	50,769
Jalpaiguri	...	...	...	76,278
Chittagong	...	...	...	4,146
Ranchi and Hazaribagh	...	...	...	3,284
IN THE NORTH-WESTERN PROVINCES.				
Kumaun	...	...	...	2,921
Dehra Dun	...	...	...	5,134
IN THE PUNJAB.				
Kangra	...	...	...	9,645
IN SOUTHERN INDIA.				
Nilgiris	...	...	...	2,542
Malabar	...	...	...	3,058
Travancore	...	...	...	25,202

There is a small area of 1,479 acres in Upper Burma, but in this Province the leaf which is produced is not made into tea, but is pickled to be eaten by the Burmans, and the area and production may therefore be left out of account. Tea cultivation in India has been mainly concentrated in tracts where a heavy rainfall and a humid and equable climate permit of repeated flushes and pluckings of the leaf. In the valleys of the Brahmaputra and Surma the yield averages about 468lb to the acre; in Jalpaiguri (the Duars) 484lb.; in Darjeeling about 279lb.; in the North-Western Provinces it is 309lb. In Travancore it is stated at 360lb. Elsewhere it is much lower. The area under tea has expanded from year to year without a pause during the sixteen years, 1885 to 1900. In 1885 the area was about 284,000 acres; in 1900 it had increased to 522,487 acres, the increase being in the ratio of 84 per cent.

The number of acres added to the tea-growing area each year has been:—

	Acres.		Acres.
1886	14,294	1894	4,688
1887	14,584	1895	15,190
1888	11,524	1896	17,563
1889	9,374	1897	36,838
1890	11,126	1898	31,561
1891	17,610	1899	13,978
1892	12,432	1900	6,829
1893	20,970		

It appears then that as much as about 107,000 acres have been added to the area under tea during the last five years. This area, in full bearing, will yield at least 40 million pounds of tea a year. The plantations vary greatly in size. In Assam, where the industry is mainly carried on by Europeans with ample capital, where fusions of estates have been in progress for some years in view of economy of management, and where most plantations have large unplanted areas attached to them, the area of a plantation averages as much as 1,318 acres. In Bengal the average area of a plantation is 734 acres; in the North-Western Provinces the average falls to 121 acres, while in the Punjab, where natives grow tea extensively in the Kangra Valley, there are only about four acres to each plantation. In Madras the average is about 172 acres and in Travancore 445 acres.

PRODUCTION.

The quantity of tea produced has increased in much greater ratio than the area under cultivation, for while the area has increased by 84 per cent, the increase in production has been 176 per cent.

Representing the area and production in 1885 by 100 in each case, the ratio of increase is stated below:—

	Area.	Quantity produced.	Actual increase annually in lb.
1885	100	100	...
1886	105	115	...
1887	110	129	...

	Area.	Quantity produced.	Actual increase annually in lb.
1888	114	139	7,540,462
1889	117	149	7,250,331
1890	121	156	4,993,531
1891	127	173	11,831,496
1892	132	170	1,873,628
1893	139	185	10,253,626
1894	141	188	2,465,144
1895	146	200	8,694,783
1896	152	219	13,018,227
1897	165	215	2,643,846
1898	177	222	3,693,192
1899	182	254	24,122,055
1900	184	276	15,663,209

PERSONS EMPLOYED.

The number of persons employed in the tea industry in 1900 is returned at 621,287 (permanently) and 98,446 (temporarily) or altogether a little below three-quarters of a million (719,733 persons), which would work out to about 138 persons to the acre.

EXPORTS AND CONSUMPTION.

The tea produced in India is exported, mainly to the United Kingdom, to the extent of about 96.6 per cent. of the average production. The subjoined figures give approximately the quantity of tea consumed in India, the figures representing the average of the last five years.

INDIAN TEA.

Produced	...	170,509,067 lb.
Exported	...	164,634,913 "
Left in India	...	5,874,154 "

FOREIGN TEA

Imported	...	5,801,241 lb
Re-exported	...	2,563,029 "
Left in India	...	3,238,212 "

Thus more than nine million pounds were left in India on the average, of which 5.87 millions Indian and 3.24 millions foreign, the bulk of the foreign tea being Chinese, though a substantial quantity consists of Ceylon tea. More than a million pounds are purchased annually for the British Army, and a larger quantity must be consumed by the European and Eurasian civil population, as also by natives who, in some of the larger towns, are adopting the tea drinking habit.

