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Universal Brotherhood:

WHERE INDIA COMES IN?

BY

SIR WILLIAM WEDDERBURN, *BART.*

—:o:—

IN October of last year I contributed an article to the *Indian Review* as to the course Indians should pursue with reference to the political parties in this country; and I urged a strenuous appeal to the basic principles of Liberalism; pointing out that this was the right course to pursue, whether looking to (1) principle, or (2) expediency.

As regards (2) the question of expediency, it appeared to me that some writers in the Indian Press had not sufficiently taken into account the one great factor that then dominated the situation in this country, *viz.*, "the practical certainty of a sweeping victory for the party of progress." And I added that "probably in the next House of Commons the Tory Opposition will be as powerless as the Liberal Opposition is in the present Parliament." This forecast was amply verified at the General Election, the Government of Mr Balfour being wrecked, and the party of militarism, of race domination, and political reaction, being reduced in the House of Commons to an almost negligible quantity. But even now public opinion in India does not seem to realise the effect of this tremendous transfer of power to the Democratic party at the centre.

Educated Indians do not yet seem alive to the immense possibilities thus opened up for the Indian people. Why do they not, as one man, press forward to grasp these possibilities? A mighty traction engine is moving onwards with irresistible power and weight. Its name is "Democratic Progress." Why do they not strain every nerve in order to link to it the car containing the weary burdens of India's needs?

No doubt the Benares Congress did well and wisely last year in deputing its President to England to press Indian claims; and Mr. Gokhale's brilliant campaigns in 1905 and 1906 have been productive of far-reaching benefit. But he has been obliged to return to India; and no one has come in his place. The House of Commons has assembled for an autumn session, fresh for work, and full of zeal. But India seems unrepresentative to claim the large share of attention which is her just due. How much may be accomplished by bringing democratic pressure to bear on Parliamentary Chiefs of great departments is exemplified by the striking, and indeed surprising, success of Messrs. Gandhi and Ally, who came as delegates from South Africa to protest against the anti-Indian legislation of the Transvaal Government. In that case Lord Elgin had declared that no useful purpose would be served by such delegation. But Messrs. Gandhi and Ally did not allow themselves to be discouraged they came all the same; and found good supp both in and out of Parliament. An inf tion interviewed the Colon ther waited on th with th

moving the adjournment of the House, had the desired effect, and the insulting Ordinance was d. This latest example is very much to . But any close observer of Parliament- ceedings will see that, owing to the on of the New House of Commons, there departments, a steady pressure towards dealing, whether the question relates ividual, a class, or a nationality. This enables, or compels, (as the case may be) amentary Head of a department to free om the bonds of his own official subordi- l to act in accordance with the accepted of Liberalism.

here is no department of public affairs in s pressure is more needed than in that of in none are retrogressive officials so renched as in the India Office; in none lress of grievances, by any automatic hopeless. On the other hand, looking ast history and present conditions, there rds India, the brightest hope from vigor- lamentary pressure; for members of it are naturally sympathetic towards the ndia; and there is no Secretary of State l respond to such pressure more readily, lady, than Mr. John Morley. Also as actical operations, how could prospects avourable than they are at present? 0 members—nearly one-third of the use—have enrolled themselves in the arliamentary Committee, pledged to policy of justice to India; then there is group of experienced Anglo-Indians in , favourable to Indian aspirations; while he doors of Parliament the British e of the Indian National Congress main- manent organisation, which keeps touch n activities, and is always prep[illegible] gates from India, to o[illegible] to give them [illegible]

It seems unnecessary to say more as to the expediency of fully utilising this extraordinary conjuncture of favourable circumstances. The Court is open; a jury anxious to do justice has been empaneled; surely unwisdom cannot further go than to allow the case to go against India by default! It is not as though there were not in India at present an intense desire for redress of grievances. For a long period there has not been so much excitement, so much general unrest: meetings are held, speeches are made, and the Press voices the demand for reform. This is good; for thus energy is generated. The mistake of the reformers consists in failing to apply the energy where it will be most effective. It is well to harness the waters of the Cauvery, and to generate electric power. But this will little profit the Mysore miner unless he establishes the right connection, and brings his drill to bear on the reef where the gold is to be got. The reformers should remember that while Calcutta is the stronghold of their opponents, at Westminster the power is in the hands of their friends. Like Paul, they should appeal unto Cæsar.

What are the reasons why they do not make this appeal? Partly no doubt owing to weariness and despair. Judging by past experience, they say, it is useless to hope for any good results. But I put it to them that no past experience of the present generation relates to political conditions similar to those now existing. There has been no such upheaval of popular power in England since the Reform Bill of 1830; and as a result of that upheaval India benefited largely, through the great Charter Act of 1833. Do our friends in India not see that by [illegible] this doctrine of despair they are [illegible] into the hands of their [illegible] that they are throwing away the [illegible] weapon in their armoury? The [illegible] spot knows that he is un- [illegible] luck, but that hi[illegible]

may be rendered untenable by a judicious flanking movement. He does not forget that a word from the Secretary of State may make or unmake him, and that the official existence of the Secretary of State himself depends upon the majority in the House of Commons. He has therefore a wholesome regard for Parliamentary enquiry. The one thing he fears is the appeal to Cæsar.

Having so far dealt with the question of (2) expediency, I will now revert to my opening sentence, and say a few words on the question of (1) principle. And this seems necessary because there are some in India, especially among the younger generation, who condemn the policy of seeking redress and concessions from the central power; and preach this doctrine as a matter of principle, contending that it is unpatriotic to adopt a method which, by removing grievances, will tend to perpetuate the existence of foreign rule. As regards those who condemn the appeal to Cæsar on the ground of principle, I submit that they should be very sure that they are right on the general ground before they turn their fellow countrymen aside from action which promises substantial practical benefit to the people of India. And so far from being correct in principle according to the higher morality, it appears that in exalting to the highest place the claims of race and nationality they are adopting the special error of their opponents, and are setting up an ideal incompatible with the claims of a common humanity and a universal brotherhood. Such an ideal is based on national selfishness, and is detrimental to the formation of the highest type of national character.

Allow me, by an illustration, briefly to explain my position. If an individual seeks to form for himself a noble character, he must not be content with any but the highest ideal. Strive as he may, he will fall lamentably short of his aim. In any case his shaft will not reach the mark. But there is no hope for him at all unless he at least points the arrow in the right direction. With our mortal imperfections we must aim high if we desire at all to attain. As with the individual, so it is with the nation. And specially so in the case of a nation which, like India, is undergoing a process of awakening and regeneration. The poison of selfishness must be eliminated, not only from the individual but from the class and the nation if we desire to attain the noblest type of national life. Every one can see that mere personal selfishness is a mean thing; and it is natural to think that a step upwards has been gained when the selfishness of class is substituted for the selfishness of the individual. The man who sacrifices himself for his class shows what is called *esprit de corps*. His egotism is held to be tinged with altruism; and this is accounted to him for merit. But, on the other hand, the pursuit of class interests becomes a vice, if those interests clash with the interests of the public and the nation. Similarly as regards national selfishness, which some misname patriotism. National selfishness may seem morally less culpable than class or personal selfishness; but it leads necessarily to injustice on a great sale; and, when it conflicts with the claims of universal benevolence, it becomes a disastrous source of human misery. If we would have peace on earth and goodwill among mankind, all lovers of right must work together, irrespective of nationality, of race, and of creed.

If in recent years the Indian people have had to suffer more from one cause than from another, it is from the new Imperialism, which arrogates to itself a monopoly of British patriotism. If Englishmen have been unfairly preferred to Indians for high office, if Indian interests have been sacrificed to Lancashire, if military payments have been saddled upon India for the benefit of the British taxpayer, these acts of injustice are the natural fruit of such spurious patriotism, which is only another name for race and national

selfishness. Is this the morality which our reformers wish to set for imitation before the younger generation? Do they love the sin, while having the sinner? Let them not be deceived, and drawn away upon a false issue. The real enemy of freedom and progress is the spirit of autocracy, not the difference of race: the bureaucratic system is no less pernicious because, as in Russia, it is administered by the fellow countrymen of the sufferers. The true corrective is to be found in an alliance among all lovers of freedom and progress, in every part of the world; and specially advantageous is it for the Indian reformers, who are weak, to secure this alliance with the British reformers, who are strong. The existing connection between England and India facilitates this process; but this connection must be put on a proper footing, as a just partnership, in place of the existing relationship of master and servant. If this be done, England and India may become the pioneers of a "Parliament of man," the first members of a "Federation of the world."

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Price As. Twelve.

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SWADESHI.

BY ANANDA K. COOMARASWAMY.

—:o:—

It may be doubted if the Swadeshi movement has yet come into its kingdom. An outside observer, however sympathetic, detects in it many signs of weakness. The present paper is intended as a criticism of one aspect of the Swadeshi movement, based on the writer's observations in India and Ceylon.

Briefly expressed, the object of the movement is to check the drain on Indian capital involved in the purchase of imported goods, by manufacturing the said goods locally; replacing the removal of money from Indian shores, by a circulation of money within the limits of India itself. So far, so good. Let us consider for a moment the nature of manufactured goods. From our Indian point of view we may divide them in two ways:

(1) into (*a*) things which are worth having, and (*b*) those which are not worth having;

(2) into (*a*) things for the production or manufacture of which India is well adapted by natural resources or temperament, and (*b*) things which other countries are better able, for analogous reasons, to produce or manufacture.

It will be found that, to a great extent, the classes 1 (*a*) and 2(*a*), and 1(*b*) and 2(*b*) have a common application. A great many of the European luxuries which our imitative habits have led us to adopt are quite unnecessary, sometimes positively injurious, and we shall certainly be much wiser to do without them altogether (a considerable saving to ourselves), than to make them locally (even worse than they are made in Europe). There is a large class of goods, cheap, and nasty, which are manufactured solely for the Eastern market, and which no one with any education or taste would use in England. These are purchased eagerly by Indians who desire to furnish in the

European style; and that in such quantities that their drawing-rooms are more like shops than living-rooms. I heard the other day of an Indian Prince who consulted a European friend as to the furniture in his palace. He said 'Look here, you are an old friend, I want you to go through my palace and reject everything European which is not worth having and which only excites the ridicule of Europeans.' The result was that over two lakhs' worth of rubbish was sold in Calcutta.

Probably ninety per cent. of European articles purchased by Indians are either ugly or useless or both. Even our most sacred temples are not always free from an invasion of tawdry crystal balls and gaudy European paints. Our household brass and bronze wares are replaced by cheap glass and enamelled pots. The rich offend as badly as the poor, indeed more so, as they can afford to buy a larger quantity of useless and ugly things. Now all of these things cost money; and is it not a *waste* of money? We certainly shall gain nothing by transferring the seat of their manufacture to India.

Take again European haberdashery, of which we import over 187 lakhs' value annually. What does this mean? Woollen caps and leather shoes for our infants, hats, ties and collars for our men, even corsets for some of our ladies, English curtains and carpets and what not, for our homes. All this is the result of aping others; what an enormous sum of money per annum might be saved in India by returning to the simple ideas and plain living of our forefathers! There is a Swadeshi, a higher Swadeshi, which should boycott certain goods, not because of their foreign origin, but because of their intrinsic worthlessness.

Take another class of goods, nibs, writing paper, scientific instruments, clocks and watches, a good deal of machinery and of the things made by it. Some of these things have with great difficulty been made in India. But the quality of the locally manufactured article is often miserable. The mountain has produced a mole-hill. The Swadeshi movement, in fact, has been a godsend to some manufacturers, who have obtained a sale for anything, however badly made, if only cheap, and labelled Swadeshi. Now I say that it is no good having Swadeshi manufactures unless the home-made things are better, not worse, than the imported ones. But it is just in cases where this is possible that the Swadeshi movement fails. For example, alizarine and aniline dyes to the value of 75 lakhs are annually imported. Yet there could scarcely be found a native of India convinced of the importance of using Indian dyes in preference, though it has been urged upon them again and again by sympathetic Europeans.

Take even textiles, which are a speciality of the Swadeshi movement. What is happening here in Madras? The most vulgar Manchester prints are at this very time fast driving out locally made and artistic materials. At the Madras Exhibition of 1903, "side by side with the very many good examples displayed in various textiles, there were a number of specimens of gaudy-coloured goods of weak design, colour and quality, poor imitations of art fabrics and European textiles. Why, then, do people stand with folded arms and look at a declining industry *in which there is money*, without any attempt, in a practical way, to revive the trade? . . . . Already a change for the worse is visible in the tastes of the common people, and one has only to go into any street or village near a large town, to see the glaring printed coloured cloths of Manchester or German production freely worn by the populace. These are rapidly taking the place of the beautiful white and tinted cloths of hand-loom work, so lately in general use all over India, and so much of which was, until the middle of the nineteenth century, exported to various countries." [H. T. Harris].

Surely Swadeshi should endeavour to revive and continue what already exists before entering

upon wholesale attempts to compete with the West by introducing new ones. Moreover, we should wish not only to supply *ourselves* with textiles, but to recreate the export demand. It is the modernized Indians' degraded taste which makes the last idea almost impossible of realisation.

Take again musical instruments, imported annually to the value of 13 lakhs. There are European instruments, pianos, violins, harmoniums and gramophones (if that can be called a musical instrument which in reality can be only a scientific instrument or a child's toy). Of all these, the harmonium in particular is spreading far and wide, and ousting native music and native instruments. There are very few places in South India where native instruments are made, and the industry is decaying fast. Just so with all other indigenous arts and industries; we neglect what lies at our doors, to buy from abroad what we do not understand and cannot use to advantage. No wonder we are poor; but, what is worse, we are intellectually and æsthetically sterilising ourselves as well.

It is, then, the purely commercial feeling that inspires the Swadeshi movement, that to a great extent accounts for its weakness. We ought to be able to buy our country's wares, not out of a painful sense of duty (to the advantage of a few local manufacturers who are shrewd enough to exploit our sentiment), but because we feel them to be more suited to our needs, more expressive of ourselves, better worth having. We want a Swadeshism of ideas, of music, of art, and the commercial Swadeshi is bound to follow.

I do not mean a *boycott* of foreign ideas; but I mean that Indians have yet to realise that they cannot adequately appreciate foreign ideas, foreign art, or foreign music, if they cannot appreciate their own. I suggest to Indians a study of 'Swadeshism' in other countries, such as Denmark and Ireland where there is a more deeply rooted and more comprehensive national feeling. The Irish Swadeshist, for instance, is not merely a home-trader and a home-ruler, but the same sentiment has led him to a revival of the Irish language and literature, the value of which has become apparent not only to himself but to the world at large. Remember, we have a duty not only to ourselves, but to the world; that duty is to develop our talents, not to bury them.

Now consider another aspect of Swadeshism. Are we going to compete with the West by introducing a factory system and a capitalist ownership of the means of production corresponding to that prevailing in Europe? Space will not permit me to review the industrial history of Europe, but I may say it has been a long and, on the whole, a sad one, and the West is only now, and slowly, beginning to deliver itself from the worst evils of the *laissez-faire* and factory systems. The germs of regeneration are not absent in the West; the ideals of democracy and socialism [equality of opportunity] will sooner or later be attained; and a time will come [or the hopes of civilization are vain indeed] when there will be for all men, work worth doing, a life not over-hard or over-anxious, and such surroundings as are fit for the life of human beings. Many of these ideals were already attained under the industrial systems prevailing in India. Each caste or trade community possessed an organization largely socialistic in character and embodying democratic and communistic ideals. The results of the capitalist system, wherein the possession of the means of production by a few, enables them to exploit the many, are so unfavourable in the West, that we shall do well to question very seriously whether it is wise for us to attempt to compete with the West on the same lines; especially as we are quite out of touch with the regenerative tendencies referred to in the West. If Indian industries are to continue to benefit the *people* of India, and not merely a few capitalists in India, they must be still the village and home industries of the past, aided of course, by the adoption of such improvements as appear really desirable. Remember that the West is just beginning to learn where to use and where to avoid machinery. It is, for example, no gain to make cloths by machinery at half the old price, if they wear only half as long; it is, indeed, a loss because the longer a thing is likely to be in use, the more willing we shall be to decorate it worthily, and *vice versa*. No doubt a great many common things must be made by machinery in future; but not so universally as might be supposed; and here I would suggest that in some of these cases (say nibs) we may very well leave other nations to do the hewing of wood and drawing of water for us, and concern ourselves with the revival, *both for home use and for export*, of what are really *our own* industries, now decaying everywhere for lack of intelligent encouragement. Once more, the blame for this is largely to be laid at the door of the well to-do, or would-be well-to-do, who fill their homes not only with foreign wares, but with foreign wares not worth having. Not till the Indian people patronize Indian arts and industries from a real appreciation of them, and because they recognize them as better than the foreign, will the Swadeshi movement grow complete and comprehensive. If a time should ever come (and I confess it seems likely to be long in coming) when Indians recognize that "for the beautification of an Indian house or the furniture of an Indian home there is no need to rush to European shops in Calcutta or Bombay," there may be a realisation of Swadeshism. But "so long as they prefer to fill their palaces with flaming Brusseles carpets, Tottenham-court-road furniture, cheap Italian mosaics, French oleographs, Austrian lustres, German tissues and cheap brocades.... there is not much hope." Accordingly, and with the fullest sympathy with Swadeshism and nationalism in India, I yet venture to suggest that equally important with the establishment of new foreign industries on Indian soil, are the patronage and revival of those on the verge of extinction, the purification of those which survive in degraded forms, and the avoidance of useless luxuries, whether home or foreign made. Swadeshism must be inspired by a broad and many-sided national sentiment; where such a sentiment exists, industrial Swadeshi will be its natural outcome, without effort and without failure.

HAND-LOOM WEAVING IN INDIA.

BY RAOJI B. PATEL, M. R. A. C.,
Director of Agriculture and Industries, Baroda State.

IN my paper on Hand-loom Weaving, read before the last Conference at Benares, I tried to show that, if certain improvements be made in the hand-looms and preparatory machines, the increased production would exceed the total imports of cotton piece goods into the country. The following further calculation will make the idea clear:—

The production of hand-looms working in the country is estimated at 165 crore yards. The looms work at an average effective speed of twenty picks per minute, and if this can be increased to 50 picks, the increased production of the same number of looms would be 247½ crore yards. This increase more than equals the total cloth imports of the country. As this increase can be produced by the same number of men as now engaged on the looms, the price per yard will be cheaper than at present, and their ability to withstand foreign competition will so far be increased.

I have been asked to give in this short paper some idea of the manner in which this consummation can be reached. Before any conclusions can be drawn, it will be necessary to enter into some details of the various classes of cotton piece goods

consumed in the country and to limit the spheres of work of the Indian hand-loom, the Indian power-loom and of foreign looms.

Beginning with the coarsest, cotton goods consumed in India may be divided into the following four classes:

(1) Very coarse goods, using 6s to 16s counts for warp and up to 20s yarn for weft.

(2) Coarse mediums, 20s to 26s warp and 20s to 40s weft.

(3) Mediums, 26s to 40s warp and 30s to 50s weft.

(4) Fine, higher than 40s warp and weft.

The following table gives a probable estimate in millions of yards of these classes of cloth consumed in the country, with their sources of production:—

No.	Class.	Warp counts.	Weft counts.	Indian hand-loom supply million yds.	Indian Mill supply million yards.	Foreign imports million yards.	Total consumption million yards.	Percentage.
1.	Coarse ..	6s to 16s	6s to 20s	900	60	300	1,260	26
2.	Coarse medium ..	20s to 26s	20s to 40s	150	500	1,100	1,750	37
3.	Medium ..	26s to 40s	30s to 50s	450	40	750	1,240	26
4.	Fine ..	over 40s	over 40s	150	..	350	500	11
	TOTAL ..			1,650	600	2,500	4,750	100

The bulk of the very coarse classes is woven on Indian hand-looms from Indian mill-yarn. This yarn is made from very inferior cotton and is not given a proper twist for warp. Some of the Bombay mills tried to produce this class of cloth, but the yarn could not stand the speed of the power-looms, without a sizing of from 50 to 100 per cent., and as the people wanted cotton rather than size in the cloth they bought, the mills had to give it up as a bad business. This cloth is very thick, warm and durable and is made everywhere in the country for local sale. This class may, therefore, be considered as coming within the absolute sphere of the hand-loom. Foreign cloth of this class in coloured designs and checks is being imported, but the weavers in Gujarat, Northern India and most other parts of the country, including Assam, are now producing such cloth and with increased local production the foreign article may, for the most part, be supplanted.

The main bulk of the course medium class is made up of imported shirtings and Indian mill made shirtings, Cladders T-cloths, &c. This class forms over one-third of the total cloth consumption of the country and the supply is almost equally divided, between the Indian and foreign power-looms in grey goods, while bleached and coloured goods of this class come mostly from the United Kingdom. The hand-loom has a very small share and produces goods of mixed colours. Coloured yarn does not take size enough to satisfy the Indian mill-owners and they would not take to it, so long as the plain business is profitable. Coarse medium yarn is very strong and can stand any amount of rough usage in the power-loom and the hand-loom has, therefore, no ultimate chance against it. The yarn required for this class can all be produced from Indian cottons and the question of relieving the foreigner is one of time only.

The medium class consists mainly of dhoties, saries, &c., consumed by the large body of the

Indian middle class. Indian cotton is unsuited to produce warp yarn of this class, while the weft yarn produced by the Indian mills is used up in weaving cloth of the coarse medium class by power-looms. Competition in this class is between the foreign looms and Indian hand-looms both using foreign yarn. A cheap machine, cheap home labour and the production of stronger cloth on account of proper dressing of yarn, are in favour of the hand-loom workers, while the power-looms cannot work so fast on this yarn, as on the coarse medium. If, therefore, as postulated before, the hand-loom can be made to produce 2½ times as much as it now produces, the extra production will cover all the grey goods of this class imported, leaving the supply of bleached and coloured or printed goods to foreigners. The Swadeshi protection can help the hand-loom workers in this class a great deal, towards passing over the period of transition.

The production of the fine class is restricted to hand-loom and foreign power-looms, and the speed at which the power loom can work on fine yarn being still further restricted, the hand-loom ought to be supreme in this class of work. The difficulty, however, comes in the want of bleaching and finishing. Of the 350 million yards of foreign imports, white mulls and nainsooks make up between them 333 millions. Both these cloths can be produced on hand-looms, especially, in the humid districts of Madras and Bengal, but the Sun pleaching process adopted in the country, neither gives a fine feel to the cloth nor preserves its strength. Central bleaching and finishing factories in the fine weaving districts can alone help the weavers to get the upper hand in this competition. Recent experiments have shown the feasibility of producing Egyptian cotton in Sindh, Egyptian and long stapled tree cotton in Gujrat and American cotton in the United Provinces. With these cottons and proper arrangement for humidifying, mills in India equipped for fine spinning can easily compete with foreign mills in producing yarn up to 100 counts. When that day comes, the hand-looms can get a still greater advantage with the cheaper Indian yarn.

This enquiry into the details lead us to the conclusion that four factors have stood the greatest friends of the Indian weaver.

(1) His slow speed of work.
(2) Cheap machine and home labour.
(3) Light sizing and proper dressing of yarn.
(4) Production for local consumption.

In any efforts to improve his lot, these should not be lost sight of, and yet, the speed of his work should be increased in order that he may live and successfully compete. How far can this be attained is, therefore, the first point requiring consideration.

Speed of Hand-looms:—Mr. Wallace, of the *Indian Textile Journal*, says:—"The object of the inventors should be to ascertain the best possible working speed, in picks per minute of the average weaver and then to adapt the mechanism of the loom to withstand this strain of work." Our enquiry suggests the addition of a rider to this proposition to the effect, that this speed should be restricted to the maximum working speed, that the yarn at the weaver's command would be able to stand in the climate at his disposal. Previous experiments undertaken during 1905 with various kinds of looms, and weavers from Gujrat, United Provinces and Bengal showed, that 100 to 120 picks per minute was the highest that an average Indian weaver could do. Experiments during 1906 have shown, however, that under the conditions enumerated above a working speed of steady 70 to 80 picks on a 45 inch loom is all that should be attempted. Higher speed than this brings in its train so many breakages of warp threads, that the effective speed is greatly reduced. An example taken from a high authority will make this clearer.

Mr. A. Chatterton, the director of Industrial enquiries in the Madras Presidency, in a note sub-

mitted to the Madras Government says, that at Ahmednagar, Dungary cloth of 10s yarn 30 inches wide and 28 picks to the inch was made on Churchil looms, the production in a day of 8½ hours being 30 yards. He mentions in the same report that the working speed was 160 picks per minute. The following calculation will show the effective speed:

$30 \times 3 \times 12 \times 28 = 30,240$ total number of picks in the day.

$8\frac{1}{2} \times 60 = 510$ minutes, working time.

No. of effective picks per minute $= \frac{30,240}{510} = 60$

The loss of time in stoppages, due to breakages, must have been great.

Effective Speed:—In working every loom stoppages are unavoidable. They are due to:—

1. Changing prins in the shuttles and breakages in weft.
2. Flying out of shuttle.
3. Fixing temple and taking up cloth.
4. Breakages in warp.

The time taken in changing pirns may be minimised by having a large pirn and a proper winding apparatus. The six-inch pirn taking up about a hank of 40s yarn adopted by the power-looms may be taken as the limit in size. With such a pirn properly wound so as to minimise weft breakage, and the loom working at 80 picks, the time taken in stoppages may be reduced to 4 per cent.

Flying out of shuttle is mainly due to faults in construction of the loom, unequal wearing of the shuttle and shuttle race, irregular working and high speed. All these can easily be avoided and even a shuttle guard can be added to the hand-loom sleys. Under proper conditions ½ per cent. will be ample allowance for this.

The time taken in taking up cloth and fixing temples every time after weaving six inches of cloth or so, amounts to over 12 per cent. Fixed temples with automatic taking-up motion is thus a necessity, not only for the production of even texture in cloth, but also for the saving of 12 per cent. in weaving labour.

Breakages in warp in what are called improved hand-looms take up the most time, and it is due to this, that the Indian weaver cannot be induced to adopt them. If a loom can be shown working faster than his own, on medium counts without more breakages than in his old loom, he would be quite willing and ready to adopt it. These breakages are due mainly to:—

1. Bad construction.
2. Bad beaming.
3. High speed.
4. Want of correct hygroscopic condition.

The first cause can be removed by the use of wood-working machinery and proper tools.

Bad beaming has probably a greater influence on breakages than any of the others. Weavers cannot be expected to invest in costly machinery for sizing, dressing and warping and the warps made and dressed in the country fashion, which gives a special advantage to hand-loom cloth, cannot properly be beamed by hand. The tension in the threads is uneven and causes a large number of breakages. The same difficulty was found in Baroda and the finding of a cheap beaming machine for country warps has given us more trouble, than any of the other appliances. We have at last succeeded in making such a machine and breakages are reduced by over 60 per cent.

It is really suprising, how there are practically no breakages up to a certain speed, and how fast they increase, as the speed is increased beyond the limit. This limit varies with the kind of yarn, the number of threads per inch in the reed, the breadth of cloth, etc., but a steady working spread of 70 to 80 picks on a 45-inch loom may be taken as a fair limit. The speed should be really limited, not by the number of picks per minute but by the shuttle velocity. Taking an average maximum shuttle velocity of 10 miles per hour, that the hand-loom yarn may be expected

withstand under the best conditions, the high-working speed for the various sizes of looms y be stated as follows:—

		Picks per minute.
oom to weave	27 inches cloth.	117 do.
Do.	36 „ do.	97 do.
Do.	45 „ do.	84 do.
Do.	54 „ do.	72 do.

These speeds are in the inverse proportion of 6, 7 and 8, respectively.

To maintain a proper hygroscopic condition, e Indian weaver has stuck to his pit for ages. ıe only advantage of frame looms is that they n be put upon upper floors where land is dear, ıt even the power-loom factories have their looms the ground floor and that ought to teach inding investors in hand-looms, that the nearer ey have their looms to the ground, the better it for their working. When the open part of the arp rests on a pit, in which a pail or two of ater may be thrown when necessary, the dry rrounding air has very little action on the warp ıd it can be kept in proper condition for weaving ithout breakages. This seems to be the simplest ıd cheapest form of humidifiers and suits the ınd-loom conditions admirably.

With these arrangements and a restriction of ɔeed to 70 to 80 picks in a 45 inches loom, the ɔeakages can be minimised and the stoppages ıe to them reduced to a maximum of, say, 12½ ɔr cent.

The total stoppages under these conditions, *viz.*, ɔoperly constructed looms, with large pirns and ɔod winding, good beaming, a proper taking up ıotion and a restriction of speed as above, may ınount to as low as 17 per cent. Allowing ɔuble the time for stoppages as an average and ıaking it one-third, and working at a steady ɔeed of 75 picks per minute on a 45 inches loom, ıe effective speed would be 50 picks or 2½ times ıe present effective speed of hand-looms. 50 picks fective on 45 inches loom with 40s yarn, will ɔ equal to 57 picks effective on a 36 inches loom or nearly the same as Mr. Churchill's loom working at 160 picks on 10s counts. The average effective speed of Bombay power-looms on coarse medium goods is only about 100 picks per minute or double the effective speed of a properly improved hand-loom and on medium and fine goods, the power-loom will have a still small advantage.

The results of our enquiry may thus be summarized:—

1. The sphere of hand-loom influence being to some extent limited, all efforts sould be directed towards the increased production of very coarse, medium and fine counts weaving, and of mixed coloured and check designs of all classes of goods, leaving the weaving of coarse medium class to the power-looms.

2. For this work cheap looms should be constructed with proper taking-up motion and allowing easy working at a steady 10 miles an hour shuttle velocity or 80 picks per minute on 45 inches cloth of 40s counts, without undue breakages.

3. The best looms for Indian use would be those that can be adopted to general purposes of weaving and not such as can be used for only simple cloth or twill.

4. This speed should be maintained with a full pirn of 6 inches taking about 840 yards of 40s or half that length of 10s counts.

5. Cheap beaming machines for properly beaming country dressed warps should be adopted.

6. Proper pirn winding machines to wind firm conical pirns are necessary.

7. Alle fforts at producing, sizing and warping machines should be directed to preserving the use of the country system of sizing and dressing, and to accelerating the speed of work, sizing machines of the slasher type being entirely unsuited to hand-loom work.

For the la two years, there has been a great activity in the country in producing hand-looms of various designs and machines for preparatory

processes, and every maker applauds his own goods. Many people have bought during the last year these so-called improved looms and appliances and found them unsuitable, sometimes for want of a proper understanding of the business, but mostly on account of the machines themselves, being unsuitable. There is thus a great necessity of authoritative examination and report of all these machines which the people can take as a guide. There is sufficient material for such an examination in the Calcutta Exhibition, and I would strongly recommend the appointment of an expert Committee by the Conference, to thoroughly test the loom section exhibits on the lines suggested by our enquiry, and publish a report. Any time given by busy men to this work and money spent by the Conference will, in my humble opinion, be well spent in the country's service and will not be grudged by the assembled patriots.

Introduction.—Having thus fixed the best looms and appliances, the next great question will be how to introduce them to the weavers and extend their use as quickly as possible. The most practical ways that suggest to me are:—

1. Weaving schools.
2. Object lessons.
3. Monetary help.

Weaving Schools:—Many weaving schools have been and are being started in the country, but few possess a well equipped weaving factory, and without such a factory attached, where all preparatory processes and weaving in various branches suited to Indian conditions can be practically taught, the benefit derived from such schools will be very little indeed. The Committee proposed above should be asked to recommend the proper equipment for school factories, and at least one school with such a factory attached should be started in every district. Baroda has sent in a model school factory to the Exhibition, and I would request every member of the Conference interested in the industry to visit it. Any suggestions for additions and alterations will be gladly received and attended to. Such a factory, completely fitted up, ought not to cost more than Rs. 2,000 to any district, and I am sure the district leaders can easily find this capital. If proper fees be charged to cover the tuition charges and wastage of yarn and material by new students, a school with a factory as suggested and about 40 students, would pay all its expenses. Both theory and practice should be taught, and proper attention paid to designing. It is said that the Indian weaver, with his inherited skill, cannot be matched in designing, but I am afraid that is an assumption not borne out by facts. Even in Benares, the home of design work in India, there are very few designers and all weavers in the sacred city have to dance attendance on these Ustads and their Chelas for the ground work of their sarees. At least one large well-equipped institution in every province for training of teachers and designers is also an absolute necessity.