The principal markets for Indian tea are stated hereunder, with the quantity exported (in lbs.) to each country in the last three years:—

BY SEA:	1898-99.	1899-1900	1900-01.
U. Kingdom	139,245,995	154,161,492	166,171,556
Australia	6,305,135	8,362,797	10,438,984
United States & Canada	2,457,880	4,677,797	3,490,451
Persia	3,456,791	1,953,900	2,429,140
Russia	500,889	467,451	772,495

TRANS-FRONTIER:

Kabul, Kashmir, and other countries on the N.-W. Frontier	1,040,704	2,099,328	1,942,640
Other trans-frontier countries	23,968	25,312	25,760

The production of tea in India and Ceylon has increased so much more rapidly than the consumption in the United Kingdom, which is the principal market for these teas, that there has been a heavy fall in price, and the tea industry is at the moment in a position of great embarrassment. Producers are busily engaged seeking relief from the introduction of economies and from the enlargement of markets other than that in the United Kingdom.

PRICES.

The course of prices of tea in Calcutta is illustrated in the appended figures in which the price in March 1873 is taken as equal to 100. They represent

the course of prices of fine Pekoe in January of each year as given by the Bengal Chamber of Commerce. It will be observed that the price in January 1901 fell to the lowest level yet known.

1873	100	1888	84
1874	123	1889	77
1875	123	1890	63
1876	136	1891	81
1877	148	1892	71
1878	135	1893	87
1879	129	1894	52
1880	126	1895	97
1881	135	1896	84
1882	126	1897	64
1883	110	1898	61
1884	116	1899	58
1885	90	1900	64
1886	90	1901	45
1887	77		

In the Statistical Department the average prices of the various descriptions of tea sold at the public sales held in Calcutta during the tea season have been computed for some years past. From these accounts the figures below are taken, being the prices in annas and pies per pound of the three descriptions which form the largest proportion of the tea sold and the variations in the prices, the average price of 1888 being represented by 100:

	Broken Pekoe.		Pekoe.		Pekoe Souchong.	
	Price.		Price.		Price.	
	A.	P.	A.	P.	A.	P.
1888	10	3	8	1	6	3
1889	9	9	7	5	5	7
1890	8	10½	7	2	5	8½
1891	8	7½	7	0½	5	3½
1892	11	3½	8	9	6	5½
1893	9	2½	7	2½	5	4½
1894	11	8	9	4½	7	2½
1895	9	—	7	3½	5	11
1896	8	7½	6	9½	5	5½
1897	7	5½	6	0½	4	10½
1898	7	—	5	8	4	7
1899	6	9½	5	8½	5	0½
1900	6	—	5	—	4	1½

The actual value of the entire foreign trade of India for the year ending March last was:—

		Imports.	
		1899-1900.	1900-01.
Merchandise	...	70,71,18,634	76,27,78,853
Gold	...	11,44,78,674	11,77,13,827
Silver	...	9,51,06,458	4,59,22,253
Total Imports	...	91,67,03,766	92,74,14,933
		Exports.	
		1899-1900.	1900-01.
Foreign merchandise re-exported	...	3,29,24,912	3,20,85,314
Indian merchandise	...	105,68,36,971	104,20,53,484
Gold	...	2,00,81,962	4,30,58,851
Silver	...	5,94,18,443	3,16,85,700
Total Exports	...	1,16,92,62,278	1,14,88,83,349

The total imports of sugar amounted to about quarter of a million tons. In regard to salt the quantity of salt was much smaller than that of the three preceding years, stocks in store

being drawn upon for the deficiency. Only 347,788 tons were imported, value Rs. 56.6 lakhs, a small trade but important to the revenue, for the duty on this importation (if it was all paid in the year of import) would amount to about Rs. 222 lakhs, four times the value. Hence the attention generally given in a paper on Indian trade to a trade which in itself is of no special importance. Japan has declared she will take all her cotton from India. In regard to hardware—the cheaper kinds—the market is being supplied more and more largely with continental manufacture, German, Austro-Hungarian, and Belgian. Importations from Austro-Hungary have more than doubled in three years, and from Germany they have increased 75 per cent.