Object Lessons:—In every weaving centre, nay in every village, with a considerable number of weavers, men trained in these schools should be set up with improved appliances to weave the class of cloths, that may be the speciality of the place when once the weavers see that more work is turned out than they can do with their looms, they will not require any coaxing to adopt them. This can be done by every Swadesher, with a small captial, not as a philanthropic work, but as a business. A few improved looms with a beaming machine can be set up either on his own account or lent to local weavers on condition, that they would pay for them by instalments after prefectly satisfying themselves, as to their usefulness.

Monetary Help:—Local capitalists and associations can do a very great deal in this direction. They can advance money for looms and improved appliances, for yarn, store, etc., and take the cloth produced for sale. In this way while helping the weavers they would help themselves in earning a very good interest on their capital.

The Government of India have recently placed before all local Governments a comprehensive record of the results of the recent movement in this direction, and many of the Provincial authorities are arranging to open weaving schools in suitable centres. The efforts of the Sholapur municipality in financing the local weaving industry have been crowned with great success, while successful co-operative weavers unions have already been started at Benares and in some towns of the Madras Presidency.

It will not, therefore, be considered too much to hope, that, with a cordial co-operation between the Government and the leaders of the people, as represented by the Municipalities, Local Boards and members of the District Associations of the Congress and the Conference in this matter, our country may once again attain to one of the highest positions in the production of cloth, and bring back the smile of satisfaction to those engaged in the industry, which holds the second place among the occupations of the country and the first among industries.

HAND-LOOM WEAVING. By Henry H. Ghosh. "Mr. Henry H. Ghosh, of Calcutta, sends us a very well written hand-book on the subject of hand-loom weaving, which should be of considerable use to the increasing number of persons, who contemplate the establishment of schools or factories for the production of cloth. It is written in excellent English, and deals in well arranged order with the details of weaving and warping. The preface contains a rational plea in favour of this most ancient of all industrial machines and the text has the merit of keeping within a very limited scope and dealing thoroughly with the subject * * * * The seventh chapter on the improvement of looms shows a very just appreciation of the requirements of the Indian weaver * * * * We can confidently recommend the book of Mr. Ghosh.—*The Indian Textile Journal.*

"Many thanks for the copy of your interesting little book on Hand-loom Weaving, which you were so good as to send me some time ago. It gives a clear account of the several stages of hand-loom weaving and the improvements made from time to time and by different persons. I think translations of the book in the vernaculars of the weaving classes in different parts of the country will prove very useful". Price Re. One.

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THE AUTOBIOGRAPHY OF ALFRED RUSSELL WALLACE.*

A REVIEW.

WE must congratulate the representatives of Mr. Wallace's English and American publishers on having induced Mr. Wallace to publish his autobiography. A generation has grown up in its love and regard for the great writer, whose work in natural science has not obscured his love of his own kind in whose welfare he has taken an abiding and keen interest. His pen and his brains were as much at the call of social problems, as in the work which has assured him a high place in the general fame-roll of science.

Alfred Russell Wallace was born on the 8th January, 1823; was educated at the Hertford Grammar School, and in 1837 was sent to London to live with his elder brother, a land surveyor and architect. After a period of seven years' surveying with his brother in Bedford, Radnor, Brecknock, Glamorgan and Shropshire, he obtained a situation as a school master in the collegiate School, Leicester, where he remained till the death of his elder brother in 1846. It was during this period that he came across Henry Walter Bates, the enthusiastic entomologist. Both were interested in natural history and even after separation they kept up a continuous correspondence on the subject. The letters are interesting as showing that, at that early period, Wallace was speculating on the origin of species. Vestiges of the Natural History of Creation, Lawrence's Lectures on Man, Pritchard's Physical History of Man, Darwin's Journal and Humboldt's Personal Narrative, were among the books that interested and influenced Wallace at this period. But the book, which seems to have influenced Wallace to

* My Life, a Record of Events and Opinions, by Alfred Russell Wallace. 2 vols. George Bell & Sons.

go to Para and the Amazon, was Mr. Edward's "A Voyage up the Amazon". For some time before this he had been feeling rather dissatisfied with a mere local collection (of beetles and butterflies) and that little was to be learnt by it. "I should like to take some one family to study thoroughly, principally with a view to the origin of species". Mr. Edward's book, published in 1847, decided the place which Bates and Wallace were to explore. After four years' wanderings in the Amazon Valley, he came back to London and published his "Travels on the Amazon and Rio Negro". From his constant attendance at the meetings of the Zoological and Entomological Societies and his visits to the Insect and Bird Departments of the British Museum, he found that the very finest field for an exploring and collecting naturalist was the Malayan Archipelago, and through the influence of Sir Roderick Murchison, a passage to the place was promised by Government. In 1854 he left for Singapore and spent eight years, studying the fauna from Sumatra to New Guinea. The chapters of the autobiography dealing with his travels form very interesting reading; descriptions of the places visited and of the manners of the people, with shrewd bits of observation thrown in, make them instructive as well. Here, for instance, is one such bit occurring in a letter to Mr. George Silk, dated Sumatra, December 22nd 1861, whose concluding sentence expresses the theoretical basis of European rule over Asiatics.

> I hope you have read Mr. Money's Book on Java. It is well worth while and you will see that I had come to the same conclusion as to Dutch Colonial Government from what I saw in Menado. Nothing is worse and more absurd than the sneering, prejudiced tone in which almost all English writers speak of the Dutch Government in the East. It never has been worse than ours has been, and it is now very much better; and what is greatly to their credit, and not generally known, they take nearly the same pains to establish order and good government in those islands and possessions which are an annual loss to them, as in those which yield them a revenue. I am convinced that their system is *right* in principle and ours *wrong*, though, of course, in their practical working there may and must be defects; and among the Dutch themselves, both in Europe and the Indies, there is a strong party against the present system, but that party consists mostly of merchants and planters, who want to get the trade and commerce of the country made free, which, in my opinion, would be an act of suicidal madness, and would, moreover, seriously injure instead of benefiting the natives.
>
> Personally, I do not much like the Dutch out here, or the Dutch officials; but I cannot help bearing witness to the excellence of their government over native races, gentle yet firm, respecting their manners, customs and prejudices, yet introducing everywhere European law, order and industry.

Wallace came back to England in 1862 and during the next five years wrote several papers on birds, physical and zoological geography, questions of anthropology and on special applications of the theory of natural selection. In 1869 appeared the Malay Archipelago summarising his experiences and his work in admirable form. 1876 saw his "geographical distribution of animals"—a monument of patience and industry. In 1881 an association was formed for the nationalisation of land, of which he was elected President, and in 1882 appeared his volume entitled "Land Nationalisation, its Necessity and its Aims". Towards the close of 1885 he received an invitation from the Lowell Institute of Boston to deliver a course of lectures in the autumn and winter of 1886. After a successful American tour, he returned to England in 1887. "He still works quietly in his country home near Dorset, "a veteran—the Nestor—among biologists, a naturalist in the old and truest sense, rich in a world-wide experience of animal life, at once a specialist and a generaliser, a humanist thinker and a social striver".

The American lectures formed the basis of his work on "Darwinism" (1889) which, with the earlier work on the theory of natural selection (1871), forms his most important contributions to the evolutionist faith. "My whole work tends to illustrate the overwhelming importance of natural selection over all other agencies in the production of new species". He rejects as unproved, that phase of sexual selection which depends on female choice, and supports the view that acquired characters are not transmitted

"But the exceptional feature of Wallace's scientific philosophy is his argument that some of the great steps in evolution, such as the origin of the higher characteristics in man, are due to a special evolution hardly distinguishable from creation. He finds their only interpretation in the hypothesis of a spiritual essence or nature capable of progressive development under favourable conditions. There are at least three stages in the development of the organic world when some new cause or power must necessarily have come into action—the beginning of life, the introduction of consciousness and the origin of man's higher, mental and intellectual faculties. At these several stages of progress a change in essential nature took place, due probably, to causes of a higher order than those of the material universe. This seems another way of saying that an adequate scientific interpretation of the great steps in question has not been as yet worked out, but there is also implied Wallace's conviction that an interpretation in terms of generally acctepted scientific formulæ is impossible.

His position as an experimentally convinced spiritualist will be found in "Miracles and Modern Spiritualism" (1874) and, like Huxley and Spencer, he has written much on social questions—"Bad Times" (1885), "The Wonderful Century" (1898), and "Studies, Scientific and Social" (1900).

We have hardly the space to mention in detail his views on social questions, but this passage, we trust, does not incorrectly represent his views of what the future ought to be:—"The first thing for them (the workers) to do is, to strengthen themselves by unity of action, and then to weaken and ultimately abolish militarism. The second aim should be to limit the bureaucracy, and make it the people's servant instead of its master. The third, to reorganise and simplify the entire legal profession, and the whole system of law, criminal and civil; to make justice free for all, to abolish all legal recovery of debts, and all advocacy paid by the parties concerned. The fourth, and greatest of all, will be to organise labour, to abolish inheritance and thus give equality of opportunity to every one alike". He had a fervid hatred of militarism, and, in the *Clarion* in 1904, appeared a long letter on the subject in answer to an article by Mr. Robert Blatchford in the July *Nineteenth Century* on "Our Pitiable Military Situation". The letter goes much further than most people are willing to concede even in academic discussions, and the following paragraphs appear with regard to India.

> Now we come to India, which our friend Blatchford seems to consider the test case. And so it is; for if ever there was an example of a just punishment for evil deeds, it is in the fact that, after a century of absolute power, we are still no nearer peace and plenty and rational self-government in India than we were half a century ago, when we took over the government from the "Company" with the promise to introduce home rule as soon as possible. And now we have a country in which plague and famine are chronic—a country which we rule and plunder for the benefit of our aristocracy and wealthy classes, and which we are, therefore, in continual dread of losing to Russia.
>
> If we had honestly kept our word, if we had ruled India with the one purpose of benefiting its people, had introduced home rule throughout its numerous provinces, states, and nations, settling disputes between them and guarding them from all foreign attack, we should by now have won the hearts of its teeming populations and no foreign Powers would have ventured to invade a group of nations so united and so protected. Such a position as we might have now held in India—that of adviser, the reconciler and the powerful protector of a federation of self-governing Native States—would be a position of dignity and true glory very far above anything we can claim to-day.

The "government" of India seems to have been a sore point with him and in a later part of the book, when referring to Grant Allen, the well-known novelist, he says:—"Like myself he was more than a land nationliser, and my first know-

ledge of his political and social views was derived from an article he wrote on the condition of India somewhere about 1880. Through my friend, the late Sir David Wedderburn, I had become aware of the terrible defects of our government of that country owing to the ever increasing influence of European planters, manufacturers and capitalists; and I was also a reader of the *Statesman*, a paper brought out by a gentleman who had been for many years editor of one of the most advanced Calcutta newspapers, and who established it for the purpose of letting Englishmen know the real facts as to the government of India. All the statements in this paper were founded upon Government reports or other official documents, referred to in detail. I knew, therefore, that Grant Allen's views, as stated in this paper, were correct, and, therefore, wrote to tell him how pleased I was to find that he was not *only* interested in physical science, as was so often the case with my scientific friends. His reply is so interesting that I will give the more important parts of it :—

"As to your remarks about the wrong actually perpetrated by us in India, I know only too much about that question. For three years, I was employed by W. W. Hunter, Director-General of Statistics for India, in collecting and working up the district accounts in his possession. Not to put too fine a point upon it, Dr. Hunter is *the literary whitewasher of the Indian Government*. In working up the abundant reports and documents submitted to me, I had plenty of opportunities for realising what English rule really meant. In the ruin brought by our land settlements especially, I collected a large number of facts and statistics; and I offered John Morley to work them into a paper on "The Indian Cultivator and His Wrongs"; but Morley did not care for the subject. The fact is, nobody in England wishes to move in the matter. I sent Knowles a paper two years ago about the same subject, dealing especially with the Ganges canal—a vast blunder, bolstered up by cunningly contrived balance sheets, in which deficits are concealed as fresh investments; but he would not take it. I only got the article into the *Contemporary* by leaving out India, and looking at the question from a purely English point of view. I am afraid the fact can't be blinked that most Englishmen din't mind oppression as long as the oppressed people are only blacks. A startling outrage, like the Zulu War, wakes them up for a moment; but chronic and old-standing sores, like India or Barbadoes, do not affect them". This is hardly the place for examining these views so forcibly expressed. We, indeed, note with satisfaction that, in these days when the divorce between political responsibility and intellectual responsibility is rapidly growing more complete and universal, when men, aware of the existence of great speculative subjects and of their importance, are afraid of the conclusions to which free inquiry might bring them and dread nothing so much as making up their mind, we find in Wallace, a robust thinker, who not merely takes the trouble to acquire views on great questions, but who also does not suppress his conclusions for the sake of keeping spurious peace on earth and superficial goodwill among men.

Space prevents us from discussing his views on Land Nationalisation and Spiritualism. And even while we have to express our disapproval with many of his 'faiths', we are bound to see that he quickly grasps his fact as with an insight that is almost instinctive, and that he is not afraid of facing even extreme conclusions. His style is clear and vivid, bold and independent, earnest and enthusiastic. We now regretfully take leave of these very interesting volumes, that, in addition to giving a clear and charming account of an intrepid, adventurous and fascinating personality, suggest many ideas and trains of thought that are well worthy of the deepest attention and study.

DEGENERATION.

BY MR. V. J. KIRTIKAR.

I HAVE always maintained and have tried in my writings to vindicate that the highest philosophical ideal is that of अद्वैत (one-without-a-second) and the highest ethico-religious or religio-ethical ideal that of अभेद (one-without-any-differentiation-of-mine-and-thine).

If this view is correct, one can fearlessly assert that the Indian Vedanta has justified its claim to the first rank both as Philosophy and as Religion.

It need not fear to be judged by its fruits. If the ancient history of India teems with instances of noble lives lived according to the ideals above noted; if European Orientalists, like Sir William Jones and Max Muller, bear testimony to the high character of Hindu literature and the life portrayed in it; if foreign travellers testify to the virtues witnessed by them among the Hindus, as evidencing their high national character; and above all, if loyalty to the sovereign and love of the sovereign towards his subjects, as of a loving father to his children, went hand in hand, as a peculiar trait in the national character of the Hindus, why need the Indian Vedanta fear to be judged by its fruits?

It is true that in course of time the Indian ideals became dimmed by much corruption which gathered round them, but they revived with the rise of Buddhism and held their ground even when Buddhism disappeared from the Indian soil. Though the entire system became developed into what is now known as Hinduism, with the idea of loving devotion (प्रेमळ भक्ति) emphasised, the backbone furnished by the ancient ideals of *advaita* and *abheda* remained unaffected.

And whatever deity or deities came to be worshipped, the basic truth that all these were only symbolical of the One Supreme Reality remained the same. In like manner, to whatever school of philosophic thought any individual Hindu belonged, he had implicit faith in the ideal of the entire universe being one big organism (वसुधैव कुटुंबकम्) in which all its parts were "strung like beads in a thread (सूत्रेमणिगणाइव) with certain functions assigned to them and obligations imposed on them for the good of the entire organism.

These primary truths were never lost sight of altogether at any period of Indian history; they have contributed to the building up of a nation always known as peaceful and law-abiding, and ever ready to help the poor and the needy, even in times of the worst distress.

Between the 12th and the 18th centuries of the Christian era, India presented a spectacle which no other country has ever witnessed to this day.

There was a widespread popular awakening—both religious and political—and the spiritual ideal of the unity of Brahma and the principle of the brotherhood of man had made such an impression on the popular mind, through the efforts of saints and prophets, that the influence of the Brahminic priesthood, known for its spirit of exclusiveness, became considerably shaken, and every honest effort was made to reconcile Hinduism with Mahomedanism.

There was a tendency (says Mr. Justice Ranade) perceptible towards a reconciliation of the two races [Hindus and Mahomedans] in mutual recognition of the essential unity of Alla with Rama, and by the time Shivaji appeared on the scene, the reconciliation seems to have been almost complete, though occasional outbursts of Mahomedan fanaticism were not altogether unknown even then. (Maratha Hist., p. 171).

Another learned writer, the Editor of the "Brahmavadin", also says as follows :—

Shaik Mahomed observed the Ekadashi and Ramzan fasts and made pilgrimages to Mecca and Pandharpur. Bahiram Bhat, when he said [after his readmission

from Mahomedanism into Hinduism] that he was neither a Hindu nor a Mahomedan but a *Bhakta*, preached the same idea [of Divine Love and equality of men in the eye of God]. Kabir, when he said that * * * the God of all is in the heart of all creatures, lived the same idea. Nanuk, Manik Prabhu, and Nagur Meran were claimed both by the Hindus and Mahomedans. * * * The worshippers of Dattatraya often clothed their God in the garb of a Mahomedan". [11 "Brahmavadin", pp. 254-55].

Among the saints and prophets who were struggling against the Brahminic spirit of exclusiveness, only half were Brahmins and the rest were men and women of other castes—high and low—and also Mahomedans. Every one of these was actuated not by any consideration of caste or creed, but by one and one consideration only, viz., of Divine Love and the universal brotherhood of man.

I cannot do better than refer the reader to what Mr. Justice Ranade has said on this subject in Chapter VIII of his Maratha History, and quote here only the last paragraph of that chapter, in which he sums up the general effect of the religious movement in Western India about this period. He says:—

> We have thus noticed all the principal features of the religious movement, which, commencing with Dnyandev, who lived in the fifteenth century, can be traced to the end of the last century, as a steady growth in spiritual virtues. It gave us a literature of considerable value in the vernacular language of the country. It modified the strictness of the old spirit of caste exclusiveness. It raised the Shudra classes to a position of spiritual power and social importance, almost equal to that of the Brahmans. It gave sanctity to the family relations, and raised the status of women. It made the nation more humane, at the same time more prone to hold together by mutual toleration. It suggested and partly carried out a plan of reconciliation with the Mahomedans. It subordinated the importance of rites and ceremonies, and of pilgrimages and fasts, and of learning and contemplation to the higher excellence of worship by means of love and faith. It checked the excesses of polytheism. It tended in all these ways to raise the nation generally to a higher level of capacity, both of thought and action, and prepared it in a way no other nation in India was prepared to take the lead in re-establishing a united native power in the place of foreign domination. These appear to us to be the principal features of the religion of Maharashtra, which Saint Ramdas had in view when he advised Shivaji's son to follow in his father's footsteps and propagate this faith, at once tolerant and catholic, deeply spiritual and yet not iconoclastic." (Maratha Hist., pp. 171-72).

The above sketch speaks volumes in favour of the universality of the ideals which the Vedanta has insisted on from the most ancient times. Their moral excellence and fitness for spiritual enlightenment and corporate political action and liberty were sufficiently vindicated in Western India during the Maratha confederacy.

But times have again changed; the pendulum has again swung the other way; and the hands of the clock indicate a different hour and reveal a different state of things.

And although there are at this moment signs of reawakening and promise good results in course of time, if the forces that have come into play are prudently handled, and a well considered course of action taken in the right direction, no one can deny that our present condition is very deplorable. Hindu society of to-day presents a sad spectacle of defunct heroism and pitiable serfdom.

It would be wrong, however, to ascribe this to the Vedanta itself, and found an argument thereon that the system itself is inadequate, either as Philosophy or as Religion. It would be as wrong to do this as it would be to say that anything wrong discovered in Christendom is due to Christianity.

If it be legitimate to build an argument of this kind in the one case, then the persecution of Science and Learning for the first fifteen hundred years from the advent of Jesus, the cruel and inhuman treatment to which pious and learned men were subjected as heretics, the 'holy' wars, undertaken in Europe in the name of Jesus, and the millions of lives sacrificed in such wars, and

above all the *factum* of the present militant age of Christendom, which is ready to sanction a war for territorial and colonial expansions and the butchery of human lives that takes place on such occasions,—all these and many other iniquities would furnish a very strong argument against Christianity itself.

It is interesting to quote here the following significant remarks of Principal J. Caird in one of his University sermons published by his brother, the present master of Balliol, in 1898. He there asks his Christian brethren:—

> What use we, of this age of advanced Christian civilisation, have made of the larger opportunities at our command, of the ideals of excellence that have encompassed us, of the impelling, accumulating force of moral influence that has been acting on us from the beginning of our life till now? Many centuries have passed since a new ideal of human excellence * * * was first revealed to the world, and we profess to believe in it, as that on which our life should be moulded * * * And if, in answer to the question, 'What have we made of [this splendid heritage], the utmost to which many of us can point will be a life of conventional propriety, of surface decorum, of refined self-indulgence or respectable worldliness—if this * * * be the ripest fruit of ages of moral and spiritual development, the last, finest growth on the stem of Christian civilisation,—who are we that we should compare ourselves with those who in other days, though it may be with stumbling and uncertain steps, followed the true light, &c."? [University Sermons, pp. 390-91].

Would it be right to ascribe these blemishes to Christianity itself? No, we say. We in India are not so uncharitable as to take such a perverse view of things. We think they are but the accidents of history, due, it may be in some cases, to fanaticism; but we will never say that they were the natural outcome of the teachings of Jesus himself.

Our Vedanta, or even the Hinduism in which it is now transformed, ought to be judged by the same standard, and neither ought to be held responsible for the blemishes now noticeable in our national character.

Still, it is important to consider why Hindu society of the present day is what it is. This is, indeed, a large question which ought to engage the attention of every educated Hindu, in his present reawakened condition, if he is honestly inclined to serve his brethren and help them in their onward progress—social, religious, and spiritual.

It appears that the present degenerate condition of the Hindus is due, more or less, to the following circumstances:—

(*a*) Our neglect of the practical teachings of the Vedanta.

(*b*) Our indifference in practical life to the most important truth that no development, moral or spiritual, is possible, except by a life of purity and loving devotion to spiritual concerns.

(*c*) Our sense of despair, when the impossibility or difficulty of attaining spiritual satisfaction, under any other conditions, is realised—a despair which, in its re-action, induces a tendency to Materialism, or Scepticism, or Indifferentism.

(*d*) Our neglect of the duties which we owe to Society and, indeed, to Humanity, and all other creatures and things, as members of a big organism.

(*e*) Such neglect has fostered in practice that spirit of selfish individualism, which, in our advocacy of the doctrine of *tat tvam asi* and the principle of *abheda*, we so boastingly denounce.

(*f*) This spirit of selfish individualism has resulted either in a total absence of unity in our social relations or in a spirit of sectarianism, emphasised by the mischievously erroneous view of the institution of caste.

(*g*) This spirit of selfish individualism is further intensified by our contact with the present materialistic age of European civilisation, whose God is Mammon and not the God of Jesus Christ.

We must remember that no spiritual enlightenment is possible, unless we pass through a

course of strict moral discipline and become fit to enter the path which leads to our goal.

The Sphere of Ethics lies midway, if one may use such an analogy, between the Spiritual region on the one hand and the Empirical region on the other. It draws its inspiration from above, and sends down its dictates into this world of sense experience, so that in all matters not pertaining to the bare intellect, it is this Ethical Sphere which furnishes a guide to the practical life of man; and while thus helping him in his mundane existence, it prepares him to enter through its own portals, the spiritual region where all differentiations, and relations of Time Space and Causality lose their significance, and where man is on the way to regain the position which he has at present lost.

But in the very nature of things, it is impossible to reach the goal all at once. We are told that the path to things spiritual is "sharp as a razor". We have, therefore, to proceed gradually step by step, and until we have succeeded in leading a life of perfect purity and righteousness, and doing all our duties and "consecrating them to the service of God and Humanity"—until we have by such conduct transcended the sphere of the One and Many, or even become ripe for the highest spiritual instruction—we have no right to claim the privileges peculiar to that exalted sphere of the Spiritual Region or to profess that we have them.

Examining ourselves in the light of the Ethical ideals recognised by the Vedanta, how do we find ourselves situated? Although some of us may be more fully "awakened, evolved, and unfolded" than the rest, it cannot be denied that the majority of the people are still, more or less oblivious of the principles underlying the ideals, which have been held forth for our guidance. Such of us as may have earnestly set about seeking to realise the lessons they give may be said to be 'on the path'; but how many of them can pretend to say even that they are "in the Outer Court"?

We are naturally tempted to follow the path which is pleasant and easy to tread, regardless of the untold miseries that may await us on that path, and we shun the path which has no immediate attraction for us, although the sages of every age and country assure us with one voice that that path is of a surety to confer eternal bliss. We choose, so to speak, 'the line of least resistance'.

We scarcely realise to ourselves that we a members of a big organism, and as such bou to do all that is beneficial to that organism.

We have made our lower ego-hood ar our ruling guide in this degenerate age, ar nearly every act, the lower self is pron Not a step do we take, unless it be to wealth, fame, or honour, and in our atte acquire these, we suffer ourselves to be by all the passions of our lower nature, v h eloquently described in the Bhagavat "the gates of hell". (B. G., XVI, 21).

Our altruism is confined to our circle, and is perhaps occasionally foun to some near relations; but beyond this oes go. Even our acts of charity are no vith tinge of selfishness in them.

Such is the temper of our society th m verily be said to have in abundance all those qualities which are collectively described in the Bhagavat Gita as demoniacal (आसुरीसंपदं) (B. G., XVI, 4, 7—21); and every step tha take in life takes us into deeper and deeper

How many of us have realised in p basic truth of *abhèda*, which makes no between Mine and Thine? How man really in a position to earnestly becom ent to Pleasure and Pain, or indiff our family ties and to all our earthly pc and attachments? How many of us can to be 'settled and at rest with the Supreme S

(स्थितप्रज्ञ), as described in B. G., II, 55 *ff*, or to claim the possession of virtues described in B. G., XIII, 7—11; XIV, 22—26; or XVII, 14—16?

Our people have practically lost all faith in the teachings of the Vedanta. For the last two hundred years, our Vedantic Brahmans and Puranics, our shastris and preachers have become the blind followers of the letter of our sacred texts without the spirit.

Nor is our laity any better. In matters of devotion they are virtually oblivious of the conditions which alone render devotion efficacious for individual enlightenment in spiritual concerns and helpful for the good of mankind.

There is no faith in spiritual devotions, and without this it is impossible to reach any of the higher stages leading to self-realisation.

We have no correct idea of the nature of prayer and the mental attitude it presupposes. The *mantras* about repentance and prayer are muttered by rote without any realisation of their grand import; and if they are recited at any gatherings, they fall flat on the ears of the audience.

Propitiation of divine agencies, where that is resorted to, is generally for selfish ends, and, what is stranger still, the person concerned in the propitiation is sometimes prone to quarrel with them, if in any particular case he finds them unyielding to his wishes or unmindful of his prayers.

Fully engrossed in the vanity of human wishes, we know not humility. If we entertain the anthropocentric conception of God, and believe that the whole of the universe is for the good of man and for nothing else, we ought at least to feel grateful for the benefits received from it, but no gratitude for favours thus received is ever felt or expressed.

If we do any of the *karmas*, which are intended for our purification, we do them mechanically without caring to enquire for ourselves how far they have influenced or are capable of influencing our conduct for good. If anything, we resort to them in the selfish desire for personal weal, or to satisfy some feeling of vanity, but not in the disinterested spirit which is enjoined by our ethical codes.

We forget the most important truth that we are still in the world of sense experience—the sphere of the One and Many—incompetent yet to transcend it and enter the spiritual region in which alone all earthly considerations lose their significance. We have not yet reached the utmost limits of the Ethical Sphere. We are still bound by the limitations on our understanding and the categories which govern our empirical knowledge. We are not yet able to realise the world otherwise than as something outside ourselves and caused by an agency to which we refer our own being also.

Situated, then, as nearly all of us are, we are bound to do our duties here, and do them in a spirit of complete selflessness. Ever keeping our ideals before us, each of us must do our duties to ourselves, to our kith and kin, to our caste and country, the necessary result of which will be the expansion * of one's Self in such wise as to embrace the Selfs of all: we must learn to identify ourselves with them and consider their interests to be our own; we must wed ourselves to them, so to speak, in weal and woe. As members of a family, of a caste, as citizens of a state, our interests must be linked and identified with their interests. All must be actuated by one common impulse, and the whole organism must work in harmony.

* I must here repeat once more that I have advisedly adopted the above mode of expression to make my meaning intelligible to those who are not *Advaitins*. From the *advait* point of view, it is not the Self that is expanded, for the Self is eternal and changeless. The 'expansion' here referred to means, as I have often before explained, the gradual removal of the veil of Nescience.

It is interesting to read in this connection what the most ancient of our Vedas advises :—

Brethren, meet together, talk together, let your minds apprehend alike. Common be your prayer ; common be your assembly's end and aim ; common be your purpose ; common be your deliberations. I advise you to have a common policy. Common be your desires ; united be your hearts ; united be your intentions, so that there may be a thorough union among you ".* Rig. Veda., X. 191, 2, 4.

This constitutes the best Dharma possible for us in our embodied existence. So long as we are not prepared to give up our sense of individual ego-hood, so long as our desires are not completely purified and ennobled, the highest spiritual truths must remain beyond our reach. See B. G., XII, 2—11.

The above is only an outline suggestive of what we are bound to do, if we really have at heart our own regeneration and the regeneration of our country. It is not my purpose here to go into any details in this connection. To do so would be to write a treatise on Indian Reform—Religious, Social, and Political. My object here is to speak on these points by reference only to the ideals with which I have started, and insist that whenever any reform is suggested, care should be taken to consider the point with due regard to those ideals. The suggested measure could thus be tested by the right standard and all possibility of error avoided.

Briefly stated, apart from the intellectual equipment necessary, for which European modern sciences are amply sufficient, we must endeavour to live the noble life portrayed in the Bhagavat Gita and the two Epics. We shall there find all that is necessary for the good of the social organism, using this expression in its largest sense, and also all that is necessary to take one into the spiritual region for purposes of self-realisation.

Our first duty in our present situation is to take in hand, in right earnest, the education of our girls. We ought to attach very great importance to Female Education. It is the Woman who is a most important factor in our social fabric. It is the Woman who, if well educated, could remove the hindrances which are at present experienced in the work of social reform. It is the Woman who is expected to give us a race of good sons and worthy citizens, and if the ground in which to sow the seed be well prepared, we might naturally attract good souls to our land.

Our next duty is to improve the Individual—to build his character, for it is individuals who make up a family, a caste, a tribe, and a nation. When, therefore, individuals are taken through a course of moral discipline and taught the principles of Altruism and Self-sacrifice for social good, the principle of universal brotherhood would become sufficiently developed for united action. This ought to be assimilated with all that is best in European culture.

In other words, we should seek "to weld together the religion, the ethics, the philosophy of the hoary East with the Science and Literature of the young and vigorous West, to give [to our people] all that is best in European culture with all that is wisest and noblest in Asiatic thought".

This is what the present Central Hindu College at Benares is aiming at ; and similar attempts are also made elsewhere in private educational institutions. So, a beginning in the right direction has been made, and it is in the hands of our reformers to take up the cue and work on heselines.

* संगच्छध्वं संवदध्वं संवो मनांसि जानताम् । समानो मंत्रस्समितिस्समानि समानं मनस्सहचित्तमेषाम् । समानमन्त्रमभिमन्त्रयेवः । समानीव आकूतिस्समानाहृदयानिवः । समानमस्तु वो मनो यथा वस्सुसहासति ॥ ऋग्वेद १०-१९१. २. ४.

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HELICTERES FIBRE.

BY MR. A. M. SAWYER,

ECONOMIC BOTANIST.

—:o:—

OF the fibre-yielding plants of the Madras Presidency, few are more extensively distributed than the species known as the *Helicteres Isora*. Occurring as an undershrub throughout the forests of the lower hills and plains of India, the plant is most abundant in the moister regions lying within the influence of the two monsoons. The pestilential swamps at the feet of the Himalaya, the sandy slopes of the Siwalik hills, the valleys of Assam, Manipur and Burma, the lowlands of Ceylon, the Malay Peninsula, the islands of the Indian Archipelago, the southern half of the Deccan peninsula and the Sheloing coast districts of India are apparently the most favoured of the regions of its distribution. It is a low, hardy, arborescent shrub with long, narrow, cylindrical branches. The alternate, ovate or obovate, serrated leaves are soft, pubescent, 3-to-5-nerved, the densely reticulate venation being most prominent on their lower sides. The orange-yellow flowers that appear in the rains are either solitary in the axils of the leaves or occur in sparse fascicled clusters towards the end of the twigs and branches. The apocarpous ovaries below the tubular corollas develop, during the ensuing cold weather, into the remarkable spirally-twisted capsules which have earned for the plant its popular names, viz., East Indian Screw tree, (Tamil) Edampiri, Valampiri. In the ancient but empirical practice of the Vythians (native physicians) these contorted capsules, which are believed to resemble the convoluted intestines of the human subject, are, subserviently to the principles of the "Doctrine of Signatures", prescribed in the commoner disorders of the bowels. Infantile dysentery, in particular, is said to be quite amenable to treatment by confections in which the capsules of Helicteres are the chief and often only ingredient. The soft, silky, greyish-white fibres which occur in profusion in the bast of the plant are, however, its most valuable product. Two of the lower castes of Travancore depend for livelihood, to a great extent, upon the industry of the fabrication of textiles from these fibres. Of these castes, that known as the *Chalip-pans* usually furnishes the palanquin bearers and sometimes even the musicians at native marriage feasts and processions in the Tamil-speaking villages to the south of Trivandrum ; while the other caste, called *Pathians*, are the professional *dhobies*, or washermen, of the Sudra castes in the centre and north of Travancore. The income which is ordinarily derived in the pursuit of the legitimate avocations of these castes is often far from adequate to meet the necessities of their existence : it is, accordingly, supplemented by the proceeds of the sale of Helicteres canvas. The industry of the fabrication of this canvas is sometimes more lucrative than the engrossing caste-occupations themselves ; in such cases, common among the *Chalip-pans*, whole families engage themselves exclusively in the industry of the manufacture of the canvas. The finished product is exposed for sale in the shandies or village-markets of the low country, but it is also occasionally hawked about the streets of some of the large towns. It is met with either in narrow strips which, again, are plain or striped, or in the shape of sacks called *ooroopays*. The strips, when sewn together, are used as verandah blinds (*virics*), for which they appear to be well suited. They are largely employed for the purpose throughout the country and are much prized by the Malayalee. The *ooroopays* are little, round, half-sized sacks with loops of Helicteres cord attached at intervals along the edge or border. When the bag is full its mouth is secured by a cord which is deftly passed through and between the loops around it. These sacks are from 1½ to 2 feet in diameter and 9 to 18 inches in height. They are the chief

receptacle now employed in the carrying trade of Travancore. Gunny bags of jute and other fibres seldom find a place in the localities of the endemic production of Helicteres sacks. The latter last at least twice as long as, if not longer than, the former; for, in the damp atmosphere of Travancore, jute bags deteriorate in a year or two, while Helicteres bags last for four or five. This circumstance, coupled with the inability of the Malayalee to carry so heavy a load on his head as a large-sized jute bag full of merchandise, has weighed with him to taboo the idea of the employment of that most ubiquitous article, and to enlist his sympathies wholly in favour of the comparatively little-known Helicteres sack. Notwithstanding the long and extensive local utilisation of Helicteres fibre in Travancore, it is interesting to note that there is as yet little or no external trade or traffic in this most valuable product which, by the way, appears to be unknown even in the British districts that border the state. There is, however, a local demand which, at all times, is brisk enough to keep up the supply at a healthy average.

The method of extraction of the fibre is simple. Branches from half to one inch in diameter, as long, straight and smooth barked (unbranched) as it is possible to obtain, are cut, tied into little bundles and immersed in the sandy bed of a stream. After a fortnight the retted sticks are carefully separated from the bundles and the decayed bark, with the fibres attached, stripped from them and thoroughly washed. The greyish-white to ashy-blue fibres are thereafter dried in the shade, spun into cord resembling twine, and committed to the narrow loom in which it is woven into canvas. It need hardly be pointed out that every process connected with the industry as it is at present conducted in Travancore is crude, wasteful, and susceptible of improvement. The application of improved spinning machinery and the use of larger and better looms, if possible some of the more recent types, coupled with care in the selection of the wands themselves and in their subsequent manipulation, are likely to lead to the establishment of an industry of considerable importance to the Southern Presidency. For, with improved appliances in the directions indicated, it would be possible to turn out immense quantities, not only of the finest qualities of binder twine, but cordage of sorts, rigging and ropes, canvases and the best sacking cloth. Helicteres fibre is among the strongest and most lustrous of the fibres of India; and, while it is well adapted to the purposes of most of the lower textile arts and industries, there is every likelihood of the material responding to scientific treatment sufficiently to meet the requirements even of some of the higher textiles.

A VISIT TO ANARADHAPURA.

THE SACRED CITY OF THE BUDDHIST.

BY MR. JOHN LAW.

"THE dew was on the lotus" when we reached the Colombo railway station and took train for Anaradhapura, the centre of the buried cities of Ceylon. The sun had not yet risen, and the birds were singing a loud and full Te Deum that would be hushed directly the rays of the tropical sun reached the crimson blossoms of the Flame trees and the fan-like leaves of the palms. At the station was noise and confusion and excitement, for Sinhalese lawyers, Bombay merchants, English Government officials and clerks of various nationalities were taking advantage of the Easter holiday and going to the hills, and a few people, like ourselves, were bound for the sacred city of the Buddhists.

"Don't forget the lunch basket", said a friend on the platform; "you can buy nothing on the way to Anaradhapura but cocoanuts".

"Remember to take a dose of quinine each morning," was another piece of advice, "for all the water at Anaradhapura is malarious".

Punctually at half-past seven the train left the Colombo station, and a few minutes afterwards we were in the jungle, amid brilliant green foliage and graceful blue convolvuli that embraced the trees and raised their gentle heads to heaven for a morning blessing. As we passed the little stations, we saw on the platforms crowds of neatly dressed Sinhalese peasants, who had come to watch the pilgrim trains going to and returning from the Holy City. The Governor of Ceylon, Sir Henry Blake, and the government of the island, had organised a Buddhist pilgrimage by means of cheap railway tickets, and thousands of pious Buddhists were taking advantage of the low fares to visit the buried cities. Never was Buddha stronger in Ceylon than at the present time; while the excavations now being carried on by the Government testify to his words and works and draw pilgrims from India, China, Burma, Siam and Japan to the island. Not only Buddhists but Christians also are eager to see the oldest known tree in the world, the Bô tree; and as the train now goes all the way to Anaradhapura, a visit to the sacred city can easily be carried out by people who start from Colombo. Mahintale was our first point, a solitary mountain about six miles beyond Anaradhapura. It rises abruptly from the jungle-covered plain, and was chosen by the Royal Missionary Mahindo, son of the Indian Emperor of the four continents (Caturanta, Paramaha, Cakkavatti, Raja), for a home when he visited Ceylon in 307 B C. and introduced there the religion of Buddha. A little government rest-house provided food and bed, and next morning, before the sun had risen, we followed a jungle path to the foot of 1,840 broad granite steps, cracked, uneven and jumbled together, but otherwise just as they were 2,000 years ago.

The Mahavansa tells us that the reigning king of Lanka (the ancient name for Ceylon) was hunting on this mountain when he came, unexpectedly, on the Prince Missionary. King Tisa was delighted with the discourse of Mahindo, and he became a convert. The mountain is still strewn with the ruins of temples and monasteries built by King Tisa after his conversion; and those who can read Pali may study there to-day the records of over 2,000 years ago. The king's consort was not behind her lord and master in a desire to enter "The Path"; and Mahindo sent for his sister, the Princess Sanghamitta, to establish in Ceylon the order of Bhikkuné, or Priestesses.

It is no easy task to climb the 1,840 steps to the summit of the mountain. Some are cut in the solid rock, others are slabs of granite brought from a distance and dragged into position by human labour, assisted by elephants. How the stones were detached in the quarry none can say at present. Vast blocks were cut out of the rocks and dragged to the desired position by animal power, it is supposed, aided by rollers and ropes. Only one instance of mechanism, applied in aid of human labour, is found in the ancient books; and although some people think that tools and mechanical appliances may yet be found in the silt of a tank, or buried under some mighty dagoba, everything points to-day to an enormous outlay of human labour, assisted by elephants. That the labourers worked with religious fervour we may feel sure; for we read in the Mahavansa that some of the labourers, both men and women, "were converted and went to heaven".

At the summit of this mountain we found a small dagoba, covering the ashes of Mahindo. The monks who live there in a pansala, cut in the rock, offered refreshment in the shape of water from the cocoanuts that over-shadow the last earthly resting-place of the Prince Missionary. Then we went to see "Mahindo's Bed", passing by narrow cells cut in the solid rocks for the

hermit-monks of 2,000 years ago, and climbing over boulders with the help of iron ladders. Mahindo's Bed is an arch cut out of the solid rock, and it has a flat slab for a resting place. There the Royal Missionary meditated, far above the deep ravine, looking up at the blue sky and down upon the wild beasts that made their home in the jungle.

Sitting on Mahindo's bed we talked about the Druids, who were law-givers and priests in England at the time when King Tisa was converted to the teaching of Buddha. They taught the transmigration of spirits, and said that when a man died, his soul was re-incarnated on this earth. The only ruins in England that correspond in date with those at Anaradhapura are the great stones on Salisbury Plain, called Stonehenge. The dagobas, palaces, tanks and monasteries at Anaradhapura were built in "the age of Pericles"; and when the Parthenon was begun at Athens, under the superintendence of Pericles in 438 B. C., Hindus from India were teaching the Sinhalese to construct the dagobas, or relic-mounds, that are now among the wonders of the world.

It was growing dark that evening when we came to the temple built by King Devanampriyatissa, about 300 B. C., and called Isaramuni. The sun had set and a warm red glow covered the cylindrical rock carved into a place of old-world beauty and interest. Lakes lay at the foot of the mountain, and the lotus had closed their buds, for the sun had set. We walked to the temple steps, where a crowd of pilgrims had gathered to hear a sermon from an old monk, who sat Buddha-wise and leant on a wonderful staff made of ivory, ebony, and gold. We asked the guide to translate his sermon, and we learnt that the day should be spent in doing good deeds, feeding religious men, giving alms to beggars, showing loving-kindness to all, speaking only words of truth and gentleness, abstaining from unholy, passionate, and sensual thoughts, and keeping ourselves always active, so as not to let evil thoughts enter the mind. An aged monk dismissed the pilgrims, and then led the way to a temple where an image of Buddha had been cut in the rock. The porch of this rock temple was beautifully carved, the pillars were well proportioned, and the pilgrims washed their hands, before making floral offerings, in a stone bowl 2,000 years old. Many lamps burnt before Buddha, and flowers—more especially the pink and white lotus—lay at his feet. The temple bell was ringing for evening service; for twice daily, at sunrise and sunset, this old priest administers the Five Precepts to the village people, and any pilgrims who happen to be present. Night had fallen when we drove to the Anaradhapura rest-house, and innumerable fireflies were in the trees, and tom-toms made familiar music in the villages. All through the night we heard the temple bell, which each pilgrim rings after his pilgrimage is finished; and before daylight we were out of doors, and ready for another day among the Buddhist ruins. In the garden of the rest-house itself excavations are being carried on, and a monastery is exposed with many rooms, a refectory, and a large rice trough. Five minutes' walk brought us to the ruins of the Brazen Palace, 1,600 rough granite pillars, arranged in lines of 40 each way, and standing twelve feet out of the ground. Two thousand years ago the imperial Chattra, or "White Canopy Dominion" floated over the shining brass roof of this palace, which had nine stories, the Mahavansa tells us, and one thousand dormitories for monks. In its great hall was a throne for the king, with a golden sun on the one side and a silver moon on the other.

Anaradhapura was a glorious city when the Brazen Palace was built, shining with the golden pinnacles of palaces and the white domes of

shrines, and in the city were crowds of elephants with gilded howdahs, carrying nobles clad in silk and cloth of gold. The dagobas, which may be compared with the Pyramids of Egypt, had white domes, and at festival times these domes were covered with flowers and played upon by jets of water. Theatres represented scenes from the life of Buddha, and the people were fed by the king on great occasions when he went forth to mark with a plough the site of a dagoba, or a palace. Baths may be seen at the present time with many steps descending, and these steps were carefully morticed and tenoned. Even the elephants had a bath, and this may be seen to-day. We find in the ancient books many references made to the enormous strength of elephants, and they were gifted by the Sinhalese caroniclers with human feelings and sometimes with more than human intelligence. They were taught to raise heavy weights with their trunks, and in battle an elephant is said to have pulled down an iron gate and to have hurled a cart-wheel at an enemy of the king. They were employed to trample the stones for the foundations of the mighty dagobas, and then their feet were protected with leather cases. On the sculptured ruins we saw elephants without trappings dancing, and made grotesque also by human dwarfs. We know that the strongest men in the king's army were employed to build the dagobas, and, reading between the lines, we understood that no honour might be attached to the work of building mounds to preserve relics of Buddha. Even kings sometimes refused to take credit for the mighty dagobas that have withstood the onslaughts of centuries; and the common people, whose homes were of mud, were not allowed to claim any honour whatsoever. The greater part of the dagobas consisted of bricks, and these bricks remain to this day, having been carefully prepared and placed in position. For such brickwork only human labour was required, and the Mahavansa speaks of "an expert and intelligent bricklayer", one of the 600 bricklayers engaged to build the Ruanveli dagoba. The king asked him —

"In what form dost thou propose to construct the dagoba"?

The bricklayer took some water in the palm of his hand, dashed it into a golden basin full of water, upon which a great golden globule in the form of a coral bead rose to the surface. Pointing to it, he said, "I will construct it in this form, O king"! And the Ruanveli dagoba, which took 20 years to build, has to-day the form that the bricklayer of over 2,000 years ago suggested for it.

The Ruanveli dagoba is, perhaps, the most interesting of all the dagobas, because the ancient books tell us so much about its construction. We read in the Mahavansa that thousands of priests stood in a great circle while King Duttha Gamini described the circle for the base of the structure. These priests had come from India and other countries, as well as all parts of Ceylon, to be present at the laying of the foundation stone, or the "festival brick". At the four gates of the city, the king had ordered baths to be placed, also barbers and dressers, as well as ready-made clothes, garlands of flowers, and "savoury" food for the common people, and many persons flocked to Anaradhapura to partake of the bounty of "the Dispenser of State honours" as the king was called. The officers of State were decked in all the insignia of their full dress, a band of all descriptions of musicians was in attendance, and the king was surrounded by a throng of singing and dancing women "beautiful as the celestial virgins". The king bowed to the priests "with profound reverence" and offered garlands of flowers. He walked round three times, and then stood in the centre, and gave to a minister "illustrious by descent and fully decorated for the solemn occasion" a highly polished pair of compasses made of silver and

pointed with gold. The circle of the base of the dagoba was then described by moving round one leg of the compass.

This same king expired with his eyes fixed on the Ruanveli dagoba, and a stone slab marks to-day the place where his couch was placed. A priest recited his many acts of piety and beneficence ; but he said :—

"All these offerings having been conferred in the days of my prosperity do not afford me any mental relief. The two offerings made by me disregardful of my own fate, when I was in adversity, are those which alone administer comfort to my mind".

Afterwards, in the words of the old chronicler, "he dropped into silence".

We visited the Abhayagiriya, or mountain of safety dagoba, a relic-mound of the present time, 231 feet high. Climbing a narrow staircase we came to a platform beneath the dome, and there a magnificent panoramic view rewarded our efforts.

Below, in the valley, we saw the great reservoirs made in 400 B. C. The northern part of Ceylon has always been subject to droughts, and the paddy fields, by which the Sinhalese exist, and have existed for many centuries, could not have thrived without some system of irrigation. When King Vijaya arrived in Ceylon, 534 B. C., he found the Sinhalese expert archers and the people living by the chase. This could not continue after the inhabitants of Ceylon accepted the teachings of Buddha and understood that all life is sacred. So the kings ordered the construction of the great tanks that are the honour and glory of the island to-day, as they have been during past centuries. The Indian kings had among their followers engineers, and the Mahavansa speaks of a man named Jotiya, the Chief-Engineer of King Pandukaabhaya, for whom a residence was built at Anaradhapura 437 B. C. The means by which the work was done are not known to us, but the great size of the reservoirs and the manner of their construction prove that engineering was understood in those ancient times. An embankment of earth was placed across the mouth of a valley to arrest and retain the water by which it was traversed, and then the rain was conveyed to the paddy fields. It is supposed that the earth for the bund, or embankment, was carried in baskets. Time was of no importance in those days, and the strongest men were selected, we are told, to lift and empty the baskets.

Many interesting places were visited that day, such as the Place of Mourning, used by the Royal family, the King's Medicine Bath, ruins of monasteries, temples, and palaces. But nothing impressed us so much as a stone image of Buddha, sitting erect, calm and stately, in the jungle. Pious pilgrims from Burma and Siam had placed leaves of gold on its heart, gorgeous butterflies played about its head, snakes rustled at its feet. It seemed to say to all pilgrims, in the words of the man who first carried Buddhism to the West :—

"Enter the path ! There is no grief life Hate.
No pains like passion, no deceit like sense.
Enter the path ! Far hath he gone whose foot
Breaks down one fond offence.
Enter the path ! There springs the healing stream
Quenching all thirst, there bloom the immortal flowers
Carpetting all the way with joy—there throng
Swiftest and sweetest hours".

Following the sacred road, which for over 2,000 years has been trodden by pilgrims from Japan, China, India, Burma, Siam and other countries, as well as Sinhalese Buddhists, we came to the stone wall that encloses the grave of Bô trees. Lame, blind and diseased beggars lined the way, and near the door we saw stalls covered with flowers —principally buds of the lotus—incense sticks, roasted rice, camphor, and other offerings. We stopped to look at the moonstone in front of the stone door-way. All the principal events of Buddha's life—his birth, enlightenment, and entrance into Nirvâna—are said to have happened at the full moon, and these moonstones are very frequently found among the ruins and are much alike. The outer border generally shows a procession of the elephant, the horse, the lion, and

the Brahmany bull ; the next two circles have designs taken from the stem and the leaf of the lotus. Then comes a procession of the "hamsa" or sacred goose, and the innermost circle shows the growth of the lotus, first the round bud and then the flower. We stood for a few minutes beside the moonstone, watching the pilgrims. "Where have they slept ?" the guide was asked. And he answered. "Anywhere". Sometimes a Sinhalese woman of high caste passed us, wearing a necklace of beads and gold that no money would buy, and followed by a Tamil servant ; but most of the pilgrims looked very poor. The wealthy Sinhalese place rice for the pilgrims in the rice troughs used by the monks of 2,000 years ago ; and this is a great charity, for many of the pilgrims carry all they possess in a pocket-handkerchief. We saw a High Priest coming up the Sacred Road, followed by his college and all wearing—the yellow robe. A country priest brought a whole village—men, women and children—walking under a flag cut in the form of Buddha. Men held umbrellas over tired wives, mothers carried children, old people were tenderly led by younger relations, and as the pilgrims passed into the sacred grove, they raised the cry of praise "Shadu-shadu-shadu-shadu" ! The Bô tree, as every one knows, is a branch of the original Bô tree under which Buddha sat when he became enlightened :

"And He bent his footsteps where a great tree grew,
The Bohdi-tree, thenceforth in all years
Never to fade, and ever to be kept
In homage of the world, beneath whose leaves
It was ordained the truth should come to Buddha ;
Which now the Master knew ; whenceforth he went
With measured pace, steadfast, majestical.
Unto the Tree of Wisdom. Oh, ye Worlds
Rejoice, our Master wended unto the Tree" !

The original tree that grew near Benares is dead ; but this tree, at Anaradhapura, was brought to Ceylon by Princess Sanghamitta, the sister of the Royal Missionary Mahindo, and planted in the ancient capital of Lanka, 306 B. C. It is the oldest known tree in the world, and the story of its life had been handed down to us by authentic chronicles. Buddhists believe that divine protection has been accorded, for it has lived on through wars and invasions, and seen the island pass from the native kings to the Portuguese, the Dutch, and the English. As late as 1739 A. D. Raja Sinha, the despot of Kandy, endowed it with lands. The Buddhists hold it in profound reverence, and to see it is the ambition of many a pious lifetime. A grove of Bô trees, the descendants of the original tree, grow inside the stone wall, looking old and hoary, but having fresh green shoots on their twisted branches. In their centre, surrounded by three tiers of stone terraces, is the sacred tree, looking feeble and world-weary, but putting forth fresh green leaves that are blown off by this wind and eagerly picked up by the pilgrims and treasured as relics. On the highest terrace priests administer the Five Precepts, on the second pilgrims take Pansil, and on the third kneel pious men and women, worshipping the oldest known tree in the world.

THE ISLAMITE UNDER VARIOUS FLAGS.

BY MR. S. Z. ALI, B.A.

NEXT to the ubiquitous Christian—more often in the shape of a missionary or his proselyte—who invades every quarter of the globe, civilised or uncivilised, ranks the Islamite, who exists under every form of government, from the crudest clanship to the highly developed constitutional monarchy. It is an amusing as well as an instructive object-lesson of politics to survey him under diverse political skies and see how his lot is cast for good or evil under separate systems of polity. A scrutiny of the same is by no means easy, as the question bristles with difficulties which characterise every comparative study. It is rendered all the more difficult, as there are so many criteria of judgment among the followers of the Prophet themselves. Like an egregious old cage-bird in whom the spirit of liberty is dead,

some peoples, from long and continual association with despotic sway, are quite content and happy with the "Divine right of Kings". Any lessening in their Chief's power is humiliating in their eyes. They are willing to be shorn and ungrudgingly resign themselves to their fate. They are ready to pour out their blood without stint like Leonidas' Three Hundred. Others there are who, like the Islamic members of the Russian Duma, * wage a crusade against the illimitable powers of the monarch, assume political responsibilities, share in the government of the body politic, and hold the doctrine *vox populi vox dei* as against the theocratic principle of the former, that the sovereign is but the "Shadow of God." This renaissance of political awakening among the Muhammadan subjects of the Northern Colossus is of very recent birth, and who knows the spark may one day ignite the Stamboul neighbours and lead to consequences which may completely upset the Near Eastern Policy, and entail on the "Great Powers" a new political enigma for solution.

We may, for convenience sake, divide all countries inhabited by the Islamic peoples, homogeneous or heterogeneous, into two broad classes: (1) those who live under the flag of their own potentate, absolute or feudatory; (2) those who live under a foreign *ægis*, British or non-British. Under the first "absolute" category come countries like Turkey, Persia, Afghanistan, Morocco and some other minor African sultanates. The feudatory ones include Egypt, Tripoli, Baluchistan, Zanzibar, Pemba, Johore and Moslem Indian Native States. The second category embraces British India, Burma, Ceylon, Aden, Perim, Socotra, Kuria Muria Islands, British Borneo, Cyprus, Kamaran Isles, Laccadives and the Straits Settlements, which are all under the English flag. The non-British powers that rule the "Faithful" are China, Russia, Holland, France and Germany. There is yet another lawless class which neither realises the advantages of stable rule and its peaceful conquests—more glorious than the triumphs of war,—nor tolerates any restraint of law, so implicitly obeyed and respected by all civilised nations: these are the nomadic tribes of Central Asia and Central Africa, "comprising Tartars and negro races who inhabit no man's land", but who, ever on their march—not of progress—lead a wandering life of insecurity, plundering, way-laying, killing and being killed. As a rule these tribes, especially the negro ones, are not the type of Moslems one would wish to see flourish, as they are not only sunk in barbarous practices which set at defiance the broad precepts of Islam, but swell the number of the "Faithful", and that, too, in such a dubious fashion as to frustrate all attempts at census computing.

Under the pan-Islamic standard, too, there are the 'Right' and the 'Left'—the rationalists and the fanatics—the one imbued with strong religious feeling, verging on fanaticism, whose temper is easily ruffled by the slightest probing of religious dogmas, and the other saturated with broad latitudinarian principles, who welcome changes provided they do not stifle the spirit of Islamic tenets. These different attitudes of approaching religion, these shades of belief which are found all over the Islamic world, are an index to their political propensities and welfare. The former are generally averse to non-Mussalman powers governing them, and, wherever they can manage it, have their own Chiefs or Khans, and however cruel and self-willed the despots may be, put up with their rule with perfect equanimity and resignation.

These are the men who set the Sunnis and Shias by the ears, and revel while they are engaged in a blood-feud. Their hatred towards sects not their own, sometimes goads them on to actions which broad-spirited Islam would not countenance for a moment. They inoculate innocent, well-meaning men with their narrow and unsound ideas, poison the minds of orderly citizens, and even sometimes organise a *jehad* for puerile things. They anathematise genuine Moslems simply for not sharing their crooked views and not partaking in their religious feuds, pouring the vials of their wrath for the indifference and complacency with which they greet questions which are of the gravest concern according to them. They have besmirched the fair name of Islam, which is, and literally means, a religion of 'peace'. Islam and Salaam are derivative words, and have occasioned the platitude, so often preposterously indulged in, that Islam is essentially a "religion of the sword". So much for the "Left".

The "Right" comprises Moslems who are loyal not only to their religion but to their sovereign also, no matter to whatever faith they may belong, and who, in following their ruler, think they are fulfilling the highest religious duty. These are the sheet anchor of Islam. They are the pioneers of a self-proselytising creed which combines in itself cosmopolitanism, simplicity, and mobility, and which allows the widest latitude to its followers. Unlike the ultra-democrats of the Islamic Commonwealth, they give rationality to the religious doctrines, sink sectarian difference, and have always the broad precepts of Islam before their eyes. They steer clear of the whirlpool of ceremonial minutæ in which the ardent zealots are for ever involved, from which escape is well-nigh impossible. They refute other peoples' attacks by calm and persuasive argument; they breathe life into Islam; they are avowed enemies of fanatics who brand every rational and reasoning Moslem as an 'unbeliever'. With the liberalism of Islam, they combine and profit by the results of Western thought and science, which are so abhorred by old-fashioned orthodox Mussalmans. The late Sir Syed Ahmad Khan and his living representative, Nawab Mohsinulmulk Bahadur, are the best types of Islamites of this class.

Midway between the "Right" and the "Left" come the majority of Moslems, passive in their religion, who have neither the fanatic zeal of the latter nor the latitudinarian vision of the former. They are, as a rule, the most peaceful, law-abiding subjects, and, unless provoked by wanton persecution and sacrilege, are as eager to follow an infidel king as their "caliph" or "sultan" on the field of battle against their co-religionists in "land hunger". Such were the Indian sepoys who fought in the Afghan wars and in the Chitral campaign against their religious brethren. But when once the religious scruples are slighted or unpalatable acts forced upon them, their feelings of loyalty are easily changed to that of disaffection and even mutiny, as was evidenced, by the great Indian Mutiny of 1857.

After describing the religious proclivities of the Moslem in general and his attitude towards his ruler, Moslem or non-Moslem, we shall next proceed to discuss the status of the Islamite, his rights and responsibilities, his fears and disabilities under various flags.

We shall take the Turkish Moslem first, because he is immediately connected with the Caliph, or "the Commander of the Faithful", who is at once their pontiff and *padsha*. He enjoys full rights of citizenship, shares all civic rights short of representation, which is, of course, denied in all despotic monarchies; but, being of a brotherhood and religion to which the Sultan also belongs, he can have his views "represented" in an unparliamentary way which is no less efficacious. All the offices of the State, civil, military, and ecclesiastical, are thrown open to him, and he can work his way up to the highest rung of the official ladder. He can become a civil *pasha* or procon-

* Since writing this, the Duma has been dissolved and the Moslems, having once gained the privilege of sitting in the Russian Parliament, will, by prescriptive right, demand representation in the next Duma and will have it, for eleven millions of Islamic subjects with full rights of citizenship cannot be easily ignored.

sul or a military *pasha* or field marshal of the Ottoman Empire. Even the grand viziership is not beyond his legitimate aspirations. The post of Shaikh-ul-Islam, or what corresponds to the Archbishopric of Canterbury in England, which is scarcely second to the Premiership, is open to every learned theologian well versed in traditional usage and Koranic doctrines; but to attain this coveted post, he must first enrol himself as a member of the "ulema" or congregation of the learned. Thus having free access to the highest posts, the Turkish citizen is not slow in nobly acquitting himself of the responsibilities devolving upon him, fights for his sovereign, pours out his blood without stint in the cause of his country—a Turkish soldier has become a synonym for bravery—and carries out the judicial and executive functions, here united under one person, entrusted to his care. But one cannot easily refrain from commenting on the corruption—embezzlement of public revenue and bribery—that sometimes stains the Turkish official, especially the customs class, which is brought out in bold relief by European settlers, who are, however, exempt from the jurisdiction of Ottoman courts, being tried in their own consulates. This *imperium in imperio* has had no small share in arresting reform. The Sultan is not given a free hand in working out his country's salvation. He is very much handicapped in his efforts at reformation by the ever present nightmare—the presence of the Consuls and Ambassadors of European powers at his capital. The keynote of the situation is struck by no less an authority than Mr. Lane Poole, who pertinently remarks: "The administration remains corrupt and will ever remain so until Turkey is permitted to enjoy a long period of immunity from external dangers and to devote the energies of her best sons not to playing off several jealous powers against one another, but to developing her own resources and thoroughly revising her executive system." Reform from within is impossible as long as there is pressure from without. Although European nations join the chorus in denouncing Turkish rule and administration, which they colour as unfavourably as possible, yet, in their heart of hearts, they are the last to see Turkey established on a healthy political footing.

On the whole the average Turk loves the Sultan and his institutions and is as happy with his *status quo* as the German is under his. But of late, contrary to its ancient traditions, there has sprung up in Constantinople the young Turkish party with the heir presumptive as its head, which is waging a crusade against despotism. Turkey, situated as it is on the fringe of limited monarchies, cannot escape the spell of representative institutions; and now that Russia has joined the Commonwealth of representative institutions, it is but legitimate that "Young Turkey" should come under the charm—the earliest attempt was made in 1876—and whether it will succeed in coercing the Sultan to abandon his prerogative is a problem not easily soluble, at least in the near future.

We next pass on to the Shah's kingdom. Until she assumed the rôle of representative institutions, Persia was, *mutatis mutandis*, very much like Turkey, although one would naturally expect that, owing to the "schism", a different order of things should have prevailed there. The Shah, as in Turkey, was looked upon as the Vicegerent of God and, as such, claimed implicit obedience. His absolute powers were, as in Stamboul, controlled by the Divine law (*sher*) and the customary law (*urf*). There, too, "royal favour" was the passport to success and employment. The *personnel* of the Persian ministry, as its Turkish prototype, was subject to constant change, depending upon the whim of the reigning monarch. As in Turkey, non-Moslems were very much handicapped and were refused civic rights accorded to the Moslem. European residents, like

their compatriots in the Ottoman Empire, were in case of disputes handed over to their respective Legations, which are fortunately not so numerous here. These were some of the striking similarities, yet there were differences, some of which being of a far-reaching character. The Shah was not the spiritual head of the people, as in the case of the "Commander of the Faithful". The governorships were, with very rare exceptions, reserved for the members of the royal family. There was the system of "absentee" governors, intensified by the curse of corruption—a marked feature in all despotic Governments. There was military conscription with none of the good results of the German system; and, in spite of all this, we have never heard of the Persian troops coming to the front and achieving any signal success. Pay was invariably withheld, and when issued was reduced from its legitimate amount by the exactions of the distributing officers.

Living under conditions as outlined above, the Persian Moslem's lot was less happy than that of his Turkish brother. Another factor that largely discounted his happiness was the supreme dominion of the Church over matters ecclesiastical. The *mujtahids* (primates) and mullas (bishops), with an archmujtahid at their head, had carved out a "sphere of influence" for themselves, which can only be paralleled by the medieval "Church", and even the Shah, as was the case with the "Emperor", had to bow down before the Persian pontiff. As such, Persia was the most priest-ridden and, therefore, most backward state in the modern free-thinking world, even behind the hide-bound "Celestial Empire". She, too, is moulting her stereotyped, done-with, constitutional garb. When matters stood thus, a reformation or a renaissance was well-nigh impossible. Even royal progresses to Europe did not sow seeds of reform and progress. The priesthood was the avowed enemy of reform, and it would not countenance any change in its stereotyped Medic constitution. It was the fond dream of the *mullas* that things would thus last till eternity, but their hopes were to be utterly baffled and undreamt of fears realised. As in Turkey, there sprang up a small party of Persians on the lines of "Young Turkey", who were advocates of reform. They had less cause to hope for success than their Turkish brethren, who were more abreast of the times. Their cause would have been doomed to ignominious failure and their preachings would have proved a "cry in the wilderness", had their frail efforts not been supplemented by the potent clergy. That the latter should have joined the reform movement seems, on the face of it, quite absurd. It is tantamount to an anachronism; it is an aberration of ecclesiastical polity, a strange freak in Church history; yet it was even so. The lower clergy, whether it was that their interests were not properly safeguarded, or whether the spark of reform had illumined their souls, made common cause with "Young Persia" and laid the foundation of the future Constitution. The phenomenal success of the pigmy Japanese over the ever-dreaded northern colossus spurred on the hopes and aspirations of the "new party", and when a *mulla* himself came forward and preached to a "monster" crowd the innumerable blessings that followed in the wake of constitutional rule in Japan, a large section of the *mullas*—the more rational of them—were imbued with his views, and as a result of the same a Persian translation of the Japanese war history was forthwith published and spread broadcast among the masses. The publication of their work opened a new chapter in modern Persian history.