The unprecedented dimensions of the trade in hides in 1899-1900 were exceeded last year; in the two years more than twenty-eight million hides were exported, a melancholy testimony to the intensity of the drought and the extensive area over which it prevailed. Finally, it is also melancholy to record that 112,000 tons of bones, and 66 lakhs of rupees' worth oil-cake and other products, all which India so much needs, were also exported last year. Solomon wrote nearly three thousand years ago that "the things that are wanting cannot be numbered"—we may add—"specially in India," one being a heavy duty on all such exports.

MISCELLANEOUS.—Under this head, owing to want of space, we withhold for the present the late census and other interesting figures and matters, only noticing the regrettable sale of the Seven Tanks property near Calcutta, and one of its old "landmarks" (and that for less than a lakh and a half) to build residential quarters for some Ordnance Factory subordinates; the vigorous protest of the *Indian Planting Gazette* against the infernal din of the tom-tom everywhere, and the foul and obscene language allowed everywhere at the *huli* festival, which the district officers could everywhere put down not only to the comfort of the European and respectable classes of natives, but to the great good of the lower classes themselves; and to the Indian origin of Polo, on which we are qualified to speak, having witnessed the very earliest beginnings of the game in Eastern Bengal (before it appeared even in Calcutta) in the fifties. General R. C. Stewart writes in the *Field*:—

"Adverting to the remarks in the polo column in your issue of the 11th instant, relative to the origin of polo in India, perhaps the following reminiscences may be of interest in throwing some light on the subject. In December 1864 I was an A.D.C. at Government House, Calcutta, and played the game twice a week on the *maidan*, near the Bengal Club. There were the two Polo Clubs, one composed of residents in Calcutta, who rode Manipuri ponies only (which were imported for the purpose), and another composed of Military Officers, men on the Staff, etc., who rode country-bred ponies or

anything they could pick up. The Manipuri ponies were so much smaller than the country-breds that it was not possible to make a game with the two classes, as the former were out-placed; but the Manipuri ponies were much the best at the game, and seemed to take to it by instinct. The game had then not long been started in Calcutta, and my recollection is that it had been introduced two or three years previously by an officer attached to the Residency at Manipur, who had brought down a team of Manipuris with their ponies, and had introduced the game into Calcutta. I recollect hearing wonderful stories of the horsemanship of the Manipuris. They played with a very short stick, and in the game a man who could pick up the ball off the ground without dismounting could ride off with it into goal. Polo was a very rough and tumble game as we played it in those days. There were but few players, and no limit to the number aside. The game was played twice a week. On some days from three to six players would turn up. On others a dozen or more would appear, all of whom wished to play. There were few rules. Everyone played for himself and to keep as near the ball as possible. Mares and entires were ridden indiscriminately and occasionally in a scrimmage there was a deal of screaming and kicking. Jostling and hooking of sticks in any way was allowed and there were no umpires. I do not think the game was played in any other part of India at that time (1863), but it soon took root in the north. I myself, after leaving Calcutta, went to Madras, where we tried to introduce it without success. In 1871 or 1872 Mr. Ross Mangles, of the Bengal Civil Service, introduced it at Bangalore, when it was taken up freely by the British Cavalry Regiment lately arrived from England. I think it may be taken as a fact that polo was introduced into India by the Manipuris in about 1860 to 1862. It was not called polo then, but hockey on horseback."

Manipur is the real home of the game. In the *Gazetteer of Manipur* published by the Intelligence Branch of the Quarter-Master General's Department in 1884, we read that the outdoor games of the Manipuris are few; indeed, the only one, it may be said, which has any popularity, is hockey on horseback, a game formerly peculiar to Manipur, but which of late years has spread over and become popular throughout a large portion of British India. 'This is the game named Polo, which is so fashionable now. The traditions of Manipur have it that the game of hockey was first introduced by a Raja named Pakungba, who flourished 500 years ago. According to some the introduction is given as late as the reign of Gharib Newaz, about 120 years ago. The game, it is said, has not altered since that time, and as it is now so generally understood, a brief description of it will suffice. In the more important games as played in Manipur, seven men on either side is considered a correct number, but in ordinary games, any number can play. As might be expected in the place of its birth, the play is much superior to what can be seen elsewhere, it is much faster and the hits are delivered with greater precision. The games are always started from the centre of the ground by the ball being thrown into the middle for the players; it is frequently struck before reaching the ground. The pace is kept fast from the commencement of the game, and such a thing as a player being allowed to spoon a ball along before delivering his stroke is unknown: an attempt at