There were already sufficient grounds for agitation. The high-handed rule of Ainud-Dowla, the late Prime Minister, precipitated the *coup d'état*. The clergy and the laity alike repaired to Kerbala *en masse*, when their modest but persistent appeals for representation failed to receive any recognition. Their exodus to the shrine of

Imam Hussain's martyrdom may, with advantage, be compared to the repairing of the Barons to Runnymede on the Thames in the time of King John, and the result in both the cases was the extortion of the "Magna Charta" of the respective countries. If, in the political regeneration of their country, the clergy had sacrificed their *Brahmanical* rights, a greater sacrifice was made by the Shah in his acquiescing in the peoples' wishes—a sacrifice as great as that of the Emperor Mutsuhitu's, when he abandoned his feudal prerogatives and allowed his monarchy to be "limited" by the popular voice.

Since the inauguration of the *regime*, the Persian Moslem's position has been materially altered, and now he may very well look down on his Turkish brother and rejoice in his superior political status. What with the General Election which will be held every two years, and what with the inviolability of the members of the National Council, a new era has dawned upon the Persian Moslem which is denied to his co-religionists in other Islamic States. We even hear that an "unbeliever" (Mr. Arbab Jamshed, a leading Zoroastrian merchant) has been elected a member of the Persian Parliament—a great stride in political advancement in a country where non-Moslems were rigorously excluded from "State" offices. This fact alone shows that Persia has turned an entirely new leaf, swerving from its former suicidal policy of exclusion and bigotry, and is becoming alive to the susceptibilities of other religionists. With Musheer-ud-Dowla as the Prime Minister and the enlightened Prince Mirza Mahomed Ali Khan, C.C.V.O., as Minister for Foreign Affairs, the Persians may rest assured that their grievances would ere long be redressed. This is an optimistic view no doubt. But there is the European critic, a pessimist, an unbeliever in Oriental possibilities, who views Persia's baptism into the commonwealth of limited monarchies as a caprice of the Irani brain. Japan embraced constitutional rule, but later events gave such a rude shock to sceptic minds that every European nation which has vital interests in the Far East now tries to befriend "Great Britain of the East"; and the late Anglo-Japanese alliance—a confirmation of a previous one,—an alliance at once offensive and defensive, is the highest tribute ever paid to an Eastern monarch. That Japan was better prepared to receive responsible government—although this, too, was discounted at first—cannot be gainsaid. However, Persia has every reason to hope for success. If the Persians are not a sea-faring people like the Japanese—they have a coast and may work up this potential blessing of nature,—and though not gifted with the wonderful adaptive faculty of the Japanese, yet they are one nation, possessing one language—a valuable asset to be reckoned with in political development,—endowed with a robuster frame and constitution than the pigmy "Japs", and, what is more, possess a glorious history of their own to spur them on in the bold political enterprise to which they have committed themselves. Iran, the home of the Indian Aryans, whose philosophy is the marvel of modern Europe, the cradle of European Aryans who were, in the course of time, to achieve unprecedented success in science and politics, is not aiming at the impossible, if it *now* follows in the wake of Europe, which followed in its wake in times past. The land of Sadi, the Oriental Shakespeare, and Hafiz, the rapturous and sublime poet of love and song, may produce *renaissance* poets to breathe new life into New Persia, for great events are sure to produce great poets and thinkers, as was evidenced in Europe during the French Revolution and other pan-European movements. But we are expatiating too much on Persia! We shall return to the main chord of our subject in the next issue.

THE DEVELOPMENT OF INDIAN SUGAR INDUSTRY COUPLED WITH AGRICULTURE.*

BY HARIDAS CHATTERJI, MA., B.L.,
Pleader of Khandwa, C. P. and Indore, C.I.

In some Districts of the Central Provinces and in the dominions of most of the Native States in Central India, there are extensive date forests of wild and luxuriant growth. Speaking generally, the date trees in those parts are taller and stouter than those of Bengal; as they are more numerous in the villages. It is a very remarkable fact, that while the labourers and the cultivating classes in Bengal, particularly those of Jessore, Nadia, Khulna, Faridpur, &c., derive a handsome income by the manufacture of date sugar, crude as well as pure,—by tapping date trees every winter, the Central Provinces and Central India get nothing from their richer possessions of date forests; though with the exception of one very serious matter, the facilities for the production of date sugar in the Central Provinces and in Central India are great. These facilities consist of cheap fuel and cheap labour; besides, the climate of the provinces is exceptionally good. The difficulty mentioned above is the entire ignorance of the people in the date growing tracts of the provinces, how to tap the date trees and to produce sugar from the extracted juice. In some of the Districts in those tracts, there are some classes of people in the date growing villages who follow the Bombay method of tapping the date trees to make *toddy* for the purposes of intoxication under the Excise Rules in force. Like the Parsis of Behar, the date-tree tappers in the Deccan, Central Provinces, and Central India,—known by various names,—Bankaris, Bhandarias, Talvadias, &c., have no other occupation than to sell *toddy* and to supply the liquor to the Abkari contractors of the Excise Department. These tappers are extremely unclean in their habits; and are, speaking generally, inveterate *toddy* drinkers. The tapping processes they know are widely different from and are very much less artistic than those that prevail in Bengal. It has been found by repeated experiments continued for nearly three years, in certain villages in the District of Khandwa in the Central Provinces, that by working side by side, the Bengal tappers, called *gachis* and *sheolies*, produced much better results than their brethren of the Bombay Presidency. It is, therefore, indispensable that to introduce and to develop the industry of date-sugar manufacture in the Central Provinces and in Central India, the first essential condition is to impart the knowledge of the Bengal system of tapping the date trees. The said system has the acknowledged merit of being the least injurious to the date trees, and the most effective mode of extracting the largest quantity of saccharine juice from the trees.

2. It is said that the early Bengali settlers in the Central Provinces and in Central India used to wonder why the poor villagers in those parts did not utilize the date forests and manufacture crude date-sugar. The resources of the owners of the *Sindhans*, as the date forests are called, were great for procuring any amount of the Bengal skill over a considerable area of the Province. And yet what it was to prevent the spread of the industry till now? The reason was not far to seek. It was the impression of the people that there was no other use of the date trees than that they yield intoxicating drink only. To the conservative and orthodox minds of the Deccanis of the upper and middle classes, the date trees and their juice have a sort of traditional repugnance which it has been my endeavours within the last eight years to dispel. In 1898, I imported five *gachis* from Jessore to see for myself what quantity and quality of sweet juice could be derived from the date trees in the Central Provinces, what the outturn of *gur* therefrom, and what the people would say as regards the produce. A village near Khandwa was the place of my first experiment in 1898. I found:—

(1) The yield of juice was a little less than the ordinary yield in Bengal. Only the trees standing in the cultivated fields yielded nearly the same quantity as an average Bengal tree does.

(2) The sugar percentage in the juice was much higher than the same in Bengal. That is to say, while 10 to 11 *seers* of *Jeern Rus* in Bengal produce after boiling one *seer* of *khejoor gur*, seven to eight seers of my juice produced the same quantity of *gur*.

Respectable people of the District, both official and unofficial, used at times to visit my little factory in the village. The villagers from all sides used to flock in numbers to see the processes of tapping the trees and boiling the juice. All those classes of people expressed their surprize to me that though they had considered I was

* Paper submitted to the Calcutta Industrial Conference.

engaged in manufacturing a sort of condensed *toddy* or an intoxicating drug; they found that my produce was an exceedingly fine and flavoury *gur*. The taste, they said, was somewhat different from that of the ordinary cane *gur* they were accustomed to use. But in points of appearance and formation of crystals, the *gur* produced was declared to be better than the sticky mass of the inspissated cane *gur* so largely imported in the province. The superior results of the date *gur* I made just noticed above, are due to one fact; namely, the trees growing in the moist soil of Bengal yield more watery juice than those on the dry land of the Central Provinces and Central India.

3. I continued my experiments in another village of the same District (Khandwa) next year, when I sent a quantity of date *gur* for analysis to the Rosa Sugar Refinery of Messrs. Carew and Co. in Shajahanpur in the United Provinces. I was glad to read in their report that though my date *gur* was badly made, the sugar percentage therein was very high, being nearly 55 per cent. Contrast with this the ordinary Bengal percentage. Some time ago I read some official statistics of the date sugar industry in the District of Jessore. It is stated there that the quantity of pure sugar was about 37½ per cent.; while the rest was treacle. Following the custom of Bengal, I have made Khejoor *gur* cakes, called *patali*, and by pouring the *rab* to cool in earthen pots, produced semi—solid mass of sugar crystals mixed with treacle. I have worked the latter in the Centrifugal with success which I can hardly conceive to be possible in Bengal. I sold the separated brown sugar crystals in the local bazaars from Rs. 6 and Rs. 7 a *maund* (80 lbs.) The treacle driven off from the Centrifugal basket is readily saleable for the use of the *gooracco* maker at the rate of Rs. 2-8 to Rs. 3 per *maund*. I exhibited my date *gur* and date *gur* cake at the Madras Exhibition held in December 1903 and at the previous Calcutta Exhibition. I received from the jurors at both the Exhibitions certificates of merit to say that my article was in no way inferior to what is manufactured in Bengal. I think my article deserved a larger measure of praise with reference to the ordinary sticky *Khejoor gur* of Bengal.

4. While engaged in my works of experiments of manufacturing date *gur* every winter in the villages of the District at Khandwa in Central Provinces, I had an opportunity of being called by the Durbar of the Indore State to begin my operations in a date forest village in the Malwa. The word Malwa means the Territories of His Highness the Maharaja of Indore, a large part of the Gwalior State, the whole of the Jaora State, and the territories of Dewas, Dhar and many other Minor States in Central India. The whole Malwa, for the purposes of sugar industry, may be called a huge forest land of natural, wild, and spontaneous growth of date trees. It comprises also an area of numerously scattered *Adan* fields of good irrigation facilities where sugar-cane is now being grown, and where it can be more widely and successfully grown with better methods and in more improved style. A very limited proportion of the irrigated and irrigable fields is now being utilized for sugar-cane by the poor and extremely back-ward village cultivators of the Malwa country. The reasons for this sad state of things I will not stop to enquire and to discuss. But I have not the slightest hesitation to state that there is considerable room for the expansion of the sugar-cane cultivation in the villages of Malwa. Years of scanty rainfall and of famines having depopulated and thinned the villages of the Indore and Gwalior States, the Durbars at Indore and Gwalior have announced their intention to grant concessions and advantages to induce new settlements of tenants from outside. I availed myself of the opportunity afforded; and selected the culturable wastes and the date forest lines in the villages of Morad and Goknia in the Indore District which are at distances of 5 and 10 miles, respectively, from Indore. This was in the year 1902. Before starting business, I represented to the Minister of the Indore State, Rai Bahadur Nanak Chand, C.I.E., the supreme necessity of importing a set of Bengal tappers to introduce their improved methods in the villages, and applied for the grant of the promised concessions as regards the date trees and the agricultural fields in their vicinity. The Durbar of the Indore State permitted me to take ten tappers from Bengal at the State expense, and to purchase the requisite tools and plant for the manufacture of date *gur* and sugar. This I did in the winter of 1902-03; and I am glad to say, the results of my operations were declared to be very satisfactory and hopeful for the further expansion of the industry in the State. In order to enable me to continue my business of sugar manufacture in conjunction with agriculture, the Council of Regency of the Indore State granted me the privileges of free use of the date trees for five years from 1904, and reduced rates of the rental of all the available fields in the villages, rising by slow degrees to the

standard assessment rates in the course of the said five years. There are about 8,000 date trees in the two villages named above, besides numberless date plants all along the lines. The trees stand in thick clusters and in well-defined rows on the borders of agricultural lands of dry and wet cultivation. But they preponderate chiefly along the banks of the numerous *Nallas* and water courses that exist all over the Malwa country. Roughly speaking, we may fairly assume that there are about 3,000 to 4,000 date trees within the limits of a single village in the majority of villages in Central India and in the date-growing Districts in the Central Provinces; and in every date forest village there are fertile lands to raise all varieties of valuable crops for which Central India and the Central Provinces are famous. Thus there exist unique opportunities for agriculture, and coupled with it, the cognate industry of manufacturing sugar from date as well as cane throughout the length and breadth of Central India. It is, I am sure, hard to find a similar combination of facilities and advantages in any other part of India. It may be here pointed out that the industry of manufacture of sugar only, from date or cane or both, cannot possibly stand alone. It must be coupled with and be made a subsidiary adjunct to agriculture. The sugar-making industry is of the winter season only. The men engaged therein must find employment for the rest of the year, and agriculture is undoubtedly the most profitable employment. This is the prevailing and normal condition of things in all the date and cane-sugar producing Districts in Bengal. No departure therefrom is possible or advisable.

5. Here it is necessary to draw a tentative scheme of a project for agriculture with the industry of manufacture of sugar from date as well as cane, taking one village in Central India as a unit for consideration, and setting forth, *inter alia*, the following important particulars:—

I. Description of the date jungles of Malwa and of the Central Provinces, their extent, and the number of trees; how the trees are grouped, the nature of the soil on which they grow; rent of the land for agriculture and of the date forest land; and the climatic conditions of the provinces.

II. What are the initial difficulties for tapping the date trees and how they can be met.

III. To show that the only sound way to undertake the business is to start general agricultural farms, where—

(*a*) the local crops, such as wheat, grain, opium, cotton, &c., will be grown;
(*b*) sugar cane will be largely cultivated; and,
(*c*) a large sugar industry, both date and cane, will be undertaken in the winter.

IV. Nature of the date juice of the Central Provinces and Central India as compared with that of Bengal both as to quality and quantity.

V. Available local markets and labour.

VI. And the resultant profits that can reasonably be expected from the whole business.

To consider the above points serially and in a concrete manner, I will take Morad, the seat of my own farm, as the model, which in many respects it is, to represent the condition of things that exists in thousands of villages in the Central Provinces and Central India. I have there about a dozen plots of land of black sticky *cotton soil*, as the soil of Malwa is ordinarily called, each measuring from about six to 10 *bighas*. I do not speak of similar fields that belong to the other tenants of the village. On all sides of most of these fields there are clusters of grown-up and growing date trees, in straight lines and at convenient workable distances of from six to nine feet apart from one another. It would appear as if they have been planted with a design to enable the cultivators to follow agriculture for the whole year, and to avail of the slack agricultural season of winter to make date sugar. To facilitate irrigation there are about a dozen good wells of which four are mine. The level of water in the wells ranges from eight to 20 feet below the surface of land; so that, lifting water by the country *mote* or pump is a tolerably easy and inexpensive work. Over the area of about one acre of land on all sides of the well you can, as I have been doing, raise wheat, opium, potatoes, onions, brinjals, cane, &c.,—reserving the remainder of your farm for the rain crops, *i.e.*, jowari, bajri, cotton and pluses. Around each of my fields of wet and dry cultivation, there are, on an average, about 400 date trees sufficient to engage two *tappers* and two *khedis* to assist them. These *khedis* acquire the skill in about two or three seasons. The nature of the land of the date tree lines is the same as that of the adjoining fields, that is, culturable and fertile. But the clustering date trees, young and old, render ploughing hard. It needs hoeing-up by hand, and weeding in the rainy season to foster the growth of the trees, and to increase their yield of juice. Besides the date trees guarding, as it were, the borders of tenant holdings, wide and thick date forest

lines run along the natural water courses, which traversing village after village, present the sight of interminable avenues of date trees which are yet untouched by human hand. I have got all my date trees in Morad rent free for five years, as said above. They are about 6,000 in number. But the average rent charge of all kinds of forest land in the villages of the Native States in Central India is very low. It ranges from four annas to eight annas per *bigha*. In the date forests, that means an insignificant trifle for about 200 or 250 date trees that certainly stand over one *bigha* of land. Public health in the whole Malwa country and of the Central Provinces is almost uniformly good.

6. Regarding the initial difficulty of lack of trained men locally, the farmer must, for the first two years, import about five Bengal tappers and associate with them his local labourers to work as *khedis* or their assistants. My own experience is that the cost of one skilled Jessore tapper for one season, including his railway fare for the forward and backward journeys, and his wages at the rate of Rs. 15 per month, is about Rs. 100. Thus for five men for two consecutive seasons, an outlay of Rs. 1,000 for importing the Bengali's knowledge of tapping is a part of the necessary sinking captial. One *khedi* for each Bengal *gachi* will not cost more than Rs. 25 for the five months of the tapping season. Rupees 25 per month for the five local *khedhis* or Rs. 125 for the season, being added to the cost of five Bengal tappers, the total cost of labour would be about Rs. 625. To this would be added the expenses for pots, ropes, pans, and fuel which would not be less than Rs. 75 in all. I will provide Rs. 100 more to meet all possible contingencies and unforeseen charges. Against this initial cost or debit of Rs. 800 for the first starting year, no one should expect that his produce of *gur* would bring to him an equal credit amount. As a certain amount of labour would be wasted in clearing the date trees, the five *sheolies* and their *khedhis* would not be able to operate on the prescribed number of date trees which is at the rate of about 200 trees for one tapper and *khedi*. In the first year only about half the number of the trees would be tapped: and even those trees would not, on their first tapping, yield the proper quantity of juice. Like milch cows, date trees are in need of being annually tapped to bring them, so to speak, to their sap-bearing condition. So, as I have personally seen, the aforesaid batch of workers would not turn out at the rate of more than eight annas worth of *gur* from each tree. That is to say, the first year's income from date *gur* would be only about Rs. 250 for an expenditure of Rs. 800, as said above. In the second year, while the expenditure would nearly be the same, the income would slightly increase, because about 200 or 300 more trees would be reclaimed from the wilderness and utilized for the purpose of the industry. But from the third year, the costly item of Bengal labour would be, as it certainly should be, dispensed with and then the farmer scores out the sum of Rs. 500 from the debit side of his budget of date sugar expenses. But by this time, his local *khedis* will have become skilled workmen; and for this additional accomplishment they would charge Rs. 10 a month for the five months of the tapping season. Thus in successive years, the nestling *khedis* grow to become full-fledged *gachis*, batch after batch, till it becomes possible to seize all the circles of the date trees that stand within the limits of the farm. Later on, I will set out the prospects of gain, taking agriculture and sugar manufacture from date and cane within the compass of the village industries under consideration, *manned solely by the local agencies*.

7. Reverting again to our model village, Morad, we have to arrange for the cultivation of our fields, grow all the usual crops thereon, reserving every year certain areas near the wells for the cultivation of sugar cane. But in Morad or elsewhere, in any village of any district in Central India or in the Central Provinces it is neither possible nor desirable to secure all the irrigation wells and all the available agricultural lands for exclusive use or home farm of a single person or of a group of men working jointly. It should be the constant aim of the enterprising farmer to foster and to improve the agriculture of the village, retaining for himself a certain number of demonstration plot to raise sugar cane and other crops in improved style, making advances to the poor tenants to grow sugar cane as largely as possible, and training his own and others' labourers of the village how to tap the date trees and extract the sweet juice. At the rate, say, of 200 trees for a tapper, it will never be possible to entertain 30 or 40 labourers for working in the fields of a single village-farmer. You cannot possibly expect to supplant the old resident cultivators in the villages and appropriate all their fields. The wisest and best course for you to follow would be to purchase heaps of cane which you helped others to grow, and to purchase potfuls

of date juice drawn from the trees growing on or near other's fields. Give me any amount of sweet juice, of cane or of date, and I shall not delay one moment to set up some kind of improved machinery to produce *gur* or to manufacture sugar in the country. It is not in the power of any single cultivator or of any group of cultivators,—for they hardly know to combine to work for common advantage, to purchase mechanical contrivances of any sort of *gur* or sugar making in improved style. Whether you take the apparatus contrived by Mr. S. M. Hadi, Assistant Director of Agriculture in the United Provinces, which is set down as one of the important items for demonstration at the present Exhibition, as it was last year at Benares; or whether you adopt the "central factory system" which the leading engineering firm at Calcutta, Messrs. Martin & Co., have now taken to introduce in this country to give an impetus to the Indian sugar industry, you must make the poor and illiterate ryots of the country the means to an end; and you must so manage your farm as to make it handy and easily accessible to the neighbouring agriculturists. Mr. A. E. Jordan, the well-known sugar expert and mechanic, has recently joined Messrs. Martin and Co., expressly for the purpose of designing sugar machinery to refine sugar and make sugar in crystals from juice under the "central factory system." Mr. Jordan is said to have designed an apparatus for a more successful crushing of the cane than what obtains in India, and for a better and more scientific process of boiling and treating the juice to secure as much economy and profit, as done in the West Indies, Egypt and Mauritius. Mr. Jordan has personal knowledge and experience of the factories of those places which have enabled the people over there to land in this country pure crystal sugar at a cheaper rate than the cost of our country *gur*. The cost of Mr. Jordan's apparatus, made by Messrs. Martin & Co., is likely to be about Rs. 18,000 which will turn out pure white sugar at the rate of nearly two tons a day. That means the daily supply of over two tons of raw cane, or nearly 12 tons of cane juice, or nearly 20 tons of Bengal date juice, or nearly 15½ tons of date juice of the Central Provinces and Central India. How to obtain such a large supply of juice every day throughout the winter season is the most important question connected with the subject of sugar industry in India. The answer is we must follow the method adopted in other sugar producing countries in the world, as explained elsewhere in this paper. I come before you with full knowledge of the local conditions of the Central Provinces and Central India where I have lived almost the whole of my life, and I know no other Province in India where you have so many facilities to develop and to expand sugar industry with agriculture as in Central India. Therefore, my advice to my countrymen is this:—

I. Go and settle in a date forest village in the Indore, Bagli, Dewas, Gwalior, or Jaora State. Apply for land for agriculture and you will have as much as you would require or be able to manage. You will, I am sure, be granted free use of date trees for a number of years till you well settle in business.

2. You will find local labourers at the rate of Rs. 60 a year, and bullocks of the excellent Malwa breed at the rate of Rs. 100 a pair. Go on at the same time purchasing Malwa cows and calves at the rates of Rs. 30., Rs. 40, or Rs. 50 per pair. Look after them and tend them properly; and you will have a large stock of cattle for your own use and for the use of other tenants.

3. Retain as much land and cattle, date trees, &c., as you require for the full year's crops including sugar cane, and date juice from your own date trees.

4. Within the limits of your means and resources, advance money, cattle, seed, and improved agricultural implements to the neighbouring cultivators on easy terms of interest, in cash or in kind; and then you will not run the risk of loss. Offer inducements and facilities to the tenants, their labourers, and their children to learn the art of tapping the date trees that appertain to their holdings, and offer to purchase the date juice they would extract, every winter, which, while bringing you profit after being treated in your central sugar factory, will bring to your neighbours a new source of income. Lend money or your well grown sugar cane to extend the cultivation of cane far and wide under the usual conditions of purchase at the current local rate for the time being.

5. All the above you cannot do in a day or in the first year of your operations. You will have to make an honest and sincere beginning at the start, relying on your own means. If you are earnest and steady, and make some progress, you will obtain on easy terms loans from the State concerned, and then you will be able to advance loans yourself in cash or in kind, to other cultivators.

6. Having arrived at this stage of your business, you will find that, while our own agriculture is in full swing, you have paved the way for the supply of date juice and of sugar cane suited to the requirements of your central factory. Here you must remember that the ordinary country crusher of the best type or the Behia iron mills extract only about 60 per cent. of the cane juice. So that, loss or wastage of 40 per cent. is ruinous for the business of sugar-making. I have heard that the triple crushing system of Mr. Jordan's design secures 90 per cent. extraction of juice, and the crushed cane is readily available as fuel for boiling.

7. For all varieties of your crops, for your manufactured *gur* and sugar, the head-quarters of every Native State,—Indore, Mhow, Neemuch, Gwalior, Bhopal, Jaorah, Rutlam, &c., afford most convenient and ready markets, as grain of every sort sells at rates which are almost uniform all over India. Locally made *gur* sells at the rate of Rs. 5 to Rs. 7 per *maund*, and sugar from Rs. 9 to Rs. 12 per *maund*.

8. I will not enlarge on the subject by stating in detail the prospects in gain of the whole concern of agriculture coupled with the industry of manufacture of sugar from cane and date. Confining my attention to the business of making *gur* and sugar alone, I will briefly state my own experiences of the last eight years, thus:—

(*i*) One trained tapper, with the aid of an assistant, can turn out not less than 20 *maunds* of date *gur* in one season from his circle of about 200 date trees. A locally-trained tapper in the Central Provinces and Central India is glad to get Rs. 10 a month. His assistant would be happy if he is paid Rs. 6 per month during the winter season. Date *gur* sells in those provinces at the rate of Rs. 5 per *maund*. The total expense comes to about Rs. 80 for *gur* worth Rs. 100: leaving a profit of 25 per cent.

(*ii*) I have raised one *bigha* of sugar cane at an expense of nearly Rs. 100; *i.e.*, Rs. 5 for rent, and about Rs. 50 for all other items. For *gur* making or chewing purposes, the cane produced is well worth Rs. 150 bringing 50 per cent. profit on the outlay. Well cultivated, one *bigha* would grow about 12,000 stalks of more than human height of sugar cane. At the rate of one pice for one piece, the whole crop is worth Rs. 150 *on the field*. I have seen by detailed calculations and observation that one date tree yields every winter as much juice as can be extracted from about 90 well grown canes. But the difference is that the date trees in the wild forests of Central India are Nature's plantations; whereas, the cane-fields are the growth of one year's hard labour and expense. In point of saccharine properties, the date juice of the Central Provinces and Central India makes the nearest possible approach to the ordinary cane juice. Hence both kinds of juice can be treated together. The Bengal date juice is nearly half as sweet as the cane juice.

9. In the above paragraph, I have taken a group of 200 date trees and one *bigha* of cane field as the units to indicate the prospects of gain from sugar industry alone in one agricultural farm in the Central Provinces and Central India, of which hundreds can be established if our countrymen wake up and work.

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TO THE NEW YEAR.

Hail, new-born brother of the years!
That to the music of the spheres
Now move with laughter, now with tears.

With forward foot and eager face,
Thou com'st to dance thy destined space;
Let nothing mar thy measure's grace.

A fragment of the Future thou,
Linked with the long Then thro' the Now,
With mystery-enshrouded brow.

Behind—the wearied ages sleep;
Before—the years start, heap on heap;
Whilst thou thy vigil com'st to keep——

Lone sentinel on Time's dim shore,
That mark'st Life's deep and hear'st its roar,
Tho' bid'st thy twelvemonth and no more.

What signs dost in the welkin scan?
Moves not the universal plan
To good of universal man?

What if a cloud or tempest rise,
While Heaven above spreads summer skies?
He orders all, and He is wise.

No stranger to life's changeful scene,
The grey world waits expectant, keen
To know its morrow from thy mien.

Oh, smile on Childhood, Youth and Age,
Their wants and cares and griefs assuage,
Bid Charity all hearts engage,

A faithful friend unto us prove,
And bring us from the realms above
More love of Light, more light of Love.

J. L. S.

THE LATE MR. SAMUEL SMITH.

ONE more friend of India has been gathered to the majority. The Right Hon'ble Samuel Smith died suddenly at Calcutta on the 4th day of the Indian National Congress. The sad news was received throughout England and India with feelings of great regret and sorrow. His deep sympathy for the toiling millions of India, and his incessant efforts to put their case with the strength of his knowledge before the British public and the British Parliament, endeared him to the grateful Indians to an extent that they now feel that his place would not be easily filled up. Born in 1839 of a well-to-do Scotch farmer, Mr. Smith passed from school to the Edinburgh University, where he threw his "whole soul into classical learning". In 1853 he was apprenticed to a firm of cotton brokers at Liverpool. The idea of getting a first hand knowledge of cotton supply in India struck him and, in 1862, he travelled through the greater part of India in connection with that object. In this first tour of his he saw with his keen and sympathetic eyes the condition of the masses of India and was deeply struck with their amassing poverty. Here began his keen interest in Indian affairs and his deep concern for their regeneration which kept him constantly advocating many and various reforms for the better administration of India. This is how the poverty of India impressed him:

> One lesson I learned from my travels in India; and that was the extreme poverty of the mass of the people. Travellers now-a-days fly over the country on luxurious railways, hardly seeing how the natives live. They only meet the British official class or the Anglicised natives; but this is the mere crust of India. The vast mass of the people live in small rural villages, wholly sustained by the soil, nearly nine-tenths of the whole population do so. The real problem of Indian rule is to protect the small cultivator of ryot, and free him if possible, from the danger of famine on the one side and the rapacious money-lender on the other. The policy which will secure our hold on India is the same which under Lord Cromer has done so much for the Egyptian fellaheen. Irrigation, moderate land assessments, and protection from the money-lender—these lessons I was to learn more fully on my next visit to India in 1885-1886, but I got the seeds of these ideas on my first trip. At all events I got a deep sympathy with the poor patient and gentle Hindus whose life is one constant round of labour, and often of great hardship borne with wonderful resignation.

On his return to England, he was elected to Parliament to represent the business centre of Liverpool. His second visit to India was in 1885-6 when he acquainted himself closely with all the important questions regarding Indian progress. He consulted leading officials and non-officials, had long conferences with them, and formed firm conclusions about the duty of England towards India. Sir William Wedderburn, his friend and fellow worker, thus summarises them in a recent issue of India:—

> The three principal political reforms advocated by him were the following: (1) That three seats should be given to India in the House of Commons, that is, one each to Calcutta, Madras, and Bombay; (2) that Indians should be freely elected to the Legislative Councils in India; and (3) that one-third of the Council of the Secretary of State should be Indians, elected by some means that would give a genuine representation of the best Indian opinion. * * * *

In 1904, again, Mr. Smith came to the land of his love and attended what Sir. W. Wedderburn calls the memorable Twentieth Session of the Indian National Congress in Bombay. For the fourth time Mr. Smith came to us and was to have presided over the Temperance Conference, but alas! that was not to be. Death claimed him for his own, and deprived us of one of our greatest benefactors who utilised every opportunity to advance our cause by suggesting well-thought out plans for the development of the various Indian industries that are now lying low and for the amelioration of the condition of the dumb masses.

His sympathies were, wide and his activities many-sided. The political and economic phases of Indian administration were not the only things that engaged his attention and for which he worked hard. Social and moral evils prevailing in India also engrossed his thought. About this aspect of his life, we can do nothing better than quote Sir William Wedderburn. He says:—

> But it would be a great mistake to suppose that Mr. Smith's mind was mainly directed to the political or even the economic side of Indian questions. His heart was specially engaged in the struggle against social and moral evil. He deemed himself, therefore, peculiarly fortunate when, in 1889, he secured two first places in the ballot, and was able to strike a telling blow in Parliament at the twin evils of drink and opium. First, he introduced a motion condemning the system pursued by the Indian Government in regard to the drink trade. The motion was vigorously resisted by the Government, but with the assistance of his friend, Mr. W. S. Caine, it was carried by a majority of ten votes. His motion condemning the opium trade was indeed lost at the time, but it gave him the opportunity of making a powerful speech on the subject, and the effort has borne fruit in these later days.

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CURRENT EVENTS.

BY RAJDUARI.

THE SULTAN OF TURKEY.