this kind of play would result in the ball being at once taken away by a stroke from one of the opposite party. When an evening's play has commenced, the games succeed each other quickly. So soon as the ball is driven to goal, the players hurry back to the centre of the ground, and a fresh game is begun. When a ball is sent off the ground to either side, it is flung, as at starting, among the players opposite the point of exit. The Manipur riding costume for the game is a scanty *dhoti*, well tucked up, and a pair of thick woollen gaiters reaching from the ankle to the knee, a whip is carried in the left hand suspended from the wrist, to allow free motion of the hand. The saddle is furnished with curved flaps of enamelled leather, suspended from the sides opposite the stirrups and stirrup leathers. The ball used is made of bamboo root, and is large and light. The clubs have handles of well-seasoned cane, the angular striking part is of heavy wood. As might be expected, a good hockey pony is a valuable animal and is parted with reluctantly. All classes, from the Raja, who is a good player, down, play the game, and an unusually good player is sure of royal favour. Hockey on foot is played by the juveniles.

LATEST.—With reference to our recommendation to amnesty every one without distinction, we note that Earl Spencer, who succeeds Lord Kimberley as the representative of the opposition in the House of Lords, has also urged the same, as well as the early abolition of martial law, to be speedily followed by grants of self-Government. It is stated, though with what authority we cannot say, that the Secretary of State has vetoed the proposal to move the summer headquarters of the Punjab Government from Simla to Murree, on the ground of the great and unnecessary expenditure that it would entail. If so, he has shown great good sense, and a due regard for the interests of India. The great Frontier Mullah, who had evidently been decoyed to Cabul by the Ameer, to let Lord Curzon have a quiet time of it for the Peshawar Durbar, has returned to his headquarters. No doubt he is now having his day about the Durbar speech. We have already expressed our opinion that no mere Durbar speech, however valuable as an exponent of policy, will have any permanent effect on these wild and fanatical tribes. And now, having seen the speech, we may also state the view we take of it. First, it was most excellent. Second, there was too much of argument and reasoning about it. Third, there was nothing to soothe their vanity or attract their friendship—the stroking of the fur of the wild cat. Fourth, the whole thing should have been wound up by a grand *dejeuner a la Cabool*, of fat *dombas*, *pillau*, *keeshmeesh*, *peshita*, *badam*,

etc. This last omission was inexcusable. Our good Viceroy has yet to learn that the animal man has to be approached and won over by his *stomach* (and not by his head). This omission we reckon unpardonable, and it might have been connected with the Coronation of the King-Emperor. Let Lord Curzon, however, take the hint and act on it during the coming Coronation ceremonies. A few thousand rupees spent on a grand feast is better than spending several *lakhs* on an "expedition to punish." We may also observe before we leave this subject that the very first sentence of the Viceroy had a strong smack of Kipling. "Men of the Frontier, I have come to meet you on the Frontier." We will not proceed further with the speech which may be produced *in extenso* in *Punch* with annotations by a good artist—such a one as Mr. Bradbury Evans was lately in search of. (We trust this hint will *not* be acted on, and a translation of it sown broadcast among the tribes for their delectation and the great Mullah's wonder.) We suspect Lord Curzon has a fund of humour of which he is supremely unconscious. To pass on, a Commission to examine the question of the Police is promised. We would recommend (1) more clever natives in the higher ranks; (2) fewer failures—scions of past prominent Indians—whose inability is condoned by their connection; (3) *not* "more pay"; (4) promotion from the lower ranks for proved efficiency; (5) less "reporting" and "form" work, for which the "Moonshi" should suffice and be responsible. A tremendous tornado has passed over Dacca and Naraingunj, with great loss of life. That is the peculiar region of tornadoes in Bengal, and their connection with the head of the great volcanic circle of the Indian Archipelago, as well as seismic disturbances, and the booming of "the guns of Burrisal" may easily be shown. In this region great and ancient cities have been overthrown, or entirely buried, or covered by the Megna. Calcutta lies just midway between the track of the severe Vizagapatam cyclones which sweep up the Bay, and these seismic and tornado regions, and hence escapes, though it may not always do so. During the late Naraingunj tornado one who was in it stated he felt the blast as from a red-hot furnace. The following extract from the *Mahratta*—the Mahrattas are the finest free-spoken race in India—refers to the Panna Trial, and confirms the views we have taken of it:—