EVENTS in Europe during the past four weeks have not been of any sensational or serious character. Austria seems to have been quiescent, though there is still anxiety as to the commotion in the near neighbourhood. The Balkans are yet troublesome, and Heaven only knows when the seething cauldron of unrest there may cool down. Meanwhile, the sick man of the Bosphorus seems to have a wonderful knack of recovering from a painful illness and, like Richard, be himself again. Eight weeks ago the whole of the Ottoman Empire was filled with the gravest apprehension as to his near end and the events which might be ushered thereon. The succession to the throne of the Khalifate was openly talked of, not only in the Sultan's household and dominion but in the various Continental Chancelleries. The chances and probabilities of this Prince and that were freely discussed. What must have passed in the mind of the sick Abdul Hamid all the time it is impossible to guess. But he must have felt how wicked was the world, and how even before his eyes were for ever closed by the great Allah, the creatures of that Almighty Providence were counting the probabilities of the persons who had the best claim to the throne of the Ottoman! How cruel all this! and how soon the Turkish and the Continental world seemed to have forgotten even the decencies and proprieties of ordinary life to talk about succession, partition and what not even before the potentate, whose very countenance inspires dread and before whose sublime presence the boldest even quake, had ceased to be conscious of his ailments and stretched himself out on his bed to die! Such, however, was the mercy of the great Allah who looks over all and protects the humblest as well as the mightiest, that while the courtiers, the quidnuncs, and the goubemouches of politics were speculating and babbling on the probable succession in clubs and coffee houses, in the privacy of the domestic hearth and in the street, in the sanctum sanctorum of editors of the Press, and the still more innermost chambers of high Chancelleries, Abdul Hamid was slowly recovering and regaining his strength to confound his enemies and defeat the conspirators all round! Now that he is himself again, and has in all probability read all the nonsense that was talked about him while he lay in his sick-bed, how amused he must have been. But astute as he is, he must have ere this resolved in his mind as to who shall occupy the ancestral throne and who shall be deemed most fitted! Meanwhile, it seems that Abdul Hamid possesses wonderful vitality. If he has a wiry frame which is able to resist the greatest inroads of disease, he has also a well knitted and well attuned mind which is even more able to circumvent and overcome all the intrigues and machinations about the Turkish succession. So we may leave Abdul Hamid to his own musing and contemplation, fully aware that his remarkable personality will hold its own against all of the palace and out of the palace, still rule like the intrepid statesman and die the death of a veritable awe-inspiring and respect-exacting Sultan.

THE LATE SHAH OF PERSIA.

Meanwhile, the other Mahomedan potentate but not so much talked of, has been gathered to the majority. The Shah of Persia has at last succumbed to the disease which had taken strong hold of him. Wearied as he was of the cares and anxieties of his kingdom—almost wholly pawned—he now rests from earthly cares and lies entombed by the side of his ancestors. But as usual the cry at Teheran, as elsewhere in other capitals when the Sovereign breathes his last, is that "the Shah is dead; long live the Shah." This is the eternal refrain which only warns us how frail is our common humanity, be it of the purple or of the khaki. The old Shah has paid the debt of Nature, and in his place a new Shah has ascended the throne. Here there has been no dissension touching succession, albeit it is not impossible that oriental intrigues of the palace may later on bring troubles in this direction. But such is the desperate condition of the kingdom that even all chances of such intrigue are remote, seeing that Great Britain and Russia have both allied themselves to secure its integrity. It is a matter of some comfort to know that at present both the Powers are working in amity. Let us hope it is the glad harbinger of that coming *entente cordiale* which we are promised. With complete political amity established between these mighty Powers, there is hope of the Persians regaining their lost political prestige and economic prosperity. At present Persia is known to be every way indebted and impecunious; but the climate and soil of the country are such that, with the husbanding of resources

and a tolerably good government, assisted by Russia and Great Britain, it might be made prosperous. Moreover, if the Parliament, which was established in the dying days of the late Shah, is fully alive to its serious responsibilities, assists the ship of State, and directs her course in the right and proper channel, a fair prospect of prosperity, political and economic, may be reasonably anticipated. It is to be devoutly hoped that the two Powers may stand by poor Persia as two good, true, and friendly guardians and restore their ward to its former prosperous condition.

RUSSIAN AFFAIRS.

Coming to Russia herself it is sad to relate that there seems to be no abatement of bitterness, rancour and hatred against the present bloody regimen of Russian bureaucracy on the one hand, and the determined character of the identical bureaucracy to repress all popular ambition for constitutional government and to rule by the strong hand of lawless despotism. Thus the conflict continues. It bursts awhile into a conflagration only to simmer again. There is an alternation of bloody reprisals and bloodier massacres. The Anarchists and Revolutionists have sworn war to the knife. Their chief goal seems to be to perform a lustration, a complete killing of each and every important bureaucrat who is the enemy of the people. They have fully organised themselves for this purpose, and one cannot say that, under the intolerale conditions prevailing, they are not justified in their resolve. On the other hand, Mr. Stolypine seems to be equally determined to make short work of the revolutionary party, root and branch. He has been arresting by hundreds, sentencing them either to the gallows or to the prison, and striving might and main to clear the country of all those who, in his opinion, are recalcitrants. He is sanguine of hope that by such means he would break the back of the revolution, and restore comparative quietude where reign now anarchy, lawlessness and disorder. But it is to be feared that he is counting without his host, albeit the fact that for the time he has succeeded in his efforts and has been even thanked by his master. He thinks that the brain of the Revolution, both constitutional and cataclysmic, is, as the *Manchester Guardian* remarks, "largely Jewish", and his game is to see by what overt or covert artifice can a force so dangerous be conjured into co-operation with the Government. But it remains to be seen whether he will succeed. He may do his best to bait the Rabbis and promise them rich rewards. But where five millions of the Jews are concerned, it is hopeless that even the Rabbis could influence them seeing the maltreatment, the cruel maltreatment, to which they have been subjected these many years past. The *Guardian* rightly observes that the Russian Government, which has brought the Jewish workman and the Jewish student into the Revolution, has done nothing to keep the Jewish *bourgeoisie* out of it. The Jewish merchant is even debarred from the minor ambition of taking a part in local Government. In short, the Jew is deprived of the ordinary social and economic rights of the citizen, though he has yet the important political right, namely, of voting at the coming Duma Election. It is the Jew, therefore, who will directly determine the composition of that assembly. Hence it is quite certain that Jewish support will be given to no party that refuses to grant Jews full equality of citizenship. And it is equally certain that the Revolution will continue until right has been conceded. Will Mr. Stolypine remove these solid facts? We think not. It remains, however, to be seen how the Duma Elections go next month. It is not impossible that Mr. Stolypine may not live to see them, so many "strong" bureaucrats before him have met with violent deaths to thwart the popular will and perpetuate a lawless reign of terror and unparalleled highhandedness.

CHURCH AND STATE IN FRANCE.

The proceedings in connection with the separation of the Church from State in France are actively proceeding. The Republic under Mon. Clemenceau's firm but tolerant premiership is doing all it can to abridge the gulf between it and the Vatican. The latter has seen how France is determined in her own best interests to expedite the separation with the least disturbance and asperity of feelings. The French premier, who is a veteran in the art of judicious statecraft, has been playing his cards extremely well. His tone and temper are conciliatory towards the Pope but it is, indeed, regrettable that his Holiness is so ill advised. Pius the Tenth is like the wax in tool in the hands of his Papal Secretary and other dignitaries who are intolerant politicians and worse than intolerant ecclesiastics. He sadly wants the astute statecraft of his immediate predecessor. *Suaviter in modo, fortiter in re* is a policy unknown to him though it is the adoption of this very policy

which has enabled M. Clemenceau to carry out the separation without hurting the feelings of the free and enlightened French Catholics. These have come fully to recognise the fact that they are Frenchmen first and Catholics afterwards. They are convinced that the interests of their great Republic demand the separation. It has been called for by the spirit of the times and this progressive age. It is because M. Clemonceau has rightly felt the pulse of the French Catholics that he has been so successful. The Vatican has been worsted. Fully after 36 years it has received another cruel blow, but neither unexpected nor uncalled for. But it is the way of the Vatican that it never marches with the times nor realises the progress of humanity at large with its greater freedom from bigotry and all that savours of dogmatic authority and infallibility. Thus slowly even the spiritual power of the Vatican is undergoing a process of disintegration. Whether such process will leave it stronger later on and regulate it for a better and higher ideal of Catholicism remains to be seen. The signs seem to be all the other way.

THE BRITISH CABINET.

In Old England Christmas has intervened, and, as we write, the great political parties are preparing for the coming fray in Parliament as soon as it is opened on the 12th February. Meanwhile, these respective leaders are furbishing their weapons. During the recess no great speeches have been made and no new developments have taken place. How the great struggle on the Education Bill will recommence cannot be said; while the rawness between the Lords and the Commons has not a bit abated. But some changes in office have been made. Mr. Birrell is said to have been translated from the frying pan of the Educational platform to the fiery pan of the Irish Home Rule one. And they are ominously shaking their head as to what Birrellism may do for the discontented Irish. It is more than doubtful whether Mr. Birrell will prove a match for Mr. Redmond and his colleagues. The late Chief Secretary for Ireland has been made H.M's Ambassador at Washington —a most honourable and responsible post. Opinions are divided whether Mr. Bryce will realise all that is expected of him in his new capacity. There are those who say that having had no training in the profession of diplomacy Mr. Bryce will prove at the best a brilliant failure, that he will be nowhere in the struggle when the Yankee Jonathan has to drive a hard bargain with his cousin, John Bull. In short that the distinguished historian of the constitution of the United States will be found too soft and surrender at discretion. On the other hand, there are those who expect even a better establishment of the most friendly relations between the two great States. That by nature, temperament, culture and experience Mr. Bryce is eminently fitted at the present juncture to make an ideal ambassador. Let us see. The only other important event is the approval eventually by the Cabinet of the New Transvaal Constitution which, we extremely regret to notice, leaves the Asiatic disabilities where they are. This is the ugliest feature of the new ordinance, and reflects no credit on the Cabinet either for honesty of purpose, courage, or undaunted liberalism. The ordinance in other respects is halting too, especially with regard to Chinese labour. The fact clearly shows how even so strong a ministry as the present seems to be afraid to do the right thing even when it has declared at electioneering and other platforms the right remedy needed. When the moment of action stares them in the face, their courage fails them. As a result they do things by half which gives no satisfaction to anybody. In politics half-measures oftener than not become only the source of future controversy and even mischief.

MR. DADABHAI NAOROJI AND THE CONGRESS.

In India the principal events are, of course, the doings of our National Convention and the advent of H. M. the King of Afghanistan. The Presidentship of Mr. Dadabhai Naoroji, as was anticipated, smoothed all differences of opinion. His firmness, combined with his tolerance for all shades of opinion, and his great suavity, contributed largely towards a satisfactory solution of the differences. No doubt, with a Congress reflecting a variety of opinions on subjects of a controversial character, perfect unanimity was not expected. But the sweet reasonableness of the President had its reflex influence on the conflicting parties. A spirit of compromise actuated them to settle their differences and arrive at a fairly good solution of the boycott resolution, which was the only one on which so many words were wasted and on which so much of passion and prejudice were absurdly aroused. However, those who had striven their utmost outside the camp of the Congress to see it wrecked were greatly disconcerted. The Congress Session closed both in peace and harmony, instead of in splits and dissensions as was so wistfully looked for by its non-friends and adversaries. It was in reality a great success. If a section of the delegates differed, they differed to agree, and, what is more, to unite in greater strength to work out the national salvation than before. The President imparted to them all his own undying spirit of perseverance and patience. He adjured them never to despair. Having himself refused to despair and to hope against all odds, he asked the delegates to be of good cheer. He saw in the near distance that good times were in store. The back of the reactionary forces had been broken by the Liberal host everywhere. The Liberalism of the present ministry had put an end to the further march of that policy of repression and retrogression which was in vogue for the last ten years. Mr. Morley's noble speech at the budget time gave promises of hope, some of which were on the eve of realisation. The time was therefore not one of despair, but of patience, perseverance and united agitation coupled with hopefulness. Thus, under the inspiriting and encouraging words of the venerable President, the Congress rose equal to the occasion and may now be said to be every way stronger and more fortified than ever for purposes of constitutional agitation and the realisation of the legitimate ambitions and aspirations of the country. It was farsighted statesmanship which invited Mr. Dadabhai to preside on this occasion, and those who were most instrumental in inviting him have earned the country's gratitude. Peace and unity have been restored, and Heaven favouring her cause India and her people are bound to obtain within a measurable distance further privileges and rights as free citizens of freedom-loving Great Britain. At the call of Duty Mr. Dadabhai Naoroji came here. That he discharged that duty nobly and most satisfactorily goes without saying. India rejoiced in his advent and bade him a cordial and enthusiastic reception unparalleled in her annals. The distinguished patriot revisited the land of his birth for five weeks, and has again returned to London to further serve the cause of his country for the remaining span of his life midst the deafening cheers and applause and the warmest gratitude of his countrymen. God bless the Grand Old Man of India, and may India in the fullness of time produce a race of men as noble as he, as patriotic, as stainless and selfless; and may she advance step by step till she reaches her ultimate goal. If she is true to herself the fruition of her hopes cannot long remain unrealised. So let Indians persevere in unity and strength to reach the destined goal biding their time:—

"Bide your time—the morn is breaking
Bright with Freedom's blessed ray——
Every moment makes you stronger
Firm, unshrinking, bide your time.
'T is not by a rash endeavour
Men or States to greatness climb;
Would you win your rights, for ever,
Calm and thoughtful, bide your time."

BOOKS RECEIVED.

A PICTURE BOOK OF EVOLUTION. By Dennis Hird, M.A. Part 1 from Astronomy, Geology, Zoology. [Watts & Co., London.]

MEHALAH. By S. Baring Gould. [George Newnes, Ltd., London.]

LYSBETH. By H. Rider Haggard. [George Newnes,]

THE TYRANNY OF FAITH. By Carl Joubert. [George Bell & Sons, London.]

LAWFUL ISSUE. By James Blyth. [George Bell & Sons, London.]

ANDREW GOODFELLOW: A Tale of 1805. By Helen H. Watson. [Macmillan & Co., London.]

WOMEN AND THE WEST. By Charles Marriott [George Bell & Sons, London.]

JONAH'S LUCK. By Fergus Hume. [George Bell & Sons, London.]

A CONQUEST OF FORTUNE. By George Griffith. [George Bell & Sons, London.]

OUT OF THE RUNNING. By Alice and Claude Askew. [George Bell and Sons, London.]

KNIGHTHOOD'S FLOWER: A Romance by John Bloundelle-Burton. [George Bell and Sons, London.]

THE STORY OF DAWN. By Katharine Tynan. [George Bell & Sons, London.]

A HAPPY MARRIAGE. By Ada Cambridge. [George Bell & Sons, London.]

THE ELEMENTS OF EUCLID: Books I to IV and parts of Books XI and XII, with Deductions, Appendices and Historical Notes by John Sturgeon Mackay, M.A., F.R.S.E. W. & R. Chambers, Ltd., London.]

HAZEL OF HAZELDEAN. By Mrs. Fred. Reynolds. [George Bell & Sons, London.]

THE WHITE HOUSE. By M. E. Braddon. [Bell's Indian and Colonial Library.]

THE ILLUSTRIOUS O'HAGAN. By Justin Huntly McCarthy. [Bell's Colonial Library.]

THE SINEWS OF WAR. By Eden Phillpotts and Arnold Bennett. [T. Werner Laurie, London.]

THE WORLD OF BOOKS.

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In the Days of the Comet. *By H. G. Wells. (Macmillan & Co.)*

This is a novel with a purpose. A socialist as he delights to proclaim himself, he cannot write without bringing in his favourite views as to the future tendencies of society. There is the usual objection against such hybrid productions—these novels with a purpose. As novels pure and simple, they do not satisfy; as serious contributions to thought, they do not please the experts. But they do one thing—they serve to popularise particular teachings. People, who might be repelled by serious treatises, are led on winningly by the attraction of the story, and carry away with them some of the lessons held in solution by the stream of narrative.

'In the Days of the Comet' serves the purpose admirably well. Mr. Wells draws a comparison between the world as it was and the world as it is, after the beneficent impact of the comet with the earth. "It was a dark world; it was full of preventible disorder, preventible diseases, and preventible pain, of harshness and stupid unpremeditated cruelties, but yet, it may be even by virtue of the general darkness, there were moments of a rare and evanescent beauty that seem no longer possible in my experience. The great Change has come for ever-more, happiness and beauty are our atmosphere, there is peace on earth and goodwill to all men."

We don't want to give a summary of the novel, as it would be taking off the edge of the reader's pleasure, but we shall be content with reference to Mr. Wells' thoughts on the existing shortcomings and his implications as to what things must be in a saner ordering of society.

This is what he says on youth and reform:

In that time of muddle and obscurity people were overtaken by headlong toil and hot passions before they had the chance of even a year or so of clear thinking; they settled down to an intense and strenuous application to some partial and immediate duty, and the growth of thought ceased in them. They set and hardened into narrow ways. Few women remained capable of a new idea after five and twenty, few men after thirty-one or two. Discontent with the thing that existed was regarded as immoral, it was certainly an annoyance, and the only protest against it, the only effort against that universal tendency in all human institutions to thicken and clog, to work lonely and, badly, to rust and weaken towards catastrophes, came from the young—the crude unmerciful young. It seemed in those days to thoughtful men the harsh law of our being—that either we must submit to our elders and be stifled, or disregard them, disobey them, thrust them aside, and make our little step of progress before we, too, *ossified and became obstructive in our turn.*" The reader that has his eyes open to such things will see how truly Mr. Wells is hitting off the eternal strife between defenders of things as they are and the reformers.

The tangle of law, the phenomenon of private ownership of 'land'—'one owning the land as one owns a hat'—the cities as they were and as they could be, the sex relation as it is and as it is to be are all brought in—in connection with the story, and dealt with explicitly or implicitly. The reader may not be satisfied with the hurried and incidental manner in which these are brought in, but the defect is inherent in 'the novel with a purpose.' We have indicated enough of what is in Mr. Wells' novel to show what attractive reading there is for any interested in sociological discussions. The comet serves as the 'machine' effecting the Change, and the sudden transformation of society—under the genial influence of liberty that Shelley has described in his magic verse takes place. "All things had put their evil nature off." The motto of the book is appropriately from Shelley:

> "The World's Great Age begins anew,
> The Golden Years return,
> The Earth doth like a snake renew
> Her winter skin outworn:
> Heaven smiles, and Faiths and Empires gleam
> Like Wrecks of a Dissolving Dream."

The Illustrious O'Hagan. *By Justin Huntly McCarthy. (London: George Bell & Sons.)*

This is a fascinating book, which the reader will not be inclined to lay down when he has once taken it in hand. It is not a book for a schoolgirl, dealing largely, as it does with the petty amours of the Crown Prince in an insignificant German State. The 'Illustrious O'Hagan' is an Irish gentleman, possessed of qualities that deservedly made him illustrious, and that qualified him to be a hero in the foreign court. The possibilities of life in a small court are very realistically depicted.

Haeckel: His Life and Work. *By Wilhelm Bolsche. With introduction and supplementary chapter by the Translator, Joseph McCabe. With thirteen illustrations. London: T. Fisher Unwin.*

AN admirable maxim urges us to say nothing but good of the dead. The ecclesiastical world would appear to have lighted upon a new interpretation of this maxim. Amongst its members a feeling seems to have grown that they should say nothing good except of the dead, especially as regards those who may differ from them. How else could we account for the hard names and invectives hurled by churchmen against Professor Ernst Haeckel? That Ernst Haeckel, like other great men, has his own little flaws we do not deny. But that does not detract from his merit as a great biologist, or even as a popular expounder of the theory of evolution His scientific achievements have received public recognition everywhere. His special contributions to biology—his monographs on radiolaria, sponges, jelly fishes, siphonophores are standing monuments of his scientific research. As Professor Hertwig says, Haeckel has "written his name in letters of light in the history of science." But Haeckel did not shut himself within the laboratory, as some of his gifted colleagues did. His deep sense of what he saw to be erroneous and untrue drove him into the field of battle. He has made it one of the aims of his life to expose the hollowness and trumpery of Christian theology, and the illusory and sophistical character of all attempts to reconcile it with the scientific ideas of evolution. His Weltrathsel, which has been translated into fifteen different languages, circulates by the hundred thousand, and has excited a profound and lasting influence on the thoughts of thousands of men. For good or ill Haeckel has given to the civilised world an impulse so far-reaching that it will never more die out. As Dr. Otto Gramzow, a stern critic of Haeckel's views, says, he has become "a sower of the future. The glad echo that his words have found in a hundred thousand breasts must stir every representative of ruling power in Church and Science to make a closer self-examination, a closer scrutiny of received ideas."

In the book before us Professor Wilhelm Bölsche, one of Haeckel's former pupils, now a distinguished biologist, has given us a plain study of the personality of Haeckel and the growth of his ideas. Haeckel is now seventy-two years of age. Only two years ago he delivered the spirited lectures on *Dercampf un deu Entevickelungs-Gedanken* (The controversy in regard to evolution) He has lived up to his ideals through storms of painful obloquy, by incessant work and constant self-sacrifice. He has been misnamed a materialist. He is a monist who perceives the existence of a spirit in all things. "All natural bodies," he says in his *Naturlichen Schopfungsgeschichte*, "that we know are all alike living. The opposition which man often sets up between the living and the dead does not exist in reality." The good, the true, and the beautiful have been the gods of his monistic philosophy.

The Enemy's Camp. *By Hugh Sheringham and Nevill Meakin. (London: Macmillan & Co.)*

This is a story of a holiday spent, in what is perhaps, the most delightful of many delightful ways, a houseboat on the river, and a tent on the bank.

Five happy, light-hearted Bachelors are on the houseboat, and they have taken it to a lonely bend in the river, far from the madding crowd, and there, only in their oldest garments and looking upon it as a distinct 'breach of promise' to put on anything smart—they were to be *clean* nothing more, that is their idea of a holiday. All goes well till they discover a little further down the river, another camp, the enemy's camp, and then the fun begins and it goes on steadily till the last chapter.

The conversation throughout the book is bright and amusing, particularly that of Cicely and Talbot. Cicely's tale of "the curate and the big sister" is one that will live in the reader's memory for many a long day. This is an ideal holiday book

New Treasure Seekers. *By E. Nesbit (Mr. T. Fisher Unwin.)*

Lovers of the "Railway Children", and the "Would-be-Goods" will be more than willling to take to their hearts Mrs. Nesbit's engaging little "New Treasure Seekers". They are a set of the sweetest, the most natural, and the most mischievous children one could wish to read about. The story is told in the form of a diary written by the eldest boy, who refers to himself from time to time as "the dauntless hero of these pages," "the bold Oswald," or "Oswald the experienced"! The children's adventures are very amusing, the best being one in which two of them, a boy and a girl, dress themselves in the housekeeper's Sunday clothes and pay a visit to the editor of a newspaper, sending in the most fantastical and high-sounding names.

The book has over thirty excellent full-page illustrations by Messrs. Gordon Browne and Lewis Baumer.

BOOKS RELATING TO INDIA.

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* THE TOURIST'S INDIA. By Eustace Reynolds-Ball, F. R. G. S., F. R. C. I. [Swan Sonnenschein & Co., Limited, London.]

* THE ENGLISH FACTORIES IN INDIA, 1618-1621: A Calendar of Documents in the India Office, British Museum and Public Record Office by William Foster. [Clarendon Press, Oxford.]

* OLD CHIPPED STONES OF INDIA: Founded on the Collection in the Calcutta Museum by A. C. Logan, I. C. S. [Thacker, Spink & Co., Calcutta.]

* DIRECTORY OF INDIAN GOODS: Prepared in the Office of the Indian Industrial Conference, Amraoti. (Thompson & Co., Madras.)

* HOOGLY, PAST AND PRESENT. By Shumboo Chunder Dey, B.A., B.L. [M. M. Day & Co., Calcutta.]

* THE INTERPRETATION OF THE EAST. By R. K. Dadachanji. [Education Society Press, Bombay.]

* FIRST STEPS IN HINDU MUSIC IN ENGLISH NOTATION. By H. P. Krishna Rao, B.A. [Weekes & Co., London.]

* TRAVANCORE ALMANAC AND DIRECTORY FOR 1907. [Travancore Government Press.]

* THE PRESENT CONDITION OF SANSKRIT STUDIES IN INDIA: A Reply to Doctor A. A. Macdonell by Shirdar R. Bhandarkar, M.A. [Tattva-vinechaka Press, Bombay.]

* ANANDAMATH: THE ABBEY OF BLISS. By Bankim Chandra Chatterji. Cherry Press, Calcutta.

* PASTEURISM IN INDIA. By Sir James H. Thornton, K. C. B., M. B., B. A.

* TRIAL OF MAHARAJA NAND KUMAR: Verbatim Report, with an introduction by P. Mitter, Barrister-at-Law [Newtown Press, Bhowanipur.]

* COTTON MILL LABOUR IN INDIA: Hours of Work. By a Mill Manager.

REPORT ON THE ADMINISTRATION OF MYSORE For the year 1905-1906. [Government Press, Bangalore.]

* CARTOONS from the Hindu Punch for 1906: Being the Political and Social History of the Country during the year told in humourous cartoons, etc. Edited by Barjarojee Nowrosjee.

INDIAN TREES. By Detrich Brandes, K.C.I.E. [Archibald, Constable and Co., London.]

THE ROMANCE OF AN EASTERN CAPITAL. By F. B. Bradley-Birt, B. A., I. C. S. [Smith, Elder and Co., London.]

THE INDUSTRIAL ORGANISATION OF AN INDIAN PROVINCE. By Theodore Morison. [John Murray, London.]

THE TODAS: An account of—by Mr. Rivers. [Macmillan & Co., London.]

* These books have been received for Review.

India in Indian and Foreign Periodicals.

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EASTERN AND WESTERN IDEALS. By G. Lowes Dickinson. ["Century Magazine", December 1906.]

INDO-AFGHAN RELATIONS UNDER LORD CURZON. By Angus Hamilton. ["Fortnightly Review", December 1906.]

THE INDIAN OCEAN. With Maps and Illustrations, by J. Stanley Gardiner. ["Geographical Journal", November 1906.]

GREATER BRITAIN AND INDIA. ["National Review", December 1906.]

ISLAM IN INDIA. By Miss Gertrude, L Bell. ["Nineteenth Century and After", December 1906.]

RE-INCARNATION. By Lady Paget. ["Nineteenth Century and After", December 1906.]

JAMES WILSON AND THE WILSON DOCTRINE. ["North American Review", November 1906.]

THE PHYSIOLOGY OF THE NERVOUS SYSTEM, ACCORDING TO THE HINDUS. By P. T. S. Aiyangar. ["Theosophical Review", December 1906.]

THE CRISIS IN OUR RELATIONS WITH AFGHANISTAN. By H. D. Carey. ["United Service Magazine", December 1906.]

INDIAN MUSSALMANS AND POLITICAL PROGRESS. By Mr. N. C. Kelkar, B.A., LL.B. ["The Hindustan Review", December 1906.]

EDWARD CARPENTER'S MESSAGE TO INDIA. ["The New International Review", December 1906.]

EMPIRE IN INDIA AND ELSEWHERE. By Edward Carpenter. ["The New International Review", December 1906.]

ENGLISH SOCIALISTS AND INDIA. By Frederick C. Charles. ["The New International Review", December 1906.]

MR. MORLEY AND INDIA'S INDUSTRIAL FUTURE. By G. Subramania Iyer, B. A. ["The Modern Review", January, 1907.]

NATION-BUILDING. By Mrs. Besant. ["The Indian Review", December 1906.]

THE AIM AND SCOPE OF HINDU SPIRITUALISM. ["The Hindu Spiritual Magazine", December.]

Topics from Periodicals.

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Western Literature and the Educated Public of India.

THE first number of the *Modern Review*, which has been just issued from the Indian Press, Allahabad, contains many interesting articles, of which the lead is given to a paper read by the late Principal W. Knox Johnson, M. A., on the above subject at the Muir Central College, after a Convocation of the University of Allahabad. In this paper the author offers some practical hints to those Indians who possess an inquiring mind and who are inclined to make a closer acquaintance with the modern literature, historical and imaginative of the West. By modern is indicated the time beginning from 1750 A. D. and the languages through which the intellectual centre of Europe—the heart of the modern world—can be reached are said to be English, French German or Italian. He regrets that the fact that Europe is one intellectual whole is not enough realized in this country as attested to by the fact that there is no demand for translations of works of great men other than English and as to the benefits that would accrue to an Indian exploring the thoughts of the leading European men, he quotes Ernest Renan's view expressed in the preface to one of his latest and ripest books that in any country it is the character of the highest instruction given which really matters, and which carries with it the intellectual future. While recognizing the fact that curiosity exists in India with regard to the literature of the West to a limited extent among the educated public, he feels that this minority has so little intelligent guidance. Of the books sold by Indian booksellers, he says it is a plague of tenth-rate literature and a famine of books of first order. He repudiates the charge often urged against the modern English literature that it is "too materialistic," and pointing to works of Emerson, Arnold and others, asks who will find materialism there. It is these men and it is their works, says he, that have influenced the present generation of thoughtful Englishmen. The essence of the modern spirit being to learn historical thinking, he asks Indians to read only one contemporary history, conceived in the modern spirit, *viz.*, Hehnholtz's History of the World. And History he regards as the essential element of culture. He concludes as follows:

"Ask all the great men what one gets by culture which is the aim of our education, and what do they say? Condorcet's "grasp of things as they are", Arnold's "seeing things as they are", Newman's "Judgment", Renan's "Critical Sense", Goethe's "dwelling among permanent relations", Schopenhauer's "saving oneself from the dominion of the hour", Dante's "true point of comparison", the Greek's "common reason of the world"—we shall find they all amount to *insight*, knowledge of the world as it really is". This alone, he observes, gives internal freedom leading to action which is the aim of all culture of the mind, and that literature strenuously pursued, holds this inner freedom. He believes that in the literature of no times or lands, will one find a more noble detachment than in the European literature of the 19th century.

Time of the Composition of Narada Sutras.

Mr. Kannoo Mal, M.A., contributing an article to the December number of the *Metaphysical Magazine* on the subject of Bhakti as expounded by Narada in his Sutras, determines the time of the composition of the Sutras as follows:—

"For want of any accurate and authentic information, no definite date can be assigned to the composition of the Narada Sutras. If we want to determine any time for it, we are forced upon the internal evidence of the book itself and here we have ample material to deal with.

In the first place we should consider the Sanskrit of the Sutras which certainly appears very modern. The condensed and rigid Sanskrit of the Sandilya Sutras is not to be found here. It is simple, flowing and unarchaic. Each Sutra is intelligible by itself and does not require the help of the commentator to illustrate it, as is the case with the Sandilya Sutras and the Sutras of the philosophical books. This leads to the conclusion that it is a very modern composition. That it was composed later than the Sandilya Sutras and other well-known treatises on Love, is evident from its mentioning the opinions of different writers on the characteristics of Bhakti and giving the names of these writers at the end of the book. Its allusion to the love of the Gopies of Brindaban, the bean-ideals of all lovers, leads us to think that it was composed long after the Bhagvat Puran in which the sports and loves of Krishna are fully related.

There is no doubt that the general tenor of the love inculcated in the Sutras is developed on the lines of the love such as is mentioned in the Purans, and is very different from the tone adopted in ancient works. All these circumstances tend irresistibly to the conclusion that it is not a very old composition.

This fact, however, does not in any way detract from its high merit as a very great authority on Bhakti in modern times.

In this connection it may be said that this book is not mentioned by Dr. Fitz-Edward Hall in his contribution to the philosophical systems of the Hindus, though he has mentioned a number of other treatises on Bhakti, including the one by Sandilya".

The Jewellery of Modern India.

There is a small but interesting article on this subject by Sir George Birdwood in the November number of the *Light of India*, a Vedantic Journal, published in America, by Baba Bharati. "Art being equal", says Sir George, "Indian Jewellery is always more interesting than Greek", and the reason assigned for this is that Indian Jewellery expresses in direct terms the religious symbolism which has always remained the originating impulse and predominating motive of Indian and all Oriental Jewellery and other decoratives". He then enumerates some of the more important jewellery which have symbolic meanings.

"The turban and the helmet in India have nothing to do with the diadem. This consists of either a muslin fillet or a velvet one, to which are fastened ouches of gold set with various phylacteric, prophylactic, talismanic or amuletic stones, precious or otherwise. Both these fillets may be worn together, and between them and the turban or helmet are invariably fastened one or other, and sometimes both, of the following insignia of royalty and State—viz., the *kalgi*, or aigrette, formed either of egret's feathers or those of the *homa* bird, or "phœnix" which in fact are the feathers of either "birds of Paradise", or the golden pheasant, tipped with gems, pearls, diamonds, emeralds and rubies, one or other of them or all together; and the *toru*, a form in terms of gold, enamels and gems, of the "Knop and Flower" or "Lotus bud and flower" symbol of the active and passive reproductive powers of Nature, "the Jewel in the Lotus" of the celebrated Buddhistic formula; *Om mani* (Jewel) *padmi* (Lotus) *Hum*.