"Lord Curzon, the Viceroy and Governor-General of India, has pronounced the final doom of life-long imprisonment on the unfortunate and misguided Rajah of Panna. After a careful consideration of the report of the Commission and the petition of appeal submitted on behalf of the Maharajah, Lord Curzon has come to the conclusion that Rajah Madhav Singh had every motive to remove Rao Raja from his path, and that he is guilty of instigation,

the cook Sambhu to poison his uncle. The sentence of death passed by the Commission on the Private Secretary of the Maharajah is also confirmed by the Viceroy. A proclamation published in a *Gazette Extraordinary* proclaims the deposition of the Rajah from his ancestral Gadi. If the Maharajah is in any way connected with the horrible murder of his uncle and trusted Minister, we have no hesitation in saying that he fully deserves the punishment meted out to him. But there were so many irregularities and inconsistencies in the procedure adopted in his trial that all fair-minded and impartial persons will be disposed to think that the Maharajah did not get a fair trial. The most hardened criminals, most wicked assassins, many a Tantya Bhil and Ramoshi, has a Judge and a Jury to try them; they can appeal to the High Courts, the Viceroy, and even their Sovereign. But unfortunate Madhav Singh, a ruler of a State of 2,568 square miles and a population of a quarter of a million, is tried by a Commission of two European Government nominees without the help of a Jury. So an Indian Prince is denied those rights that the humblest British subject enjoys at present. An Indian Prince is regarded neither as a British subject, nor as an independent chief. A member of the English aristocracy is usually tried by the House of Lords. Why should not an Indian Prince also be tried by his own Peers? If Lord Curzon had appointed a Commission of three or four native Princes or nobles, their decision would have been received by the public with satisfaction. The procedure followed in this case was inconsistent with the British sense of justice and fair play, as well as with the dignity and position of our Indian Princes."

Finally, in regard to Mr. Cotton, he (and his "friends") would have shown better sense, had he left in peace without meetings and interminable exculpatory and self-laudatory speeches. These would make out that either the Viceroy was right and he was wrong, or that he was right and the Viceroy wrong, and we regret for Mr. Cotton's sake to have to say that judging from the evidence furnished by these speeches themselves, the Viceroy was right. No Supreme Ruler of the Indian Empire can stand such a lot of undue attention being forcibly claimed—and purely for self, from any subordinate ever higher placed than Mr. Cotton. And the attempt made by the Durbhunga "Chairman" to *force* the Viceroy's hand in the matter of appointing Mr. Cotton to Bengal (Durbhunga is his dear and particular own friend) was most monstrous. Lord Curzon is one of the strongest rulers India has known, and will not be forced or dictated to; besides that he knows what he is doing. In reference to this we find *Capital* writing of the true ornaments of the service:—"They never advertise themselves, never whine because they are not made Lieutenant-Governors; are never dragged by their admirers before the public to be bespattered with praise, but retire gracefully and quietly when their time comes, wishing for nothing better after their final promotion, than the modest epitaph such as can be seen in the Lucknow Cemetery. 'Here lies one who tried to do his duty.' These men are the salt of the Service."

One more item here:—Owing to Mr. Philip Nolan's regrettable decease, we see it stated that Mr. Bourdillon goes into the Board of Revenue, and Mr. Buckland has been telegraphed for from home.

Many interesting matters lie over, including the Great Martinique eruption and the news of the Peace in South Africa, about which we learn as we go to press.

In our obituary list we have to note the decease of General Sir Andrew Clarke, R.E. ; General Olpherts, an old Lucknow hero ; Lord Kimberley, the Liberal leader in the House of Lords ; Mr. Rhodes of the De Beer's South African Diamond Mines ; and Bishop Gell, late of Madras. Also Mr. Philip Nolan, of the Board of Revenue, Bengal ; Mr. John Beams, a distinguished Oriental scholar ; and Sir Arthur Arnold, with whom we were once associated in journalism in London.