The symbolic character of the discs and crescents worn by Indian women on their heads is indicated by the names of the sun (*surya*) and moon (*chand*), and the other planets they bear. All the necklaces, zones, armlets, bracelets and rings worn by Indian women are symbolical, and most of them are also, like our wedding ring, ritualistic. This is so even among the Mahomedan whose common names for necklaces and other similar articles of jewellery are *towiz*, a "fortress" "a refuge"; *tilsam* at a lisman; *hijab*, "cover," "a shelter," and, as a generic term, *hamail*, "suspended," "our" amulet." Every necklace, zone, armlet, etc., in fact, has suspended from it a case of which ten or more denominations are known, containing; it may be, an extract from Koran, or from some other sacred book, or certain mystical characters, phallic images, tiger's teeth, or claws, and such articles, which are the actual *hamail*, *hijab*, *tilsam* or *tawiz*. Rings are used as talismans by placing some mystic article within, or engraving some symbol on them; and the signet of its owner also confers talismanic power on the ring bearing it. There are certain necklaces worn by courtesans called "danglers" and "dallyers," but even these are worn as philtres ("love"-potions) rather than as idle ornaments. The only article of jewelry in use among Indian women known to me as non-symbolical was the high raised ring with a looking-glass fixed in "the "chaton;" but it certainly is not ornamental. A great deal of nonsense has been written about it; but it was used simply as a speculum in certain sanitary ablutions, although when worn publicly it is everywhere the badge of the courtesan class."

He concludes as follows :—

"Of course, as Hindu women invest much of their wealth in jewelry, to this end heavily weighting their anklets and (in Madras) bracelets; and as they, like other women, take a natural pleasure in the adornment of themselves therewith, the Greek term *keimelion*, "a treasure," and the Latin phrase, "mundus muliebris" (which includes perfumes, *khol* and other cosmetics) both apply also to their jewelry. But, even after 150 years of the secularisation, under the influences of British rule, of the antique religious life of India, only in a secondary sense, everywhere the Hindu jewelry of India still maintains its hieratic forms and their traditionary interpretation in full force."

Arabic Education in Bengal.

This is the title of an article in the September issue of the *Journal of the Moslem Institute*, from the pen of Moulvi M. A. Halim. The present system of education imparted in Bengal Madrassas is vigorously criticised. These schools teach 'some principles of logic, one or two books on literature and some preface to an old history are, in short, the only things taught in these Madrassas'. The Arabic language is so ill-taught that the Moulvis, after the Madrassa education, are not even able to write and speak a few sentences correctly. The writer then gives us a short account of the Moulvis who are the products of these Madrassas. These invest the villages and trade upon the ignorance of the superstitious people there and induce them to part with their well-earned money as charity, for them :—"As a fictitious halo of sanctity gathers round them owing to their assumed characters as viceregents of the prophet and upholders of religion, they have tremendous influence over vulgar minds. It is to their interest to keep the people in ignorance, and they have surely succeeded in their mission".

The writer opines that the present system must be greatly modified before any improvement could be noticed in the Mussalman education. The remedies suggested are: "Introduce vernacular and English side by side with Arabic in the lower classes; fix the 4th or 5th class of the Madrassa as the class in which the entrance standard should be completed. After appearing for the entrance examination the boys should be given the option either to continue their studies in pure Arabic up to the 5th year class or join the Arts Colleges and secure degrees in Western literature and science.

Broad Aspects of Race-Suicide.

Professor Frank T. Carlton in the December number of the *Arena* considers the question of population or of "race-suicide" on the broad basis as a class question, a national question, or a racial or religious question—Orient *versus* Occident. As a class question, the "true problem," says the professor, "is not the rapid increase in the numbers of the so-called middle class, but rather to inaugurate such improvements in the economic and mental conditions of the labouring class as will lower its rate of increase and improve its efficiency". He holds that the hope of society lies ultimately in restriction of the numbers of the unskilled which can be brought about by providing for scientific and industrial education of the masses and a considerable increase in the numbers of parks, play-grounds, reading-rooms, gymnasiums, baths, concerts, lectures and other collective enjoyment—the most potent instrument for raising the level of the unskilled. From the point-of-view of the nation, he ascribes the demand for large population to two influences—the need of more people to develop land and industry under modern industrial conditions and international jealousy and fear. As a racial or religious question, the call for large population is justified by the conceited belief of each people that they are the chosen people, that their civilization should be impressed upon all nations, and, further, that it is that particular nation's duty and mission to spread the blessings, and evils as well to all the heathen and the benighted. On these points he says as follows:

"Modern imperialism is but a rebirth of, or a reversion to, the old conquering and subduing instinct of the races. With the growth of a feeling of international comity and of rational views as to the progress of humanity, this demand or outcry for larger and larger populations should, under any rational interpretation of the goal of progress, become less insistent. The recent wave of imperialism which is sweeping over the nations of the Western hemisphere, however, menaces international peace, and unfortunately introduces new reasons, in the sacred name of patriotism, for an insistence upon the demands for large families. Imperialistic rulers and those hungry for territorial expansion have ever urged the propriety of large families.

To a nation that is not troubled with imperialistic dreams and that has little fear of aggression by other nations, the phantom of race-suicide ought to excite little fear. Quality in population rather than quantity of population is needed; and too much quantity leads to deterioration under modern social and industrial conditions. Exceptions to this generalization there may be; but in the long run the rule is a true one. The happiness of the individual, or the greatness of a nation is by no means entirely a product which increases directly with the numbers composing that nation.

We are only beginning to faintly and half-heartedly recognize that each people, each period of history, and each geographical division have their own peculiar and valuable contribution to make toward the progress and upbuilding of society. Imperialism and brute repression lead toward destruction, toward uniformity, and towards a flat, insipid, unprogressive world civilization. Instead of two or three giant civilizations armed to the teeth, let us hope and work for many civilizations bearing the olive branch of peace and tolerance. Each nation, like each individual, has its own peculiar influence and mission. The Occident needs to learn from the Orient the lesson of peace, non-aggression, and the value of tolerance. The West may teach the East science and sympathy for the suffering; the West may reveal to the East the spirit of democracy and the rights of the individual.

Large families and the consequent low standards of living are the curse of our great cities, and the fruitful cause of misery, crime, and degradation. Our schools cannot keep pace with the needs of our increasing population. Improper school facilities and bad home environment are annually condemning thousands of innocent young children to lives of inefficiency or criminality. Until those near the poverty line can be brought to abstain from propagating unreasonably large numbers of offspring, betterment of these people as a class is hopeless. Teachers rather than soldiers are needed; and money for education rather than for imperialistic measures is to be desired."

Re-married Women in the Hindu Society.

On this subject, Dewan Bahadur Ragunatha Row writes as follows in the *Arya*.

"The statement that 'Even those who hold that the Sastras do not prohibit remarriage, maintain that they do not permit the widows who remarry,' and their consorts and offsprings to remain within the pale of orthodox society, requires to be proved. Nowhere in the Sastras, it is so stated. If any person has so stated, he must be innocent of the knowledge of the Sastra. The Sastra lays down that females who are virgins though all other marital rites have been performed, are not married and have not become one with Gotra, Pinda and Sootaka, of their bridegrooms, and are entitled to be married to other bridegrooms in certain cases among which the death of the bridegrooms is one, with the full Vedic ceremony. They are within the pale of the orthodox society and their children are legitimate. The Sastra further lays down that a female who has been married and even borne sons to the husband may marry another husband, in the case of the death of the husband, if she is so inclined, retaining the Gotra of her first husband and holding his property which she should hand over at proper time to the sons of the first husband. She is nowhere in the Sastra declared to be without the pale of the orthodox society."

LOVE IS LOVE. By James Cassidy. His Majesty the King has accepted a copy of this new book.

His Majesty's attention has been called to one of the stories in the book in which the late Prince Consort is mentioned in connection with the hero. The volume contains sixteen short stories, each of them founded on a true incident. After the sale of the current edition the price of the book will be doubled. Price Rs. 2-10.

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Greeting to the Indian National Congress.

More than half the December issue of the new *International Review* is devoted to India. The December number conveys "greeting to the Indian National Congress of 1906, of about 60 members of the House of Commons, consisting of Socialist and Labour members, Liberal members, Nationalist members expressive of the following liberal sentiments to which all agree.

"We, members of the British House of Commons, remembering how much human civilization is indebted to India, and hoping she may have yet a more glorious future, send hearty greetings to the Indian National Congress in Calcutta.

Believing that nations cannot secure the fullest development of which they are capable without free representative institutions, we hope the time is not far distant when India will have a National Parliament, and a large system of Local Self-Government.

When Indians have effective control of their own country, we believe many of the serious economic and social problems of India will be solved, and that they will join those reformers of other countries who are combating Militarism, the cause of so much unnecessary suffering in the world.

We look forward to a day when Indian and British Reformers will go forward hand in hand.

The evils arising from Ignorance and Poverty are common to all countries, and their removal calls for the united help of men and women of all races and all creeds."

Mr. Edward Carpenter adds the following in his letter to the editor:

'I have great pleasure in joining in heartiest greetings to the National Indian Congress. The growth and consolidation of a national life in India is a thing which must not only be most precious to the peoples of India itself, as the means of their liberation and self-expression but must surely be a blessing to the whole world. For India, in her national character and thought, and perhaps especially in her ancient religion and philosophy, has gifts of her own to contribute to the world, which no other country can contribute. She must enter the great comity and future fraternity of nations as an independent member, proud of her glorious past, and clear as to her own place and work, and the message she has to bring to the others. Already Indian thought has deeply penetrated the West and done invaluable work as a counterpoise to the Western commercial scramble and belief in mere material progress. But until India attains to the assured consciousness of political freedom she will not be able to contribute her best; and it is the great work of the National Congress to assist her to do this. If Britain could now see the great work *she* has to do in helping India to her feet as it were—and indeed in doing the same for other nations committed to her charge, so as to enable them to become proud and free and worthy associates in the great commonwealth of the world—she, Britain, would be adopting no petty and insincere policy, but a truly imperial one, and would be earning the grateful thanks of

Indian Patriotism towards the Empire.

The issue by the Director of Public Instruction of the Punjab of a circular order to all the headmasters and managers of Government aided and unaided schools in that province, requiring them to celebrate the empire-day in a certain way, evoked from Mr. Lajpat Rai, a strong protest, which is embodied in a trenchant article in the December number of the *Hindustan Review*. He asks whether the compulsory celebration of the empire-day and the recitation of Urdu poems in schools on loyalty to the Crown of England and patriotism towards the empire is educationally a sound policy and in any way calculated to improve the moral tone of the schools. He then explains what "Patriotism towards the Empire" would really mean to the people of this country.

"But how can a subject race governed by another be patriotic towards its rulers passes one's comprehension, unless one accepts the theory that the latter rules solely for the benefit of the former. Even in this case it is love of his own country and certainly not patriotism towards the empire. (signifying love for the empire) which evokes loyalty for the existing government. Honestly speaking the two sentiments are antagonistic, viz., loyalty to a foreign government and love for one's country, which is patriotism; unless the patriot is to reconcile his patriotism with loyalty by the idea that in loving the foreign ruler he loves his own country. It may be allowable to a patriot to soothe his conscience by identifying his loyalty with patriotism, but to carry it further and to extend it to the empire is coining a new expression with an entirely new meaning. When, therefore, in the name of the Empire, the British appeal to the patriotism of the Indians instead of to their loyalty, their object is to give a higher pedestal to the shame which every member of a subject race (having the least vestige of self-respect and honourable feeling in him) must feel at his political helplessness and at the political non-existence of his country. The object is to cover the shame of political bondage with the halo of glory that attaches to the word "patriotism" and thus to remove the sting that bites the consciences of those of the ruling race and puts to shame those among the ruled, as are still open to any sense of honour."

He concludes as follows:—

"Be however as it may, we do not and we cannot object to the Britisher at home or in India celebrating his empire-day, but it is nothing short of adding insult to injury to ask us and our boys to do so.

In the name of loyalty we are prepared to submit to any order which the authorities issue, but we earnestly beg of them not to drag our patriotism into the mire and not to force us to compromise the same. The demands of patriotism are sacred and ennobling, which require no hypocrisy, and which evoke the deepest feelings of love for our country and for our people."

Indians in the Higher Service.

The *Asiatic Quarterly Review* for January 1907 contains the full text of the paper on "The Association of Indians with Government of India", read by Mr. Theodore Morison in November last, at a meeting of the East India Association. Mr. Morison is quite in sympathy with the desire of Indians for more liberties, but thinks that Mr. Gokhale's proposal of having twelve out of the twenty-five members of the Viceroy's Legislative Council chosen by election would have the effect of establishing a permanent opposition in the Indian Administration; the criticism that the Opposition levels against the Government will discredit the latter, and people will lose confidence in it. In England and other countries, provision is made by which the opposition succeeds to the unpopular government; but in India such a thing is impossible. In the words of Mr. Morison:—

"The Government in India is never to be able to challenge its opponents to show that they can do better; it may never say to its critics: "Well, come and sit here, and show us that famines can be prevented; try the effect yourselves of reducing the military power of India to that of Persia, from which any predatory neighbour can carve the slice it likes."

Mr. Morison then comes to the question of self-government and expresses himself to be one with those who wish to make India take her place beside the self-governing colonies. But India is not now prepared for it. Her people have no political education whatever, and such education has not yet been begun. The civic temper, 'the power of patriotism, of sacrificing personal comfort and vanity and ambition for a national object,' is not strong in India. The fittest instrument for infusing this civic temper into Indians is municipal self-government, and it is by an extension of this that political education among Indians will increase.

Coming to the ambition of Indians to rise to the highest places, Mr. Morison has a proposal to make. He suggests that one province or chief commissionership should be manned by Indians from top to bottom. Continues Mr. Morison.

"The suggestion to set apart one particular province is made for two reasons: firstly, because I believe in cautious advance and in conducting political experiments upon a small scale where the interests jeopardized are comparatively unimportant; and secondly, because I think that this plan affords the only guarantee that Indians will assuredly and without doubt be placed in charge of these positions of command."

Theosophy and Socialism.

The *Metaphysical Magazine* for November contains an article on the above subject by Mr. Charles Edward Cumming. The writer's purpose is to show that Theosophy and Socialism both aim at 'the Brotherhood and consequent evolution of mankind.' He first of all tells us what is not socialism.

"Owing to the ravings of anarchists and the chimerical enunciations of well-meaning but rather visionary people, the idea has gone abroad that Socialism means a general redistribution of property, an entire surrender of individual liberty and independent exertion, and a forcing of all mankind into a dead level of mental, physical and pecuniary equality. It is regarded as being an effort to establish a millennium by means of a political revolution, etc., etc.

The remedy for the unhappiness mankind is subject to lies in socialism—that form of it, according to Mr. Cumming, "which is in effect vital religion, and working in and through each individual unit of the material makes him or her exactly fitted to take place in and fulfill all requirements of strength, solidity or beauty in the place assigned. It is *organized intelligences*, each working *freely* in its own capacity, using its own methods, according to its own convenience, but never losing sight for a moment of the result of its labours upon the whole, and therefore endeavouring to make its position as perfect as possible."

What the true socialist yearns for is to secure for mankind the most perfect conditions of happiness, health, comfort, freedom and education. These are, according to the writer, normal conditions under the law which is "the Power that always moves to good". The misery and sorrow that men experience are due to transgressions of this law; and we have to see what the instruments are for making the majority of people to observe this law. The beliefs of Theosophists mentioned below are powerful instruments for effecting this object of socialism.

Karma: The law of cause and effect, the certain punishment of wrong, the sure reward of good, the mighty instrument of evolution.

Reincarnation: The belief that the spiritual ego, the real being, is reborn again and again in this and other worlds, to such conditions as his previous evolution has fitted him for and his future makes necessary for him, and that this rebirth necessarily includes the return of the race to such conditions as its past conduct and effort have prepared for it.

The Brotherhood and Oneness of Mankind: The truth that the relations, conditions, welfare and fate of all men are so closely interwoven, so wholly interdependent, that the thoughts, words or acts of each unit affects, to some infinitesimal degree, the whole race.

Educational Problems in America.

In he *World's Work* for January the American Ambassador, in an eloquent paper, tells "How the United States Grappled with its Educational Problems". Here are two striking pictures :

At the close of the Civil War a new educational movement began to be increasingly felt throughout the United States. Amid all the vivid pictures left on my mind by what I saw during that gigantic convulsion, none, even of Gettysburg or Shiloh, bring back such a thrill as these of Washington in 1862 :

First, a calm, sunshiny day when the great bronze Statue of Liberty was hoisted to the dome of the still unfinished Capital, and slowly settled to its place above that exquisite structure, almost within eyesight of Confederate troops on the other side of the Potomac. Not even the Conscript Fathers, advancing the price of public land across the Tiber on which the armies besieging Rome were then encamped, was finer than that.

The others came under my eye as a young official of the House of Representatives. When the fitful flame of the nation's life seemed flickering with every fresh bulletin from the field, Congress calmly considered and passed three Bills. One gave free a hundred and sixty acres of land to any citizen on the sole condition that he should occupy and develop it. Another reached across mountains and deserts to bind together in an indissoluble Union the East and the farthest West by the Pacific Railroad. The third and the greatest—signed, as Dr. Draper reminds us, by Abraham Lincoln with the same penful of ink with which he had just signed the second call for three hundred thousand soldiers—gave of the public lands to every State as much as was needed to found a free University for the sons and daughters of the State.

From that inspiring act came the two great impulses that have almost transformed American education in the last forty years, the vast expansion of the secondary schools and the development of the State universities. Between them, when the system is complete, they put within reach of any child of the Republic a free university education.

Success in the Civil Service.

The *Grand Magazine* for December gives, under the above heading, the opinions of several persons regarding the elements of success in the Civil Service. We give below a summary of the various opinions :—

Sir George Kekewich : Success in the lower grade is attained by sobriety, industry, quickness in work, and ability to control subordinate clerks. In the higher grade, up to a certain point, promotion is fair irrespective of one's qualities. Energy, perseverance and other qualities ought to succeed, but toadyism and 'social' qualifications are far better passports. The highest places are filled by men who have of course some ability ; but capacity for intrigue and unscrupulousness with the 'society' hallmark, count higher still. Influence is still more necessary.

The Right Hon. Sir Algernon West : In these days great scholarship is necessary for entrance into the Civil Service ; before, courage, manliness, self-reliance, ordinary ability and common sense, the art of living together, and becoming truthful and high-minded.

Sir Henry Primrose : Good health, industry and intelligence and occasionally, exceptional power of organisation.

Sir Frank T. Marzials : Grit, tact, clearness of insight, a capacity for dealing with complicated facts, sufficient imagination, the faculty of lucid statement, and capacity of meeting 'on demand' any unusual strain on strength and nerve.

Sir Horace Walpole : Accuracy, industry, and memory are absolutely essential ; capacity for expressing themselves, clearly and concisely both by voice and pen.

Sir Alfred Buteman : Tact and self-confidence coupled with energy and intelligence and retentive memory, are quite essential.

Mr. T. Hart-Davies : Hardwork and efficiency, the suggestion of improvements in administration to one's official superiors, and also the character of being a safe man.

The Right Hon. Lord Welby : Steadiness and perseverance, a study of the principles of administration and a mastery of the details of the business of the office conduce to success in the civil service.

The Right Hon. Sir Francis Moïvatt : Trustworthiness, determination to regard whatever position he is in as a jumping-off place to the grade just ahead, and a determination that his colleagues shall regard him as 'a good fellow.'

MAITREYI.—A Vedic Story in six chapters. By Pandit Sitanath Tattvabhushan. Price As. 8. To subscribers of the "Indian Review" As. 4.

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The Training of Taste.

—:o:—

Arthur C. Benson, a practical teacher, examines in the December issue of the *World's Work* the question how far it is possible and desirable to attempt in our schools to train or form a sense of taste, that is a perception of quality, in both the artistic and the ethical region. Although there are no ultimate canons of taste and no absolute laws of beauty, he recognises certain principles and certain works of art approving themselves to the best minds of generation after generation and to satisfy the critical sense of all who practise a close and careful habit of perception and discrimination, thus emphasizing the presence of a subjective element of independently perceiving quality. This he calls taste and says that there is only a certain percentage of children who possess this faculty in any marked degree, the minds of the rest being most prosaic. Nevertheless, he believes that a deliberate attempt should be made to cultivate the imagination in every case, taking care in the case of children with prosaic minds, to connect such teaching as we give them, closely with their powers of perception. As regards the cultivation of the perception of ethical values, he proceeds on the basis that a great many children have little or no moral sense at all. He thinks that they are unreflective and act as others act and refrain from doing things for fear of the material consequences or to please their mother or father whom they most love. To cultivate in children a sense of ethical values, he recommends teaching not through doctrines but through sentiment, admiration, enthusiasm and affection. He states his conclusion as follows :—

"My conclusion then is that it is perfectly possible and eminently desirable to attempt to cultivate what is, to use a very cold and feeble word, a sense of taste in such matters. In the artistic region I feel sure that many children may be taught a certain power of critical discrimination, and that the foundations may be laid of independent preferences ; while in the moral region a great raising of the tone in our schools might be achieved, if we frankly recognised in our teaching that the cultivation of ethical motive is the deepest and most vital duty for a teacher, instead of feebly acquiescing in a nebulous belief that religion is a kind of separate intellectual department of the mind ; whereas, as a matter of fact, it underlies and penetrates everything, art as well as life ; and a nation without a vivid ethical instinct is a nation foredoomed to decay."

Free Trade or Protection for India.

Mr. M. Gopalaraj Urs, in the *Mysore Review* for November, discusses the old problem whether Free Trade or Protection should be the rule in India. He gives us a short history of how the problem was solved in England and comes to the conclusion that Free Trade is dangerous for Indian interests, not only because there is no ground to assert that the assumptions for the several argument for Free Trade are in any way true, but also because Free Trade is quite unsuited for India with its proverbial poverty, and lack of combination and co-operation.

The writer then discusses the causes of the present degeneracy of industries in India. "The absence of native courts is one. The long unsettled state of the country, absence of a spirit of enterprise in the educated classes, and the illiterate condition of the lower classes aggravate the evil". The want of study of the varying condition of the Indian markets, through the conservatism of the people and their adherence to superstitions customs, is another cause. More than any other, the policy of great Britain in forcing the policy of Free Trade on India has been the chief cause for the low condition in which we find the Indian industries now. Low wages is the first consequence of Free Trade ; and hence the labourers are underfed and their efficiency for work deteriorates. The food-stuffs become dearer, because of the exportation of raw materials.

So those responsible for the Government of India must follow a policy of Protection towards India. Free Trademay all be very well for England when she had attained the highest stage in the industrial world by her protective policy. But for India, where every industry is in an infant stage, the protectionist policy is the best policy.

MARRIAGE AFTER PUBERTY, according to the Hindu Sastras. By V. S. Srinivasa Sastri, B.A., L.T., under the authority of the Madras Hindu Association. It is contended by orthodox pandits that the marriage of Brahman girls after puberty not only has been expressly forbidden by Sastras, but was never in vogue. The object of this paper is to prove that that contention is wrong. A candid examination of the original authorities on the subject brings to light a mass of evidence sufficient to make irresistible the conclusions that at first Brahman girls were married only after puberty, and that, though traces of their marriage before puberty can be found at an earlier date than is commonly supposed, it is a comparatively later institution, supported by texts which can compare neither in quantity nor in weight with those that can be arrayed against it. Price As. 8.

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Mahomedan Civilisation in India.

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We excerpt the following from an interesting article by Mr. V. B. Mehta, B.A., Barrister-at Law in the *Times of India Illustrated Weekly*.

"It has been the fashion of late to minimise the greatness and the immortal qualities of the Mahomedan civilization in the past. The Moslem, who had conquered and civilized three continents, is now a pale and bloodless shadow of his former self. His valour, his art, his code of manners, his poetry are admired to the same extent as they were in former times. The worst traits in his character, which are the unavoidable concomitants of moral and intellectual degeneration and poverty, are made the most of by peoples, who were once happy under or belauded the splendour of his civilization. Although his decline and fall was as inevitable as that of Persia, Assyria and Egypt, or that of Greece and Rome, yet the popular opinion and the historic judgment of the non-Moslem world is far from being fair and impartial to him.

I shall try to show how far some of the semi-solidified traditions that are in the air about the Mussalmans have any truth in them.

The taxes under the Mahomedans of India were light, and the farmer was happy under them. The historian of Firuz Shah writes about the prosperity of the ryot in a truthful and a rhetorically sincere spirit. Nicolo di Conti, who was in India in 1420 A. D., admired the beauty of the Indian cities and was much struck with the happiness of the peoples. The "Jidya" was the only tax that the Hindus could have reasonably objected to in those days, and even that tax was abolished during the greater part of the Mogul period. In other matters, the Mahomedans were equally liberal-minded. All disputes between Hindus were adjudged, not by a Mahomedan cazi, but by a Brahmin judge. The Moslem conquerors did not confiscate the property belonging to the Hindus, but generously allowed the native zemindars to continue in possession of their lands. The subject-race was raised by them to high positions in the Empire. Under Moborik Khidji, it is said that the whole spirit of the court and administration, was quite Hindu. Under the Moguls also, there were many Hindus who enjoyed some of the very highest posts in the government of their country. The Hindus and the Moslems combined in those days in working for the welfare of their fatherland. If either Akbar or Aurangzebe had succeeded in uniting all the heterogeneous elements of India together by means of one common religion, modern India would not have been afflicted with such a puzzling variety of castes, creeds, and communities, as she is to-day.

What permanent good have the Mussalmans done to India, asks the philosophic historian? We might answer that they have modified the art, literature, law, history, manners, dress and the languages of this country. After the spread of Mahomedanism, India remained no longer an exclusive and a secluded country. The great ideas that she had worked out were carried into all parts of the world by the Mussalmans. At the lustrous court of the Caliphs of Baghdad there were many Indians who expounded the philosophy and the sciences of the Hindus. The numerals that the West uses to-day were introduced there by the Arabs, who learnt them from the Indians. Averroes, the greatest of the Arabic philosophers, spread in Europe the doctrines of the Hindu philosophy, which he admired very highly. Saracen historians, like Alberuni, made India more familiar to the world at large. The Moslems also brought into this antique land the newest and the most dazzling civilization of those times. They took off the wrinkles from her aged face, and gave her again all the joyousness and the vitality of youth. Delhi and Agra, which were not inferior to Baghdad, Cordova and Granada in their palmiest days, became the rivals of Constantinople, Cairo and Ispahan, in their white-mosqued glory.

The metaphysical Hindu, with his conceptions of complex vastness, had not shown any fondness for such an earthly subject as history. It was the Mussalman who came and taught him the art of writing it. Many Hindu poets of the different provinces of India have been inspired by and even imitated the poets of Persia. The laws and the legal phraseology of the former rulers of India have left such an indelible influence here that even to-day most of the terms employed in the Courts of Law by the natives of the country have a Persian or an Arabic origin. The very dress of the Hindu has been modified by that of his Moslem conquerors. The different languages of modern India are full of Arabic and Persian words. The unworldly Hindus' manners, which were permeated through and through with religious notions, were altogether changed under the new régime. They learnt from their conquerors elegance, grace, refinement of expression, and other social virtues, which were rather wanting in them formerly.

UTTERANCES OF THE DAY.

Indian Nationalism.*

BY THE REV. C. F. ANDREWS.

My one great wish to-night is to express to you how whole-heartedly, as a Christian missionary, as a loyal Englishman and as one engaged in teaching the students of this land,—how whole-heartedly I sympathise with the higher aspirations of Indian Nationalism to-day. As a Christian missionary I hold that Christianity has been the nursing mother of free and noble nations in the past, and that she must not and will not change her character here in India. I hold that the golden rule of the Christian life is that we should do to others that which we should wish them to do to us. If, therefore, we value our own nationality, we *must* be prepared to welcome that of others. Still further I hold that the whole Christian religion is based on the Fatherhood of God and the Brotherhood of man. The Brotherhood of man demands that each nation, in the one common Family of Humanity, should receive its highest and fullest and freest development and such development can only be on national lines. As an Englishman, again, I hold that nationality and liberty are sacred things. The passion for national freedom runs in my very veins, and I cannot conceive or think of an existence worth living without it. If therefore this is, as it were, an instinct of the blood with me, how can I help but sympathise with those who are trying so bravely, amid much depression and much contumely, to struggle forward into a national existence. I do sympathise with you with all my heart and am glad of this opportunity of declaring my sympathy. Lastly, as one who has been a student and a teacher all his life, and who is now in touch with the Indian educated community—the leaders of the national movement—I would wish, if I may, to cheer you on in your great enterprise, to tell you that I believe in you and in your ideals of the future and also, if you will hear it with patience, to warn you as to some dangers which I see impending.

But there is one question that must be answered before I proceed,—can I say all this in a public building here in India and at the same time be absolutely loyal to my own country and Emperor? I say emphatically 'yes.' I believe that the very constitution and foundation principles of British Empire are such that there is room for fullest and freest development within its borders. I believe it to be an elementary lesson of English History that, when we transgressed the principle of national liberty as we did in America more than a century ago, we failed; when we have asserted that principle we here succeeded. As a practical example of the latter event, we see in the Dominion of Canada to-day how the French enjoy under our rule the fullest national liberty and are, therefore, among the most loyal and law-abiding citizens of the Empire. The claims which have been allowed to the French will not be denied to Indians when their own political education is completed. Let me not be mistaken; that day may be very far distant, indeed, but there is nothing disloyal in hoping for it.

I could take you to passages from our greatest statesmen in the past to justify this hope, but I will quote only the most recent utterance made in London by Mr. Theodore Morison before a distinguished audience. After urging most strongly that nothing should be done to weaken the bonds of Empire, he proceeded. "But I do not believe that the admission of Indians to a large share in the government of their own country would weaken the bonds of the Empire.

"I, for one, am prepared to subscribe to the ideal which Mr. Gokhale has said is entertained by the majority of educated Indians, the ideal, namely, that India should some day take her place among the self-governing Colonies, as an autonomous unit of the British Empire.

But I take a higher stand still to prove my loyalty—I take the Queen's Proclamation itself, pledging absolute impartiality, *without distinction of race or creed*, and I cannot myself see any other meaning, in that most solemn pledge given by the Crown, than this, *viz.*, that when India is fitted by integrity, ability and education for self-government she shall be self-governed. I would urge you then to hold the ideal of nationality in a loyal and constitutional manner, to establish it on the solid foundation of the Indian Magna Charta itself. That foundation can never be shaken; and in the long run, when the political education on which you are now starting is completed, you will attain your great and glorious end. The end, I say again, may be very far distant, but you may loyally hope for it.

There is a day after the first coming of the rains when the heart of Nature seems to awake. All the deadness and dryness and dusty heat seem to pass away and the earth which was hard and dry and bare puts on new verdure. Such has been the effect of the new spirit of nationalism in India in recent years. Before there was a despondency amounting almost to despair. But now the deadness is passing away. The new life is already stirring. The form which the new national spirit takes may be crude at the outset, but crudities may well be pardoned by sympathetic observers where there is genuine enthusiastic life in place of deadness and apathy.

I have spoken of the hopes of Indian Nationalism, will you bear with me while I speak of its difficulties? First there is the greatest difficulty of all, the difficulty of a divided community. Until Hindus and Muhammadans become one in their common love for India there can be no hope for Indian Nationality. But I believe the day is dawning, in spite of the dark which comes before the dawn, and I have a firm belief that the younger generation will see the beginning of Indian unification. Let no word be uttered on either side that would hinder the dawn of that day! Side by side with this greater unification here is needed among Hindus themselves. Until Brahmin and Sudra can unite on terms of mutual love for their motherland, Indian nationality cannot be accomplished. All honors to those who hold out to-day the right hand of fellowship. Still further I see difficulty from party spirit and faction within the ranks of Indian Nationalism itself. This is natural in a young movement and any sympathetic mind will understand it. But from the practical point of view it is of most serious moment. The forces of Nationalism are so small that they cannot *afford* to be divided. For the sake of the common cause party differences must be sunk. A long period of settlement is needed if the vast masses are to be leavened, an internecine war within the Congress will indefinitely postpone the most important of all present duties, the education of the masses in the very elements of Nationalism and self development: it

* A lecture delivered at Lahore.

will also ce the most fatal weapon in the hand of those who would wish to keep India in subjection. One further difficulty I foresee in the near future. As the National movement spreads and reaches the ignorant and superstitious, there will be the gravest possible temptation to appeal to the lowest motives—to superstition, to ignorance, to racial hatred and the like as a means of popularising the National cause. Believe me, no policy could be more disastrous and destructive. According to the means used, so exactly is the end attained, and if lower motives are appealed to, the high ideal of Indian Nationality will be sullied and defiled.