General Sir Andrew Clarke was a most distinguished officer, at one time Governor of Victoria ; and again Governor of the Straits Settlements, where he consolidated our rule—a worthy successor of Sir Stamford Raffles. Sir Andrew was also at one time Minister of Works in India. He had a most vigorous intellect down to the last, and he died over ninety, holding at the time the appointment of Agent-General of Victoria. Few men have possessed a greater stock of sound common sense. At one time we believe he was also Inspector-General of Fortifications. Lord Kimberley was equally respected on both sides of the House. Mr. Nolan was very much liked for his quiet gentleness, and the Lieutenant-Governor has paid him a high tribute in the *Gazette*. Of Mr. Rhodes every one has heard. We have been on the farm near Richmond (Natal) where he began his early life as an assistant growing cotton—in which worthy object unfortunately for himself he failed, betaking himself to Kimberley. With him the end justified the means ; and he died without accomplishing any of his projects. The way he robbed Lobengula of Zambesia was infamous. So, too, his own account of how and why he brought on the Jameson Raid, which resulted in this sad war and England paying two hundred millions. Here is his own account :—

“ There were three reasons. In the first place I found that old Kruger was an insuperable objection to the union of South Africa, even for commercial purposes and for the development of the country. I tried him in every way I could on what you may call Afrikander principles, but it was no use, and so long as he ruled the Transvaal the brake was on all progress in South Africa. The second reason was that there was an English-speaking minority opposed to Kruger, but at least as much opposed to seeing South Africa under the British flag. That was then but a small minority, but it was a growing one. And, if left to develop, it would have become a majority when the hour came to get rid of Kruger. That would have balked the policy for which I have struggled all my life, to make South Africa an integral part of the British Empire. And the third reason was that you cannot make revolutions in these days without money, and I had at my command at that time a combination of millionaires ready to support me whom I might never be able to get together again. ‘ Such,’ he said, ‘ was my position in a nutshell. ’ ”

We corresponded with him long before the “ war,” warning him that a “ catastrophe ” was coming and asking him to stop it, but he did nothing. He has left a “ will ” devising his millions for educational purposes, but Germans and Americans don’t recognise Oxford !

Bishop Gell was a saintly character, but very different from the Apostle Paul who went “ through good report and evil report,” and who “ in all things gave offence to some.” But every one has his use. We should also include here Sir Richard Temple, one of our (*Calcutta Review*) Editors. We knew him personally. He had neither of the saving graces of spirituality or humour.

☞ Special Articles for our next number :—

The Coronation in the Abbey, by eye-witness in an Earl’s group.

The Kama Mystery, a study in Comparative Dramatics, by C. S.

Æniad, Book VI, a new translation, by C. S.

Sugar in India.

The Saktas, by Rev. Dr. Macdonald, D.D.

A Peasantry of Paupers, by C. S.

Some Authors I have known.

Philomel, by M. R. Weld, C.S.

Famines in India, by an Ex-Deacon and others.

THE EDITOR.

CRITICAL NOTICES.

Moghul Colour Decoration of Agra (Archæological Survey of India Series). By Edmund W. Smith, Archæological Surveyor, N.-W. P. and Oudh. Part I. Allahabad Government Press. Rs. 22, or £1 13s.

THIS is another of the magnificent volumes showing Indian Art of the past, which are now being issued. There are 103 exquisite plates, mostly in colours, with letter-press, depicting (1) Chini ka Rauza, (2) Itimad ud Daulah's Tomb, (3) Akbar's Great Tomb at Sikandra, (4) Kanch Mahal, (5) Suraj Bhan ka Bagh. There is a considerable Art use in these volumes, and we congratulate Mr. Edmund Smith on his work on this volume.

Michael Ferrier. Macmillan's Colonial Library.

A powerfully written story, but not ending very well.

Report of the Bareilly Theological College for 1901. Methodist Publishing House, Lucknow.

THE Methodist Missions in India we regard in the light of a healthful spiritual wind playing over the inert dead bones of Indian metaphysical, and therefore merely intellectual, speculations, reviving the masses to a new life of hope and joy. Also, as compared with other more formal Christian sects, of urging these on to more earnest and practical Christianity for popular and general acceptance. Whether owing to American energy, or a superior organisation, or a less "grievous yoke," Methodist Missions seem to take well in India, and their congregations now number by the ten thousand, where, to our knowledge, there was not a single convert or Mission. The great local (Indian) "feeder" of this extended and successful work is this "Theological College" at Bareilly, under the direction of the Rev. Dr. Scott. As the Report says:—

"The chief demand at present in the region represented by this Seminary is for ministers suited to the large towns and villages where our work has spread, who can shepherd the many Christians gathered in, and push evangelism among the rural population. Men are needed who can mingle freely with our large number of uneducated Christians found in these villages, and also understand how to deal with the ordinary rude non-Christian population. We are seeking to train men for such a work, while ready to meet a demand for broader training as it may arise."