In conclusion let me come back from the practical to the ideal. What is the ideal before India? Not, I think, the ideal of Japan but somewhat different. Asia is now awakening. Teheran and Kabul and Pekin have felt the touch of the new National spirit, and there will soon be no province in Asia that will not be affected. Japan with her activity and energy,—almost more Western than the West,—has given *practical* expression to the new movement. But action is not the only need; there is needed also *spiritual* suppression. This is India's still greater part. Just as in ancient times she led the whole of the Far East in thought and culture and religion, so to-day while Japan may be, as it were, the body of the new movement throughout Asia, India may be its soul. To be this she must assimiiate all that is best in Western culture, and she will find in Christianity the higher synthesis of East and West.

No true lover of the human race, no believer in the ultimate brotherhood of man, can think of the present hope, dawning upon Asia, without emotion. It means new hope, new life for half the human race. The patient toiling, uncomplaining poor of India and China,—so unthinkable in their multitudes, so pitiable in their suffering—what cause could be nobler, what hope could be higher than that of their uplifting? This is the ideal underlying Indian Nationalism. Let us keep our vision pure, our ideals generous, our sympathies wide, our enthusiasm strong, and press forward on this great and glorious enterprise.

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THE TENETS OF THE NEW PARTY.

SPEECH BY MR. B. G. TILAK.

TWO new words have recently come into existence with regard to our politics, and they are Moderates and Extremists. These words have a specific relation to time, and they, therefore, will change with time. The Extremists of to-day will be Moderates to-morrow, just as the Moderates of to-day were Extremists yesterday. When the National Congress was first started and Mr. Dadabhai's views, which now go for Moderates, were given to the public, he was styled an Extremist, so that you will see that the term Extremist is an expression of progress. We are Extremists to-day, and our sons will call themselves Extremists and us Moderates. Every new party begins as Extremists and ends as Moderates. The sphere of practical politics is not unlimited. We cannot say what will or will not happen 1,000 years hence—perhaps during that long period, the whole of the white face will be swept away in another glacial period. We must, therefore, study the present and work out a programme to meet the present condition.

It is impossible to go into details within the time at my disposal. One thing is granted, *viz.*, that this Government does not suit us. As has been said by an eminent statesman—the government of one country by another can never be a successful and, therefore, a permanent government. There is no difference of opinion about this fundamental proposition between the old and new schools. One fact is that this alien Government has ruined the country. In the beginning all of us were taken by surprise. We were almost dazed. We thought that everything that the rulers did was for our good, and that this English Government has descended from the clouds to save us from the invasions of Tamerlane and Chengis Khan, and, as they say, not only from foreign invasions but from internecine warfare or the internal or external invasions, as they call it. We felt happy for a time, but it soon came to light that the peace which was established in this country did this, as Mr. Dadabhai has said in one place, that we were prevented from going at each other's throats so that a foreigner might go at the throats of us all. Pax Britannica has been established in this country in order that a foreign Government may exploit the country. That this is the effect of this Pax Britannica is being gradually realised in these days. It was an unhappy circumstance that it was not realized sooner. We believed in the benevolent intentions of the governors, but in politics there is no benevolence. Benevolence is used to sugar-coat the declarations of self-interest, and we were in these days deceived by the apparent benevolent intentions under which rampant self-interest was concealed. That was our state then. But soon a change came over us. English education, growing poverty, and better familiarity with our rulers, opened our eyes, and our leaders, especially the venerable leader who presided over the recent Congress, was the first to tell us that the drain of the country was ruining it, and if the drain was to continue, there was some great disaster awaiting us. So terribly convinced was he of this that he went over from here to England and spent 25 years of his life in trying to convince the English people of the injustice that is being done to us. He worked very hard. He had conversations and interviews with Secretaries of State, with Members of Parliament; and with what result.

He has come here at the age of 82 to tell us that he is bitterly disappointed. Mr. Gokhale, I know, is not disappointed. He is a friend of mine, and I believe that this is his honest, conviction. Mr. Gokhale is not disappointed but is ready to wait another 80 years till he is disappointed like Mr. Dadabhai.

He is young, younger than myself, and I can very well see that disappointment cannot come in a single interview, from interviews which have lasted only for a year or so. If Dadabhai is disppointed what reason there is that Gokhale shall not after 20 years? It is said there is a revival of liberalism, but how long it will last, next year it might be they are out of power, and are we to wait till there is another revival of liberalism, and then again if that goes down, and a third revival of liberalism takes place, and after all what can a Liberal Government do? I will quote the observation of the father of the Congress, Mr. A. O. Hume. This was made in 1893. "Let the Government be Liberal or Conservative rest sure that they will not yield to you willingly anything. The Liberal Government means that the Government or the members of that Government are imbued with Liberal principles because they want to have the administration of their country conducted on those principles. They are Liberals in England, but I have seen Liberals in England come out to India to get into Conservative ways. Many of the Civilian officers in schools and colleges, when they come out are very good Liberals. Coming in contact with Anglo-Indian men or when they marry with Anglo-Indian women, they change their views, and by the time they leave India they are Conservatives. This has been the experience all over. So Liberal or conservative, the point is, is any one prepared to give you those rights and concessions which intellectually a philosopher may admit to be fit to be conceded or granted to a subject nation in course of time. It is intellectual perception. A philosopher and statesman is not forced to do things. I laughed when I read the proceedings of the meeting in Calcutta congratulating people on the appointment of Mr. Morely as Secretary of State for India. Passages were read from Mr. Morley's books, Mr. Morley had said so and so, in Mr. Gladstone's Life. Mr. Morley had said this and has said that. He was the editor of a certain paper 30 years ago, and he said so and so. I asked myself if it would not have been better that some of the passages from the Bhagavat Gita were so quoted. The persons to whom I refer are gentlemen for whom I have the highest respect. But what I say is that they utterly misunderstood the position or absolutely ignored the distinction between a philosopher and a statesman. A statesman is bound to look to the present circumstances and see what particular concessions are absolutely necessary, and not what is theoretically true or wrong. He has to take into consideration both the sides. There are the interested Anglo-Indians and the Secretary of State is the head of the Anglo-Indian Bureaucracy whose mouthpiece he is. Do you mean to say that when the whole Bureaucracy, the whole body of Anglo-Indians is against you the Secretary of State will set aside the whole Bureaucracy and give you your rights. Has he the power? If he does will he not be told to walk away. So then it comes to be that the whole British electorate must be converted. So you are going to convert all persons who have a right to vote in England, so as to get the majority on your side, and when this is done and when by that majority Liberal Party is returned to Parliament and bent upon doing good to India and it appoints a Secretary of State as good as Mr. Morley, then, you hope to get something of the old methods. The New Party has realized this position. The whole electorate of Great Britain must be converted by lectures. You cannot touch their pocket or interest, and the man must be fool indeed who would sacrifice his own interest on hearing a philosophical lecture. I will say it is a very good lecture but I am not going to sacrifice my interest. I will tell you a story. One of my friends who had been lecturing in England delivered a lecture on the grievances of India. A man from the audience came and asked him how many of them there were. The lecturer replied 30 crores. The inquirer replied then you do not deserve anything. That is the attitude with which an English workman looks at the question. You now depend on the Labour party. Labourers have their own grievances, but they won't treat you any better. On the contrary they will treat you worse, because British labourers obtain their livelihood by sending us their goods. This is the real position. This position is gradually recognized. Younger people who have gone to England like Mr. Gokhale are not so disappointed though those who went with him were like Lala Lajpat Rai. I am entering into personalities but I cannot place these facts in an intelligent manner if I do not give the names, although all of them are my friends. This is then the state of things. The New Party perceives that this is futile. To convert the whole electorate of England to your opinion and then to get indirect pressure upon the Members of Parliament, they in their turn return a Cabinet favourable to India and the whole Parliament, the Liberal Party and the Cabinet bringing pressure on the bureaucracy to yield. We say this is hopeless. You can now understand the difference between the old and the new parties. Appeals to the bureaucracy are hopeless. On this point both the new and old parties are agreed. The old party believe in appealing to the British nation and we do not. That being our position, it logically follows we must have some other method. There is another alternative. We are not going to sit down quiet. We shall have some other method by which to achieve what we want. We are not disappointed, we are not pessimists. It is the hope of achieving the goal by our own efforts that has brought into existence this new party.

There is no empire lost by a free grant of concessions by the rulers to the ruled. History does not record any such event. Empires are lost by luxury, being too much bureaucratic, over confident or from other reasons. But an empire has never come to an end by the rulers conceding powers to the ruled.

You got the Queen's Proclamation. It is a very generous Proclamation. But it was obtained without a Congress. They wanted to pacify you, as you had grown too turbulent, and you got that Proclamation without a demand, without Congress and without constitutional agitation. That is a very good and generous declaration indeed. The Queen was very anxious that it should be couched in such terms as would create hopes in you. Now all that anxiety did not proceed from constitutional agitation. It was after 1858 that constitutional agitation began. The result was, the Proclamation remained a dead letter, because you could not get it enforced, the conditions under which it was made having disappeared. A promise was made but you proved too weak to have it enforced. That is the reason why it was not enforced. The bureaucracy got the upper hand and they established a system of administration in which it made it impossible for the Proclamation to be acted up to. Lord Curzon pooh-

pooched it. Another lawyer said it was unconstitutional because it was not passed by Parliament. His name was Sir James Stephen. This was at the time of the Ilbert Bill. They want now to explain away that Proclamation. Is Mr. Morley going to fulfil it? The explanation of the Proclamation is not the question. The question is what will compel him to fulfil it. This is the point at issue. I admit that we must ask, but we must ask with the consciousness that the demand cannot be refused. There is great difference between asking and petitioning. Take the Consent Bill, the Land Tax, The Tenancy Question. Whenever there was a grievance we used to hold meetings, make petitions, representations, and complaints in the Press, and once the decision of Cæsar was known, everything was silent and we accepted it loyally. Such is the experience of the Government, and this is what, I believe, they wrote to Mr. Morley. Taking the Partition question they have probably told Mr. Morley that if he remained quiet for a short time, everything would be right. The present howl is due to a few agitators, and when sufficient time has elapsed the agitation will subside and Partition will be accepted. We know the people of India better than you do. We have ruled them and we intend to rule over them, and if our experience is worth anything we advise you not to yield to their clamorous agitation. Mr. Morley's counsellors are Anglo-Indians, they placed this before Mr. Morley. He thinks that such concensus of opinion, of administrative experience it is impossible to override. Philosopher or no philosopher, he thinks that the administrative duties require it, and he does it as honestly as any other man in the world. This is then how the matter stands. The New Party wishes to put a stop to this. We have come forward with a scheme which, if you accept, shall better enable you to remedy this state of things than the scheme of the old school. Your industries are ruined utterly, ruined by foreign rule; your wealth is going out of the country and you are reduced to the lowest level which a human being can occupy. In this state of things is there any other remedy by which you can help yourself? The remedy is not petitioning, but boycott. We say prepare your forces, organise your power, and then go to work so that they cannot refuse you what you demand. A story in *Mahabharata* tells that Sri Krishna was sent to effect a compromise, but the Pandavas and Kauravas were both organising their forces to meet the contingency of failure of a compromise. This is politics. Are you prepared in this way to fight if your demand is refused? If you are, be sure, you will not be refused, but if you are not, nothing can be more certain than that your demand will be refused, and, perhaps, for ever. We are not armed, and there is no necessity for arms either. We have a stronger weapon, a political weapon, in boycott. We have perceived one fact that the whole of this administration which is carried on by a handful of Englishmen is carried on with our assistance. We are all in subordinate service. The whole Government is carried on with our assistance and they try to keep us in ignorance of our power of co-operation between ourselves by which that which is in our own hands at present can be claimed by us and administered by us. The point is to have the entire control in our hands. I want to have the key of my house, and not merely one stranger turned out of it. Self-government is our goal, we want a control over our administrative machinery. We don't want to become clerks and remain clerks. At present we are willing instruments of our own oppression in the hands of an alien Government, and that Government is ruling over us not by its innate strength but by keeping us in ignorance and blindness to the perception of this fact. Professor Seeley shares this view. Every Englishman knows that they are a mere handful in this country and it is the business of every one of them to befool you in believing that you are weak and they are strong. This is politics. We have been deceived by such policy so long. What the new party wants you to do is to realise the fact that your future rests entirely in your own hands. If you mean to be free, you can be free; if you do not mean to be free, you will fail and be for ever fallen. So many of you need not like arms, but if you have not the power of active resistance, have you not the power of self-denial and self-abstinence in such a way as not to assist this foreign Government to rule over you? This is boycott and this is what is meant when we say boycott is a political weapon. We shall not give them assistance to collect revenue and keep peace. We shall not assist them in fighting beyond the frontiers or outside India with Indian blood and money. We shall not assist them in carrying on the administration of justice. We shall have our own courts, and if time comes we shall not pay taxes. Can you do that by your united efforts? If you can, you are free from to-morrow. Some gentlemen who spoke this evening referred to halfbread as against the wholebread. I say I want the wholebread, and that immediately. But if I cannot get the whole, don't think that I have no patience.

I will take the half they give me and then try for the remainder. This is the line of thought and action in which you must train yourself. We have not raised this cry from a mere impulse. It is a reasoned impulse. Try to understand that reason and try to strengthen that impulse by your logical convictions. I do not ask you to blindly follow us. Think over the whole problem for yourself. If you accept our advice, we feel sure, we can achieve our salavation thereby. This is the advice of the New Party. Perhaps we have now obtained a full recognition of our principles. Old prejudices die very hard. Neither of us wanted to wreck the Congress, so we compromised, and we were satisfied that our principles were recognised, only to a certain extent. That does not mean that we have accepted the whole situation. We may have a step in advance next year, so that within a few years our principles will be recognised, and recognised to such an extent that the generations who come after us may consider us as Moderates. This is the way in which a nation progresses. This is the way national sentiment progresses, and this is the lesson you have to learn from the struggle now going on. This is a lesson of progress, a lesson of helping yourself as much as possible, and if you really perceive the force of it, if you are convinced by these arguments, then and then only is it possible for you to effect your salvation from the alien rule under which you labour at this moment.

There are many other points but it is impossible to exhaust them all in an hour's speech. If you carry any wrong impression come and get your doubts solved. We are prepared to answer every objection, solve every doubt, and prove every statement. We want your co-operation; without your help we cannot do anyting single handed. We beg of you, we appeal to you, to think over the question, to see the situation, and realise it, and after realising it to come to our assistance, and by our joint assistance to help in the salvation of the country.—*New India.*

QUESTIONS OF IMPORTANCE.

WHAT IS TO COME?

OUT of the turmoil of political and social strivings at present confusing India, some sane ideal must presently emerge. What? That is a question puzzling many thoughtful men in this country. One thing may be asserted with some kind of certainty. The present form of administration cannot endure. It is obsolete in a country rapidly advancing in education and where the spirit of antagonism between caste and caste and class and class is steadily decaying. Even the All-India Moslem League, a body deliberately formed to check the Congress, displays no animosity against the Hindus as such. It merely proclaims loyalty to the English Raj, a loyalty shared by large numbers of Indians of all castes and religions. But expressions of loyalty do not exclude claims, and we must be prepared to see both Hindus and Mahomedans demanding a larger voice in the governance of India and a larger share in those appointments hitherto reserved for men trained in England. Of course, on the other hand, claims may be made that are absolutely impossible. The time for self-government is not yet at hand, nor, as the Extremists wildly hint, can the British be forced out of the country either by a boycott or by any other means. But still, India as a whole has begun to show a definite consciousness of herself, and one begins to see beginnings of an Indian nationality, as opposed to the racial types that were prominent in the last century. In the history of nations fifty years have marked epochs, and fifty years have now elapsed since India settled down to peaceable development. In those years the strong holds of caste and superstition have been shaken. Western ideals have been boldly adopted by large multitudes of Indians. On the whole, India is at the present moment not less civilised than Japan or Persia, both of which countries have a constitutional form of Government.

One of the new and important facts not to be overlooked is that the number of non-official Europeans in India is steadily increasing, and of them very many not only have not the aristocratic instinct but have no wish to have it. They are frankly democratic in sentiment and they resent as much as Indians the fact that they have no voice in the affairs of the country which is their outcome for the time being. It is significant that, out of the four daily papers in Calcutta controlled by Europeans, two are quite Radical in tone and have not expressed themselves as opposed to the Indian Home-rule programme. There are, it is true, no very prominent Europeans associated with the Congress, but it is impossible for anyone attempting to reflect European opinion in the capital to doubt that the Congress has sympathisers in high and unexpected quarter. We have, then, the fact that the Indian to-day is vastly different from the Indian of fifty years ago. The better classes have moved into another position and have buried many of the caste animosities. They are supported in their demands by a small but not altogether powerless body of non-official Europeans. Moreover, supremest fact of all, there is behind the Congress and its aspirations the great body of electors at home who know nothing about India and do not care to know, but who think that it is a shame that the people should have so small a voice in their own affairs. All the opinions that are expressed by Indians and their Radical friends are not well informed. Many things are asked for that it is impossible to give, and many things that are dangerous to give. But to ignore all demands is likewise impossible and may be dangerous, and it should now be the care of statesmen to examine carefully the means and methods by which some of the sorest grievances can be removed without upsetting the stability of the structure on which the Raj has been raised. It is reasonable, for instance, to demand that executive and judicial functions should not be vested in the same official. Then the patronage in the hands of the Secretary of State lends itself to gross abuse. Examination as a test has many drawbacks, but it shuts the door on nepotism. There are many other directions in which changes may safely be made, and it is on these changes that the attention of those responsible for the well-being of this great Empire should be focussed.—"*The Englishman*", *Calcutta.*

THE IDEAL OF SWARAJ.

The statement of an ideal as an ideal requires no defence. It is, we think, permissible at all times for all men. A correct and sufficiently high ideal alone constitutes political culture. * * * And the statement of a grand ideal by a grand man could alone rejuvenate the Congress. Those who hanker after an arithmetically correct adjustment of the political farthings and pence may be replied generally in the terms of the quaint saying of George Herbert—

"He who aims the sky
Shoots higher much
Than he that means a tree."

But Dadabhai's was not, in fact could not be, indulgent to a one-sided and purely academic ideal. The use of the word Swarajya was a happy inspiration; but he did not surely put it forward as an ideal whose fruition or realisation may be looked for at any moment to-day or to-morrow. Any invitation to him, therefore, to take account of the present imperfect condition of our Municipalities and District Boards, or of the swaddling clothes of our Legislative Councils, is obvious, though unconscious, impertinence. A careful perusal of the resolutions passed by the Congress during the last twenty-one years will show that a statement of ideals has been as much to the taste of the Congress as suggestions of practical and tentative details; and the resolution passed on the subject of self-government at the Calcutta Congress does show, we believe, sufficiently practical spirit and attention to details. We only wonder, therefore, that a statement of an ideal in this matter, even when so modified, should have failed to satisfy the prudential conscience of some of our contemporaries. The objection taken to Dadabhai's course of conduct is, in our opinion, invalid, even supposing that it may have afforded one more cause to the Anglo-Indian or British enemies of our country to spout out the venom of hatred, or have thrown a ray of approving light upon the mental attitude of some of the dreamy idea lists in the camp of Extremists.—"*The Mahratta*", *Poona.*

ECONOMIC INDIA.

Anyone who has cared to study the economic history of India knows fully well how during the days of John Company the British merchants tried their level best to kill out the indigenous industries. And now that they have succeeded by fair means or foul in flooding our markets with their goods, it sounds almost insulting to throw the blame on us. We are now exposed to an unfair competition, and further, do not receive the necessary technical education which alone can fit us for the struggle. —"*Bande Mataram*", *Calcutta.*

PROGRESSIVE NATIONALISM IN INDIA.

It is not difficult to understand the causes which have produced this revival of progressive nationalism in India. In the main it has been a slow growth which has evolved in the most natural way from the spread of education and from contact with Western influences. No educated Indian can be expected to admit that the people of India are incapable of self-government, unless he is also prepared to admit their hopeless and permanent inferiority to Western races. An admission of that sort would be a species of race suicide, a fundamental despair from which we should pray that every people to whom we wish well should be devlivered. This national demand was very far from being a movement of opposition when Lord Ripon was Viceroy and inaugurated the beginnings of local representative government. The reaction which began after his departure and gathered pace up till last year succeeded converting it into a movement of protest, and in some provinces of agitation and organized though peaceful resistance. There is a familiar passage of John Stuart Mill's, in which he declaresthat there is no such thing as the government of one people by another, though one people may manage another as it might manage a farm. If there was any exception to this generalization, it was, the administration of the Indian Civil Service, which, whatever may have been its faults and its omissions, had really no interest whatever to serve save the good of the people of India. But it is the fatality of such a service that so soon as it is confronted with an opposition it at once becomes conscious of its rights as a ruling class, and is apt to defend its omnipotence as stoutly as an aristocracy will defend its traditional privileges and its vested interests. The Indian Service was beginning to regard the more restless and englightened sections of Indian society with the same steady and even aggressive hostility which the Russian bureaucracy feels for the "intellectuals" and the more progressive races of the Empire. The restriction of municipal government, the hosility towards certain universities, and, above all, the blow aimed at the unity of the radical Bengalees by the Partition of Bengal were the outward signs of this reaction.

The chief effect of this reaction, now, happily ended, has been to stimulate the national movement, and to make it more strenuous and more conscious. At the same time, Indians have witnessed the break-up of autocracy in Russia, which is after all an Asiatic Power, and they have seen a Parliament promised to the Chinese and conferred upon the Persians. Their leaders at least know that the Russian peasant, though he professes Christianity and speaks a European tongue, is as poor and as illiterate as the Indian, and has behind him no such ancient traditions of civilization. They know, too, that morally and intellectually they are immeasurably in advance of the Persians. The Persians are ruled by a weak despot, whose traditions are purely Asiatic. The Indians are subject to a Western Power, which has just passed through a great democratic revival, a power whose Prime Minister has declared that "Good Government can never be a substitute for government by the people themselves." Can we wonder that they should approach us with claims as advanced as the Persians put before their Shah?—"*The Tribune*", *London.*

THE CONGRESS THEN AND NOW.

The Indian National Congress completed its twenty-second annual sitting on Saturday. The supporters of the movement are entitled to look upon this session as possibly the most extraordinary in its career, and an epoch-making event. There is an element of good in things evil, and it is a fact that the Extremists of the Congress have achieved what the Moderates have failed to accomplish in the whole of its history. The anxiety which the Anglo-Indian Press has exhibited in blessing the views of the moderate section, led by Sir Pherozeshah Mehta and others of temperate and sane views, and which has filled our contemporaries with columns of statements hitherto consideredtoo outrageously in advance of the times, has positively made us feel quite out of date. We have been robbed of our occupation. We are all Congresswallas now! And for what reason? Simply because a few Babus have provided a backing of banal sedition which has placed the old stalwarts of the movement on pedastals of alabastrine purity and adamantine loyalty. The men who even a year ago were damned with bell, book and candle, as a danger to constituted order, a curse to officialism, and something to be handled only with a pair of tongs, are now our very good friends, men of restraint and moderation, against whose loyalty nothing can be alleged, men striving "earnestly to ensure that no charge of racial bitterness or violent antagonism shall follow an examination of the record of this year's gathering, and their "organization still strongly" inclines—perhaps more than ever—towards the side of loyalty and moderation." This is all very remarkable—and extremely foolish. The Congress is to-day what it was ten or twenty years ago, its leaders are practically the same, its aims and ambitions have not altered, and its imperfections are still quite as apparent.

We are not afraid to maintain that the creation of the Congress twenty years ago was, from the British point of view, one of the happiest political events of recent times. Whatever its defects as a representative institution may be, it does represent a growing class, and one, above all others, which British authority must recognize and deal with on a firm and solid basis. The educated Natives provided this safety valve for themselves. So far, it has had the virtue of being a plain-speaking body, which has had no hesitation in putting forward its demands, and has not as yet shaken our confidence in it by an oleaginous profession of loyalty it did not feel. In the struggle for political emancipation it has gone into the arena with no secret weapons, and its general conduct in the struggle has been as high a compliment to British honour and justice as it has been a proof of the honesty and manliness of its own purpose. At this stage, to wipe it out of existence if we could, or to engage it on any but fair terms, would be a fatal error. We should rather seek to add to its responsibility and its solidity by a careful and sympathetic examination of those claims it soberly puts forward. The Congress is an established fact, and whatever ciricism we maydirect towards it can only be of the policy it pursues and not of the fundamental principles of the institution. Whilst we regret that the means of demonstrating the advantages of this attitude should have been a few irresponsible views of an extreme character, we are not inclined to quarrel with the means which brought about so desirable a conversion in our contemporaries.—"*The Advocate of India*", *Bombay.*

MR. NAOROJI'S ADDRESS.

SELECT ENGLISH PRESS OPINIONS.

"THE TRIBUNE."

The veteran Mr. Naoroji, whose name is venerated in India as it is respected in England, was chosen to preside with the consent of both parties, who recognised in his wisdom, maturity and courage, qualities in which both could trust. His speech presumably represents a centre view and an effort to maintain unanimity. It is nonetheless the most resonant and the most determined demand for self-government which an Indian occupying this responsible position has ever uttered. It is the voice of an old man invoked to calm the extremists of the younger generation. It is the deliberate utterance of an experienced politician fresh from the English atmosphere of compromise and moderation. It is the speech of a man who has submitted to the discipline of a House of Common's training. To realise what Indian sentiment among the younger men actually is we must translate this reasoned yet uncompromising demand into terms as stout and unyielding, but much more emotional and, perhaps, into terms which are both violent and bitter.

"THE STANDARD."

The Parsi patriot is too experienced a speaker to let himself be carried away by the enthusiasm of the moment. He was careful to pose as a reformer who asks for the people of India nothing more than what, under conditions which might some day be fulfilled, they would be entitled to as citizens of the Empire. The unveiled sedition, the threats of armed insurrection, the rabid denunciation of the ruling race with which some leaders of the national movement in Bengal freely adorned their harangues, had no place in Mr. Naoroji's discourse. His audience were only exhorted to agitate in a consititutional way for concessions, which are not in themselves incompatible with the principles on which British rules in India is based.

"THE DAILY CHRONICLE."

Mr. Naoroji's presidential address was eloquent, and if his implied premises be granted not unconvincing. But the underlying implication was that India is a country to which British ideas of self-government could reasonably apply and to which therefore British institutions might properly be extended wholesale. That is the fantastic dream. There is no Indian people in the sense in which there is an English people, or an Irish, or Canadian, or even, perhaps, a Russian. What there is in India is a multitude of peoples, different in race, in religion, in ideas, in civilisation. Yet Mr. Naoroji is by no means without justification in hoping something from Mr. Morley.

"THE DAILY NEWS".

Mr. Naoroji asks the Congress to see that agitation is doubled and trebled in India till the thing agitated for is done. It is for us to remember the need of providing constitutional machinery so that such agitation may become effective at the right pressure. We must never again allow the national will to be so flouted as it was by the partition of Bengal. The clear grievances of the Indian people on the subject of universities and admission to the Indian Civil Service must be attended to, and broadly, we must show our fellow citizens in India that the relinquishment of the Government into capable hands of their own furnishing is not an event that we dread and hope to postpone, but the triumphant result for the sake of which our work in India was undertaken.

"THE SPECTATOR", LONDON.

Discussing Mr. Naoroji's address at the Indian National Congress, the *Spectator* says:

We hold that it should be made clear to that minute fraction of the people of India who are now clamouring for representative institutions and the rights of self-government, that self-government, if it ever comes, cannot be shared with outsiders like ourselves. If India is to have self-government, she must really govern herself, and we must retire absolutely and entirely from the work of administering the Indian Empire. Nothing could be more fatal to the welfare of India than to adopt half-measures, and for the Englishman to stay as yoke-fellow with the Oriental: The car of State can only go to destruction if a Bengalee buffalo and a British thorough bred are to be placed in the races side by side. We say deliberately that if any serious attempt were to be made to establish self-government in India, it would be the duty of all those who feel as we do to insist that we should withdraw altogether, and abandon India to complete native rule, as the lesser of two evils. That such a withdrawal would constitute a very grave injury to India would, we believe, be admitted by almost all intelligent natives—at any rate, by all Bengalees and members of the non-warlike races. It must mean within a very few years the paramountcy of the warrior peoples of the North.

But can anyone pretend that a ruler chosen from one of those races would exercise a milder, juster, and more equal sway than does the British Government at this moment?

"THE TIMES."

Mr. Naoroji contends that, because the inhbitants of India are British citizens, they are entitled to all the political rights, privileges, as the inhabitants of England enjoy. Indeed, he says that they have been entitled to these boons for a century or two—a circumstance which might have suggested reflection to a prudent thinker. How comes it that, if these rights are so greatly in arrear, they were unheard of until our own days? But the contention has no more root in history or in law than it has in common sense. We have won India by the sword, and in the last resort we hold it by the sword, and it is well for the small and highly-educated classes, which are alone represented at the Congress, that the British sword stands between them and their native enemies. That is the fundamental fact in the whole situation which makes all claims for full self-government in India absurd.

SELF-GOVERNMENT.

Self-government in India must come with a struggle and great difficulties. We welcome that struggle, for we believe that it will give our people the training, discipline, cohesion and earnest patriotism which will alone fit us for that independent national life to which we aspire. We prefer that self-government should come to us with difficulty and not with ease, by development from within and not by concession from without; for the development will then be more true and vital and the result more permanent. Freedom conceded as a gift is soon lost; freedom won after arduous struggle takes lasting root.—*Bande Mataram.*

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THE INDIAN NATIONAL CONGRESS.

IMPORTANT RESOLUTIONS PASSED

This Congress while noting with satisfaction the action of the Imperial Government in disallowing for the present the proposed Ordinance against British Indians in the Transvaal desires to give expression to its apprehension that unless the Imperial Government continues to extend its firm protection to the British Indian community, the policy of the Ordinance is almost certain to be enforced as soon as arrangements under the constitution recently granted are completed. This Congress also places on record its sense of deep regret and indignation that the people of this country should be subjected to harassing and degrading restrictions and denied the ordinary rights of British citizenship in His Majesty's colonies and the Congress expresses its firm conviction that such a policy is fraught with serious danger to the best interests of the empire.

This Congress renews its protest against the excessive and alarming growth of the Military charges in recent years and their undue preponderance in the Public Expenditure of the country. This Congress is of opinion that as the Military expenditure of the country is determined not by its own Military needs and requirements, but by exigencies of British Policy in the East, it is only fair that a reasonable share of such expenditure should be borne by the British exchequer. This Congress stongly urges that by a substantial reduction of the Military Expenditure and by a steady substitution of Indian for European agency in the Public Service funds should be set free to be devoted to the promotion of education in all its branches, to improved sanitation and to relief of the ryot's burdens such as a further reduction of the Land Revenue and of State measures for dealing with Agricultural indebtedness.

That in the opinion of this Congress, the separation of Judicial from Executive functions, which is admittedly necessary in the interests of good Government and sound Judicial administration, should no longer be deferred.

That this Congress again records its emphatic protest against the Partition of Bengal and regrets that the present Government, while admitting that there were errors in the original plan and that it went wholly and decisively against the wishes of the majority of the people of Bengal, is disposed to look upon it as a settled fact, in spite of the earnest and persistent protest of the people and their manifest disinclination to accept it as final; that this Congress composed of representatives from all the Provinces of this country and desires earnestly to impress upon the British Parliament and the present Liberal Government that it will not only be just but expedient that a Committee should be appointed to make a thorough and exhaustive enquiry into the question or to reverse or modify the Partition in such a manner as to keep the entire-Bengali-speaking community under one undivided Administration and thus to restore contentment to so important a Province as Bengal.

That, having regard to the fact that the people of this country have little or no voice in its Administration and that their representations to the Government do not receive due consideration, this Congress is of opinion that the boycott movement, inaugurated in Bengal by way of protest against the partition of that Province, was and is legitimate.

The Congress repeated its protest against the policy of Government in respect of High and Secondary Education as being one of officialising the governing bodies of the Universities and restricting the spread of education. The Congress was of opinion that Government should take immediate steps for (1) making primary education free and gradually compulsory all over the country, (2) assigning larger sums of money to secondary education, special encouragement being given where necessary to the education of the backward classes, (3) making the existing Universities more free from official control and providing them with sufficient men to take up the work of teaching, (4) making adequate provision for technical education in the different provinces having regard to local requirements.

That, in the opinion of this Congress, the time has arrived for people all over the country earnestly to take up the question of national education for both boys and girls, and organise a system of education,—literary, scientific, and technical,—suited to the requirements of the country, on national lines and under national control.

This Congress accords its most cordial support to the *Swadeshi* movement, and calls upon the people of the country to labour to promote its success by making earnest and sustained efforts to promote the growth of indigenous industries, and encourage the consumption of indigenous articles by giving them preference over imported commodities.