How converts of a higher class are brought in may be seen from the following:—

"Swami Brihmanand Sastri was a student of Sanskrit in Benares for nearly twenty years. He claims to have read carefully the four Veds, the Upanishads, and the six Shastras, with numerous other Sanskrit books. He was associated with the Sunyasis of one of the principal temples in Benares. Meantime he had fallen in with the Satmat Nirupan, the Dharmtula, and other Christian controversial books. He had also met some of the missionaries in Benares, and his mind was favorably impressed with the truth he had read and heard. More than a year ago, he left Benares and the temple association, for an independent course of life, and took up his residence at a temple in Sitapur, Oudh. Here he sought the missionary and native pastor, and became an avowed seeker of the truth of Christianity. On July 29th he was baptized and was sent immediately to the Seminary. We had been in search of an available teacher of Sanskrit and Hindu philosophy for years, and here was the man. The Swami is thirty-six years age, is of pleasing, frank address, and seems to be a profound scholar in Sanskrit. He is now learning this "new way" more perfectly, while teaching in the Seminary. He promises to be a most useful convert, as he can bring rare acquirements and ability into Christian work.

"Chhedi Lal is a Brahmin; who passed the Middle Anglo-Vernacular course, and having studied for it, was employed as a compounder in the Government dispensary at Banda. Here some nine years ago, he became a seeker after Christ under the native pastor, Rev. Ratan Singh, one of our Seminary graduates. He was on the point of going to Allahabad to be baptized with his family, but was restrained by the efforts of his father, and other Hindus, who captured them while seated in the train with their tickets. But the purpose of his heart was fixed, and thus years after, while employed as a compounder in Bareilly, he came to us as an enquirer seeking baptism. His desire was accomplished, and he was baptized with his wife and two children in the Mission Church, November 3rd. We had been on the look out for just such a Christian man to take charge of the Seminary dispensary where he is now cheerfully at work, and is a most helpful addition to our staff."

In short, the College is doing most excellent work, and as we note that it stands in need of \$50,000, of which \$8,000 have already been made up, we trust some wealthy American will come forward to supply the need—to him a "flea-bite," but help and new life to millions.

Grammatik der Sanscrit-Sprache. A. Hartlebeu's Verlag Wic., Pest, Leipzig. (Thacker, Spink and Co., Calcutta.)

THIS is a small, but exceedingly well-arranged and got up, Practical Grammar of the most perfect language devised

by the wit of man. The examples for the paradigms are well-selected, and the notes appropriate and not too extensive and oppressive. There are also select lessons and exercises from the *Betalpunchabinsati*, and the *Ramayan*, with valuable and copious glossaries in German and Sanscrit. It is also a cheap book. For it to be extensively useful, translations of it should be made into English, Bengali, and Hindi, though we think the *Elementary Sanscrit Grammar* of Pundit Ishur Chunder Vidyasagar in Bengali cannot be beaten.

Burmah. By Max and Bertha Ferrars. Second Edition. London, Sampson Low, Marston & Co., Limited; New York, E. P. Dutton & Co., 1901. Price, 30s.

THIS is an *Edition de Luxe*, printed on exquisite paper with over 450 photographic-reproductions—showing the *airy* beauty and Art of a country now tagged on to India but which, from the earliest ages, had its own independent and complete existence. The volume is suitable not only for any drawing-room table, but for any library. That it is going through a Second Edition is a proof of its popularity and value. In fact, the illustrations, complete as regards the country and scenery, and the whole life of the people, and as art-studies, themselves are worth double the value fixed by the publishers. We may see from this work that even Japan, so be praised by travellers, must take a secondary place as compared with Burman Scenery and Art, and the credit of it lies equally between the gifted authors and the publishers.

Let us, however, be more detailed. The life of the Burman is portrayed from the cradle to the grave. A series of 455 *consecutive* photographs illustrates the characteristic situations in the life of the leading race, the aboriginal or hill races, the effects of scenery, the animals, and the vegetation. The portrayal of no people has yet been carried out with this degree of fulness and of beauty. Burma presents contrasts to India, China, and Japan, as great as these do to one another. But just as Japan is becoming Europeanised and losing her outward individuality, so is Burma also, and so is the Tyrol, and every country whose charm lay in a distinctive aspect. In less than a generation the indigenous character of Burma will have passed. Even now, the medley is such that only an observer trained to the habits and ideas of old Burma can separate the pristine features. By help of such an experience, and by studying each subject until a characteristic picture resulted, has it been possible to reconjure the features of Burma in their original type? During the course of four years several thousands of special photographs were taken for this purpose. The arrangement of the work is seen

from the subjoined Summary of Illustrations. The text occupies 200 quarto pages, while there are 48 full-page and 407 text illustrations.

The following is a Summary of the Illustrations :—

Approach to Burma; Child Life. Adolescence :—Universal Monastic Novitiate; Monastic Life; Buddhist Institutions; Ancient Ecclesiastical Remains; Temple Surroundings; Inferior Religious Orders; Lay Worshipers; Return to Secular Life. Adult Life :—General Occupations :—Agricultural; Domestic; Courtship and Marriage; Tattooing. Village and Country Scenes :—General; Seasonal. Special Avocations :—Cultivation, forms of; Fishery; Salting and Curing; The Chase. Artisans :—Clay; Pottery; Brick; Stone; Lacquer; Cordage; Leather; Metals; Timber; Painting and Design; Inscriptions and Writing; Dealers. Transport :—Boats and Boat-builders; Carts and Cart-builders; Travel. Alien Races :—Indigenous; Long settled; Recent. Political :—Defences; Village Government; Provincial Government; Central Government; Pageants and Frolics; Entertainments; Pilgrimages; The Aged Mortality :—Funeral Observances; Tombs; *Vale*; Miscellaneous.

The work presents thus a complete view of Burma and its life, and the authors should really be recognised and rewarded by Government for it.

Bengal under the Lieutenant-Governors; being a narrative of the principal events and public measures during their periods of office, from 1854 to 1898. By C. E. Buckland, C.I.E., of the Indian Civil Service. In Two Volumes, with 14 Illustrations. Calcutta, S. K. Lahiri & Co. 1901.

ONCE in a decade or so the stillness of the book-publishing world in India is broken, and a work is presented to us that at once commands attention and takes its place to live. Of such is *Bengal under the Lieutenant-Governors*, by Mr. Buckland, the Chief Secretary to the Bengal Government. As providing a knowledge of the past to a generation ignorant of it; as fixing up an important chapter of the History of British India; as supplying a felt want, we welcome the work and place it before us for constant use and reference. No one in Bengal, at least, be he ruler and administrator; civil servant, planter, or merchant; subordinate official, teacher, or student, can afford to be without it, or to neglect a study of it. Just as it has been said no one can know British rule in India without the *Calcutta Review*,—quoted largely in the work before us,—so it may be said of this *magnum opus*, no one can know India, and least of all, Bengal, without it. It is perfectly true what has been said of it by another reviewer—"there is no other book of the kind." And no one could have been better qualified to produce it than Mr. Buckland. Coming from a well-known literary family at home, his position as Chief Secretary to the Government placed at his command all the records requisite for his work.

While saying this much, and recording that the conception of producing such a book was true, the diligence great, the labour enormous, the grasp firm; the merely trained author is less visible in it than the Indian administrator. History though it be in a general sense of the word, it is more an official compilation of the administration with important papers on subjects of great public interest. This is a point of view which may be of more credit to Mr. Buckland as a practical administrator than if he had produced a mere perfect literary volume—a second “Annals of Bengal,” highly finished and coloured, and mostly imaginary and sentimental. There is here no trace of mere sentiment and imagination, and a skilful mingling together of both. Nor, we may add, any of that striking out into theoretical party side-issues which in India sometimes proves the bane of otherwise able officials.

Mr. Buckland acknowledges his sources—other than official papers—from, as stated above, our own pages, Sir John William Kaye and General Malleson—both our Editors—and others. The likenesses of the Lieutenant-Governors are excellent. In a future Edition, which we trust will soon be called for, let us hope to see also Sir John Woodburn's happy and cheerful face gracing the end. Sir John Woodburn's administration, so successful, may come in afterwards though it is obvious Mr. Buckland should not write it however best fitted he may be for a task which would doubtless be to him a labour of love. The brief accounts which are furnished near the end of some eminent natives are valuable as is also the list of Judges of the High Court. We may conclude by saying, that Mr. Buckland has scored deeply among Chief Secretaries by this work; that other Governments in India may well follow the example set herein and even officially produce similar accounts for themselves; and that a small compilation as a History for Bengal Schools and Colleges should be undertaken by some competent hand with Mr. Buckland's consent.