That this Congress is of opinion that the system of Government obtaining in the self-governing British Colonies should be extended to India and that, as steps leading to it, it urges that the following reforms should be immediately carried out, *viz.*, (*a*) that all examinations held in England only should be simultaneously held in India and in England, and that all higher appointments which are made in India should be by competitive examination only, (*b*) the adequate representation of Indians in the Council of the Secretary of State and the Executive Councils of the Viceroy and of the Governors of Madras and Bombay, (*c*) the expansion of the Supreme and Provincial Legislative Councils allowing a larger and truly effective representation of the people and a larger control over the financial and executive administration of the country, (*d*) that the powers of local and municipal bodies should be extended, and that official control over them should not be more than what is exercised by the Local Government Board in England over similar bodies.

This Congress is of opinion that the prosperity of an agricultural country like India cannot be secured without a definite limitation on the State demand on land such as was proposed by Lord Canning in 1862, or by Lord Ripon in 1882, and it regrets that Lord Curzon in his Land Resolution in 1902, failed to recognise the necessity of any such limitation and declined to accept the suggestions of Sir Richard Garth and other memorialists in the matter; that the Congress holds that a reasonable and definite limitation of the State demand is the true remedy for the growing impoverishment of the agricultural population; that this Congress respectfully protests against the view that the land revenue in India is not a tax but is in the nature of rent.

Industrial and Commercial Section.

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II.—SUGAR INDUSTRY IN INDIA.*

BY MR. H. VENKOBA RAO,
Dy. Superintendent, Statistics,
Sea Customs Office, Madras.

IN a paper read by me before the South Indian Association, Madras, in August last, on the "Problems of Sugar Industry," the full text of which appeared in the September number of the *Indian Review*, I discussed at some length the chief problems that have been engaging the attention of cane-growers and cane-sugar manufacturers all over the world, with special reference to the condition of the sugar industry in this country. I do not think it necessary to repeat here what has been said there, but would only recapitulate the salient points. The most prominent defects in the Indian sugar industry seem to be (1) the sporadic cultivation of canes in small plots of land, (2) the waste that occurs in consequence of defective crushing in primitive mills, (3) the manufacture of raw sugar in the form of jaggery or *gur*, (4) the difficulty of transport of canes to the factory and sugar to the market, and (5) the absence of demand from foreign countries for Indian raw sugar. Attention was also drawn to the increasing demand for refined sugar and the inability of the manufacturers in India to meet that demand. It was pointed out that cheapness was the sole recommendation in favour of foreign beet sugar. The remedies suggested were (1) the application to cane of the very same methods as are adopted for the manufacture of sugar from beet on the Continent of Europe; (2) the establishment of central factories on the coast with a view to develop the export trade in sugar; (3) the extension of cane cultivation in the deltaic tracts of such rivers as the Cauveri, the Tambraparani, the Kistna, the Godavari and even the Ganges as far as possible in close proximity to these central factories; (4) the institution of a sliding scale of prices in regard to canes delivered on sale into the factories; (5) the arrangement with the Railway Companies for a reduction of fare in respect of canes brought to the factories for sale and of sugar transported to the market for consumption; (6) the utilization of the labour of experienced returned emigrants in cane cultivation. Not being immediately connected with the sugar industry in any way, I had doubts as to whether I had rightly diagnosed the causes of the depression of the Indian sugar industry and had suggested appropriate remedies. I expected that those actually engaged in the industry in India would seize the opportunity to come forward and mention their troubles and difficulties. My object in choosing this subject for my paper, although I am not qualified to express an opinion, was to invite expert opinion and to draw public attention to the rapid ruin which is overtaking an industry which has existed in this country from time immemorial and which is the mainstay of a large class of people. Another industry which had its birth in India ages ago and flourished as an important item in the export trade of the country has almost ceased to exist owing to German competition. I refer to indigo. The large patches of blue, which represented indigo cultivation in the Statistical Atlas of India, have disappeared. The large foreign capital thrown into this industry in Bengal has become a waste and returns no profit now. The foreign capitalists are therefore thinking whether they cannot grow some other crops in its place. German *savants* appear to me to be the Viswamithras of the Kali age well versed in the art of duplicating nature. Their ire seems to be particularly directed against us just as Viswamithra's was directed against Vasishta. They invented artificial indigo to suppress the natural indigo of our land. They invented aniline and alizarine colours to suppress our lac dye and other natural colours. The inventor of the artificial sugar *saccharine* from coal tar naptha is an Americo-German chemist named Fahlberg. The sugar is said to be 230 times as sweet as cane sugar. Although this sugar is employed in sweetening jellies, puddings and beverages in other lands and patronized by diabetics in this land of whom the number is increasing, it is an antiseptic but no food which the natural product is. But all the same the German scientific skill has been able to put upon the world's market at very cheap prices a *natural* sugar also which has become a formidable rival to cane sugar. The shining white beet sugar crystals have ingratiated themselves into the favour of our *Halvais* and confectioners. The northern provinces of India are patronizing German and Austro-Hungarian granulated sugar in increasing quantities. The absence of response to my appeal in this country looks ominous. I once suspected whether the soul had flickered away from the heart of Indian industry. But the much needed galvanic current comes from a distance to revive and inspirit the Indian

* Paper sent to the Industrial Conference at Calcutta.

industry. *Tropical Life*, a journal published in England, and devoted to the interests of tropical products, such as sugar-cane, cocoa, cotton, coffee, &c., in reviewing my paper on sugar industry, heads its leading article with the significant title, "Sugar Industry in India—Improved Machinery Badly Needed." Probably that is the impression which my paper created in the minds of people abroad competent to express an opinion in the matter. But I would wish very much to get an expression of Indian opinion as to whether I represented the case of the Indian sugar manufacturer correctly. But it is very distressing to find that it is very difficult to make him speak and this will be the primary function of the Industrial Conference. The drawbacks of the industry can be learnt only from those engaged in it Will the Indian Industrial Conference bring about a special conference of sugar-cane growers and sugar manufacturers in India at some centre where sugar manufacture is carried on on a large scale? I would prefer Allahabad. Without the co-operation of those engaged in the industry, no attempt at its improvement will succeed. The foreigners, who have thrown some capital in the sugar industry in this land, are not very well off and labour under very great disadvantage in making both ends meet, but they are extremely reticent to disclose their difficulties.

The future of cane-sugar industry in this country does not, however, look so hopeless. On my presentment of the case the writer in the *Tropical Life* observes as follows:—"This tends to show that if properly exploited by capitalists and sugar-machinery engineers, a great deal more money could be derived from this industry than is the case at present. Out of the world's total production of 8·34 million tons of cane-sugar, India, even by means of her primitive methods, produces 3 million tons or 39 per cent. Given modern machinery, she could easily produce half as much again, if not more, without extending the area under cultivation, whilst cost per pound for manufacturing should be greatly reduced." The same paper quotes in this connection from Mr. Nursey's lecture before the Society of Engineers to show that, with maceration and triple crushing, from 81 to 85 per cent. of juice can be obtained, from the canes. Another quotation is made from the *Louisiana Planter* to show that, with the 12-roller mill, 96 per cent. of juice could be obtained, whilst if very heavy maceration or saturation of the last bagasse with water is used, even a greater percentage than 96 can be secured. "It can therefore be seen", says the writer in the *Tropical Life*, "what a tremendous margin of profit is thrown away every year, when 3 million tons of jaggery are turned out on a 50 to 60 per cent. of juice. If 75 per cent. or 85 per cent. is obtainable, at least another one million tons of sugar could be made". This is the strongest argument ever adduced in favour of employing heavy crushing machinery in the Indian sugar industry. Mr. George Osborne, writing in the *Louisiana Planter*, states that in Hawaii the demand for a high percentage extraction tends to require the 12-roller mill and the vacuum centralization system in all the large mills of the islands and that there seems to be no question of the advantange of the 12-roller mill where a large amount of work has to be done." What huge efforts are being made in other lands in procuring labour and securing facilities for the export of sugar can be gathered from the fact that Hawaii planters subscribed among themselves 300,000 dollars to cover the expenses of transporting 1,000 or more Portuguese agricultural families from the Azores to work on the sugar estates. Each family will be given an acre of land with a suitable house for abode. The Hawaiian Commercial and Sugar Company, which owns the largest cane sugar plantation in the world, is credited with the intention of making the village of Kahului in Maui into a large sea port town. A large harbour is proposed to be constructed so that the entire sugar crop of Maui may eventually pass through it. Railway facilities from all parts of the island will be provided. An opinion is gaining ground in some quarters in this country that sugar industry can be put upon a profitable basis, with the help of simple and cheap machinery, although experience in other countries points to a different conclusion. It has been seen what efforts the small island of Hawaii is putting forth in order to place its sugar industry on a better footing. In Antigua, where a central factory was established only recently, the Central Factory Company appears to have realized a net surplus of £3,956-9s. 8d. for the year 1905. During the past few years, the establishment of central factories has gone apace. Every imaginable quarter of the globe where sugar cane is grown is ambitious of establishing a central factory. India alone believes in the efficacy of the old method of crushing canes in small wooden mills, in the profitableness of manufacturing white sugar from jaggery and in the adequacy of home trade for the improvement of its sugar industry. It is wrong

to suppose that India is differently circumstanced from other countries. Agricultural conditions in India may differ from those of the Colonies, and probably some of the Colonial methods of obtaining canes for the factory may not be suitable for India, but the method of manufacture of sugar in central factories is the same all over the world. We, in India, have simply to copy those methods and manufacture such sugars, both raw and refined, as are marketable in any part of the world. The Government is experimenting with several varieties of cane with a view to find out the most suitable one for Indian conditions. It is for the Indian capitalists and others interested in the promotion of Indian industries to investigate where to establish factories, how to secure lands for planting canes and how to mass labour thereon. The profitable market for Indian sugar should be likewise investigated. We are better off than the Colonial manufacturers in two respects. We have got at our very doors very cheap labour for which the Colonials are paying heavily. We have an extensive home market which is gradually expanding, but which is being exploited not by us but by Germans and Austrians. The whole country should first be mapped out showing the zones of activity of foreign and native sugars, and the prices of the respective sugars at several stations in these zones. The present areas of cane cultivation and other areas which possess facilities for cane cultivation should be similarly mapped out and so also the most convenient places for the establishment of big factories by virtue of their having canal, railway, river or sea communications with the other parts of the country or the outside world. It will be a wonder to many why capital and enterprise in India should fight so shy of sugar industry when it has so quickly and unreservedly taken up cotton and jute industries on a large scale, employing the most modern machinery in manufacture and has exploited the distant markets. The reason is not that raw material for the cotton and jute industries can be had in more plentiful abundance in the country than for the sugar industry. The average annual estimated production of cotton and jute in India is about 480,000 and 950,000 tons, respectively, in round figures, while that of raw cane sugar is three million tons. This last estimate is only on a 50 to 60 per cent. basis, but if 96 per cent. could be extracted by means of modern appliances, the figure would mount up to 5 million tons at least, without increasing the present acreage of cultivation even by a single acre. If larger markets for Indian sugar could be secured outside, with Government's providing for more irrigational facilities, another million acres will come under the plough producing in all about 7 or 8 million tons of cane-sugar or nearly one and a half times the quantity which the whole world, except India, now produces. The only reason that occurs to me is the difficulty of concentration at the factories of a large quantity of canes representing 3 million tons of raw sugar and passing the whole quantity through the mills within a short cane season of 3 or 4 months. Cane has to pass through the mills within 24 hours of cutting and cannot be stored up and worked leisurely like cotton and jute. It is a fact well known that sugar factories, however big they may be, have to be idle for a greater part of the year. Another reason is that, according to one great authority, who speaks from recorded results, sugar production runs in a four-yearly cycle. In one year, the crop will be very large, and the demand of the country considerably over supplied; there is consequently a very heavy fall in prices. In the second year there will be a fair crop, as, although no new cane will have been planted, there will be a large return from re-growth of last year's ratoons. Internal prices may somewhat improve, but on the whole, they will not prove remunerative. In the third year there will be a small crop, perhaps barely sufficient, for internal consumption. Prices will then improve greatly, and in consequence the planter will again begin to plant on a large scale, so that, in the fourth year, there will be a return once more to a large crop and low prices. This was written of Brazil, but the conditions of sugar industry in that country are so similar to those in India that those remarks may equally apply to the latter country. The sugar industry in Brazil is said to be heavily handicapped by excessive taxation, deficient means of transport, lack of capital, high rates of interest, and heavy railway freights. Some at least of these features may be found in India. As regards railway freights, the *Tropical Life*, commenting upon my paper, observes as follows:—

"At present the cost of railway carriage either to convey the sugar to the consuming centres, or to transport the coal and machinery to the sugar factory, is a serious drawback in the development of the industry, and handicaps the sale of the sugar in competition with the imported article. With a little organisation in the bulking of freightage, this difficulty could easily be overcome,

as it is in Europe with vegetables, poultry, etc., produced in very small lots, but brought to a common centre, and despatched in train loads at a time. Even in England, which is not always up-to-date in these matters, when the fruit trains are being despatched, we are told the produce is brought to the station in vehicles of every description, "from a heavy dray to a sugar-box on wheels." If this can be done in Europe with such crops, it should surely be possible to do it in India with an article like sugar, produced in fairly large quantities".

This is a big subject which requires patient investigation with reference to the special conditions of this country, and I do not like to dogmatise from a knowledge of the conditions of manufacture in other countries. But one thing I would say. If we wish to improve our sugar industry, we must have an eye to the export trade in raw sugar at least. If that position is granted, then, the raw sugar that we produce must be of the same form and of the same standard as those produced in the Colonies, otherwise it is impossible to secure markets for them in Europe and America. Such sugar can be produced in big factories alone. To run big factories, there should be plentiful supply of canes near at hand. To secure it, for the present at least, the plantations should be owned by the factories or they should be under the effective control and direction of factory owners. The plantations should be financed by the factory owners. These methods should be adopted until the agricultural classes learn the advantages of some of the Colonial tenures. It goes without saying that, to run the industry on these lines, large capital is required. I do by no means despise cheaper methods which are constantly being advocated for acceptance by the sugar-cane growing ryots. They deserve a trial also but nothing should be accepted on authority. When the crash comes, the country's progress will be thrown back by several years. At present people are embarking upon enterprises having for their object the improvement of industries in India. Of course, next to cotton, sugar industry merits our immediate attention, and we also see some activity in this direction. The promoters require advice and support which no body is in a better position to give than the Indian Industrial Conference, whose duty it will be to procure the best advice from unexceptionable sources.

Jute.

There has just been issued from the Agricultural Research Institute at Pusa a pamphlet of extreme interest to all who are concerned in any way with the fibre of which India possesses a monopoly. It is by Mr. R. S. Finlow, the jute specialist to the Government of Eastern Bengal, and is entitled "The Extension of Jute Cultivation in India." The pamphlet embodies the results of an extensive enquiry made last cold weather by Mr. Finlow as to the possible extension of jute cultivation. There are indications that the present jute growing districts of Bengal are approaching the limit of their productive power and Mr. Finlow doubts if any expansion of the jute-growing area will be sufficiently rapid to relieve the present state of the market. He thinks it is possible that jute might be successfully cultivated in the Konkan, the wet tract of the Deccan and Karnatak, the irrigated country round Poona and in Sind; on the Malabar Coast, the Cauvery, Kistna and Godavery deltas and in Ganjam district, and on the Nagpur and Chattisgarh Plains of the Central Provinces. Further Behar and the Assam Valley hold out prospects of growing jute successfully on a large scale. In Behar jute cultivation has already passed the experimental stage, and it is reasonably sure of rapid expansion in the next year or two, while in Madras the two million acres commanded by the irrigation systems of the Godaveri, Kistna, and Cauvery Rivers would appear to be ideal centres for jute cultivation. Mr. Finlow is doubtful whether the cultivator in many parts where jute might grow will be easily tempted to grow a crop of which he knows nothing, and he therefore suggests that efforts should be made to encourage the cultivation of other fibre plants, more familiar to the people, such as Sunn, Hemp and *Hebiscus cannabinus*, which might relieve the demand for jute, and so create a more healthy condition of things in the jute trade.

INDIAN VIEW OF THE FACTORY QUESTION.

The *Indian Spectator* says:—Mr. Dorabji Panday has published a timely pamphlet on the hours of mill labour in India. The curtailment of work by a single hour a day means a reduction of the working hours by 309 in the year. Our yarn and cloth production is estimated at about a pound per loom per hour. It is computed that the reduction of the hours of labour by an hour a day would entail upon the country a loss of 1,14,125 bales of 400 pounds each of yarn, and 66,950 bales of 300 pounds each of cloth, per year. Roughly speaking, this would represent an annual loss of 3 crores of rupees. In Mr. Dorabji's opinion, a week of 74 working hours would meet all practical requirements, and any further reduction compelled by the law would prove disastrous to the industry.

Indian Industries & British Responsibilities.

The following signed article by Mr. L. G. Chiozza Money, M.P., dealing with the recently issued "Review of the Trade of India" for the year 1905-1906, appeared in the *Daily News* of Wednesday last (December 19):—

The thought of losing India is such a nightmare to so many of us that it is somewhat surprising that we do not take a livelier interest in its general welfare. For my own part I am glad to attribute popular indifference on the subject to lack of information. Indian famine funds never fail to evoke a generous response, and I believe that if we generally realised that we are by no means doing our duty in India public opinion would soon quicken that sleepy place—the India Office.

The annual "Review of the Trade of India" for the twelve months ended March 31, 1906, has just been issued. It will be read by so few people that, for all practical purposes, the expense of printing it might be saved. Members of Parliament, who know so much will not read it. Journalists, who know everything, will not read it. Trade of India! Dull! Horribly dull! And yet it deeply concerns the responsibilities of the British people to the 300,000,000, people of many races whom we have subjected, whom we rule, dominion of whose country we fear to lose.

What is the outstanding feature of the Review? It is this. There is a great excess of exports. Joy for the Tariff Reformer. Sublimation of all earthly bliss—an Excess of Exports! But not, most certainly not, joy for India.

The exports in the fiscal year ended March 31, 1906, amounted to 168 crores of rupees. The imports only amounted to 124 crores of rupees. An excess of exports of 44 crores of rupees (a crore of rupees means ten million rupees, and when the rupee was worth 2s., a crore of rupees, therefore, spelt £1,000,000. Now the official Indian £ is equivalent to 15 rupees).

What is the explanation of the large excess of exports amounting to 44 crores of rupees, or say, £33,000,000? For the greater part it is to be found in what are known as the Indian "Home Charges," the drafts which we make upon India to satisfy interest on money we have lent her soldiers whom we have quartered upon her, subsidies which we compel her people to pay, a contribution to the Imperial Navy which we exact from her, the cost of examining candidates in England for appointments to be filled by our place hunters, the cost of pensions for British military, naval, and civil personages, who have all along drawn salary from her, the holidays in England enjoyed by these persons before they attain pension age, and even the very cost of the India Office in London, including the salary of Mr. John Morley and the wages of the humblest charwoman or messenger at that office. For all these things India has to pay us by exporting goods either direct to us or to countries from which we import. The total of these "Home Charges" is about £20,000,000, and so the greater part of India's excess of exports is accounted for. This excess of exports is a tremendous drain upon India's economic resources, a constant impoverishment of the peoples of India. Even in the days of famine India exports to places abroad the very wealth she needs herself. We open funds at the Mansion House, but never offer to pay the salary of Mr. John Morley ourselves. If we suggested to Australia that she should pay even a moiety of the salary of Lord Elgin, what would Australia say? I fancy there would be talk of "cutting the painter." Why, then, do we do to India what we cannot and dare not do to Australia or Canada?

It is not only Mr. John Morley's salary which is in question. Far more serious is the charge upon India for troops which India sustains for the common good of the Emprire. The South African war illustrates the case. Natal was saved by troops withdrawn from India, and sustained by India, up to the moment of withdrawal. Why then, should India, the Land of poverty, the Land of chronic famine, bear the burden?

India is indebted to us—for money lent; we are indebted to India—for a trade monopoly. Those who order goods in India are of the ruling class, and they naturally give orders to their home country. Other countries fail to make any impression on Indian import trade. Consider the following facts:—

	1901-2 Per cent.		1905-6 Per cent.
United Kingdom	64.5	.....	66.7
Belgium and Germany	7.4	.....	8.5
Austria	4.8	.....	3.9
Straits Settlements	2.9	.....	2.4
United States	1.4	.....	2.2
France	1.7	.....	1.7
Japan	1.0	.....	1.2

(Belgium and Germany are grouped together in order not to mislead. German goods, of course, are often shipped from Belgian ports.)

Take Hints from Japan in Trade.

Dr. E. J. Dillon writes:—The economic struggle has followed the military campaign and is being carried on with the same methodic thoroughness, the same signal success. The tobacco trade was one of the first positions to be attacked, and experts say that the European and American producers are fast retreating before the Japanese advance. Indeed the Japanese tobacco monopoly is making rapid headway everywhere and has already drawn away the cigarette trade from American and British firms, simultaneously with this defeat of Europe and America, Dalny deters in lieu of attracting. The mere unloading of foreign cargoes there costs enormous sums. There is a new form of prohibitive tariff, which is quite as effective as the old. And what with the high prices of unloading and the low prices at which Japanese firms can afford to sell the result of the competition is a foregone conclusion. Already during the first seven months of this year the American exports to the Far East show a falling off of thirty-six million dollars. And as yet Japan is only at the outset of the economic struggle.

AGRICULTURAL SECTION.

RICE MANUFACTURE.*

BY MR. HENRY H. GHOSH.

THE conditioning, husking and cleaning of paddy or 'the manufacture of rice' as it is briefly termed in America being associated in this country with the cultivation of paddy has so far received very little attention. But in America, Burma and Siam it is worked as a manufacturing industry which is the more correct system as the processes relating thereto are quite distinct from the agricultural operations connected with paddy. This system of separating the agriculture and manufacture of a great produce has been adopted in India with regard to wheat, and there are sufficient grounds for introducing it in the case of paddy. The manufacture of rice in this country is an extensive industry. The value of rice produced here far exceeds the value of all the other agricultural produce of India put together. At the opening of the Pusa Institute, the Revenue and Agricultural Member, Sir Denzil Ibbetson, said that he calculated the total value of the agricultural produce of India to be £349 millions and the "Agricultural Statistics of India" shows that about 29 million tons of rice valued at £190 millions are annually prepared in this country. The preparation of rice is, therefore, the most valuable manufacturing industry in India, and if the statistics of other great manufactures, were examined, I should not be surprised if it turned out to be the most valuable manufacturing industry in the world. This enormous industry is, however, being conducted at present on the most primitive methods which are extremely slow, laborious and expensive, to persist in which would not be sound economy. Apart from the question of reducing the cost of production and thereby lowering the price of the staple food of this country, when you consider the vast amount of time and labour wasted on this industry which may be more profitably employed in others—of which the cultivation and manufacture of cotton may be named—you will agree with me that our industrial economics is still in a very backward condition and urgently needs a proper adjustment. Public attention has already been drawn to this manufacture by the *Statesman* newspaper. Considering the vastness of the industry and the bright vista of economic possibilities it opens up before us, I think this subject commends itself to our very serious consideration. Having manufactured rice for a few years in this province, I think I am able to form some idea of the improvements that may be made in this industry.

The indigenous method of rice preparation in which the pounder (*dhaki*) or the mortar and pestle (*hath-masuli*) plays an important part is too well known to need description. The method, apart from being extremely crude, tedious and expensive does not yield a clean produce, free from impurities. The average cost of preparation by this method is 6½ as. per maund of rice considering the low value of agricultural labour in this country. This cost increases to about 7 as. for boiled (*ushna*) rice and decreases to about 6 as. for unboiled or sun-dried (*alloh* or *attob*) rice. The working time required by one person to prepare a maund of boiled rice by this method is about 21 hours. This is made up as follows:—1 hour for paddy-clearing, ½ an hour for putting into and taking out of water the paddy (the soaking which occupies about 24 hours requiring no attention) 2 hours for boiling and 1½ hours for drying it (although the paddy remains in the sun for about 5 hours) one person working all this time. The husking and cleaning of the paddy in the Dhaki is always done by two persons who would together take about 8 hours. For purpose of calculation this would be equivalent to 16 hours for one person, making up a total of 21 working hours. Similarly, a maund of unboiled rice would take about 1 hour for clearing, 1 hour for drying and 16 hours for husking and cleaning, making up a total of 18 working hours. Calculating the value of the labour at 3 as. per day of 9 working hours, the cost of 21 hours' labour would be 7 as. and of 18 hours' 6 as. being respectively the cost of preparing boiled and unboiled rice. This average cost of 6½ as. also coincides with the rate paid to hired-workers for rice preparation in certain parts of Bengal which is generally 6 as. per maund of rice, the worker retaining the half a maund of husk which may be valued at half an anna.

Before going further into this subject, it may be mentioned that the cost of rice manufacture varies mostly with the quality of rice wanted whether boiled or unboiled polished or unpolished, but that it also varies slightly with the quality of paddy used. In coarse paddy, the cost is somewhat lower than in fine paddy. The aforesaid cost is for medium qualities only. It may also be observed that a maund of medium quality of Bengal paddy would yield about 26 seers of rice, 13 seers of husk (*thoosh*) and 1 seer of meal (*kuro*); and that the yield of rice increases slightly in coarse paddy and diminishes somewhat in fine paddy.

* Paper sent to the Industrial Conference at Calcutta.

It would not be possible for me to state within the limits of this paper the principles upon which rice is manufactured in America and Burma, but I shall here describe in the briefest outline a fairly efficient and economic system by which rice manufacturing may be initiated in this country. This system is very similar in most of its processes to either the Rangoon or the American system and, I may add, that I have attained rather satisfactory results from it.

CONDITIONING.

The separation or refraction.—However much Bengal paddy is fanned at the time of purchase, there is always a certain percentage of refraction in it such as balls of mud, bits of stick and straw which have to be separated from the grain. When unboiled rice is wanted, this is done by a 'circular-motion separator' as in Rangoon. This separator consists of a set of sieves circulating in one plane and requires very little power to drive. When boiled rice is wanted the separation or refraction is effected by specific gravity in the soaking process.

The soaking process.—Previous to being boiled, paddy is soaked in fresh water for about 24 hours which softens the husk and clears it of all admixture. The balls of mud dissolve in the water, the paddy sinks to the bottom of the vat and the bits of stick and straw float up which are then easily removed.

The boiling operation.—The paddy is then partially boiled which renders the rice wholesome from the consumer's point of view and facilitates the husking process from the manufacturer's standpoint as we shall presently see. Par-boiling is done over fire in the indigenous method but I have found that, when effected by steam, the operation becomes infinitely quicker, far less laborious and more easy to regulate. This is done in a boiling apparatus where steam is introduced by means of a connecting pipe. No water is needed and decidedly better results are obtained.

The drying process.—Whether for boiled or unboiled rice, paddy is dried in the sun by the indigenous system to facilitate the husking operation. How boiling and drying helps the husking is easily explained. Boiling inflates and drying contracts the body of the grain, the resultant of these two actions is to partially release the husk. Drying alone has this effect to a very slight extent. Unboiled paddy takes about three hours and boiled paddy about five hours to dry in the sun but the grain must be stirred now and again.

I may now say that the question of drying boiled paddy has always weighed heavily on the minds of those acquainted with this industry and interested in its development. In this country there is a very extensive consumption of boiled rice, the unboiled rice being used by very poor people who find it more sustaining. In Burma also both kinds are prepared, perhaps more of the latter as her exports are of this sort. But in America only unboiled rice is manufactured. This difference of equality is due in a great measure to the various purposes for which the rice of these countries is required. Indian rice is used exclusively for food, Burma rice for food, distillation and starch, and American rice for food and confectionery. But I fear that the difficulty of drying has been greatly exaggerated in this country. Because by the indigenous method even unboiled paddy is dried in the sun before being husked, an erroneous idea prevails among some of us that this process would be needed for this paddy if husked in the machine. But such would not be the case, for both in Rangoon and America unboiled paddy is husked in the mills without any previous process of drying; and various qualities of Bengal paddy, unboiled and without any special drying, have been husked very satisfactorily in the Engelberg and Cowie's Hullers. Of course, it is always understood that well-matured and naturally dried paddy is to be put into the husking machine. The only question with us, therefore, is the drying of boiled paddy. This can always be conducted under a tropical sun to a limited extent. I have myself dried boiled paddy regularly in the sun on a large platform which, I am told, is also done at the Coconada Rice Mills. Daily a hundred or two hundred maunds of grain can be conveniently dried in this manner if there is sufficient ground for the purpose. But the treatment of larger quantities in this way would become rather cumbrous. Attempts have, therefore, been made to dry boiled paddy artificially both here and in Burma, but none with any satisfactory result. Hot air has been always used in the process and though the drying has been somewhat successful, the colour of the rice has never been as clear and white as that of the sun dried grain. But there is no reason why we should give up hope in this matter when tea and particularly wheat, about the colour of which consumers are very fastidious, are now being artificially dried. Indeed, I believe it is Gibb's Wheat Dryer that has showed the best results with paddy up to now, and it is quite possible that Messrs. Thos Robinson and Son, Ld., of Rochdale, makers of the celebrated Mallinson's

Wheat Dryer, will be able to present a perfect paddy-dryer if they find a market for it. I may here mention that Mr. Rakhal Dass Khan, rice-huller maker of Sulkea, has recently supplied to a Chetlah miller a paddy-dryer which dries boiled paddy with a certain amount of success. But it does not treat more than about 40 maunds of grain in 8 hours, four coolies working at it. As it stands, therefore, his process is no better nor cheaper than the sun-drying process.

After treatment in the aforesaid manner, the paddy is brought to a condition fit to be husked. There are several machines on the market for preparing rice. In England, rice mill machinery are constructed by Messrs. Hind and Lund, Messrs. William R. Dell and Son, of London, and other makers. In Germany, F. H. Schulze, of Hamburg, manufactures rice plants, notably a polishing machine which is called his 'Pearler'. It is, however, noteworthy that some of the best rice-milling machines come from America and Burma.

HUSKING.

The principle by which paddy is husked in the indigenous method, and which is followed up in all husking machines, is the application of friction and pressure. On a small scale the most complete and satisfactory husking machine is the well-known Engelberg Huller No. 2, which husks about 60 maunds of medium Bengal paddy in 8 hours. The price of the huller is Rs. 700. Mr. Rakhal Dass Khan, of Sulkea, has also constructed a rice huller which, I believe, is giving satisfaction to a Chetlah miller. I am told that it husks about 40 maunds of paddy in 8 hours and costs only Rs. 300. The cost of replacing wearable parts in this machine is little compared to the expense of changing the blade and screen in the Engelberg. Khan's Huller is, therefore, well worth a trial. As for the hullers constructed by the late Jogodiswar Ghatak, I regret I am unable to say anything in their favour. But the husking machine, that has so far given the best results with Bengal paddy is Cowie's Huller made in Rangoon. The machine entails the erection of a plant (with double fan, elevator and direct-acting sift) which cannot be done with a small capital. The outturn of this huller, made in different sizes, ranges from 100 to 200 maunds daily of brown rice.

CLEANING.

When paddy is husked it is technically called 'brown rice', owing to the brown coating below the husk which now appears. The removal of this coating is called the cleaning process in which there is more friction applied than pressure.

A good cleaner for a small mill has not yet been put on the market. Engelberg Huller No. 1 is about the only machine that serves the purpose if the skin in its lower cylinder is replaced whenever it wears out. Unless this is done the rice gets slightly discoloured. The White Rice Cone made in Rangoon is, however, an excellent cleaner, the product from it satisfying the most exacting market. It has a large capacity but is an expensive machine.

POLISHING.

When brown rice is cleaned it is technically known as 'white rice'. Polishing is the process by which the surface of white rice is glazed. This treatment is only necessary for rice that is exported. Schulze's Pearler has turned out perfectly polished rice at the Ramkristopur Rice Mills, Ld.

Rice cleaning and polishing, which is a portion of the industry here advocated, is not new to the country. This system of rice milling entirely for the export trade has been carried on for several years at Ramkristopur and Chetlah near Calcutta, and the complete manufacture of rice is now conducted by a handful of millers scattered about in North-Western India and the Madras Presidency. But the only reason I can attribute to the slow growth of the industry is that, unlike the other countries, boiled rice is largely consumed here and the difficulty of paddy drying has always loomed very large in the minds of those that have from time to time been enquiring about it. Had they been reasonable in their apprehensions, the problem of drying might have been solved ere this. I have often tried to correct false notions regarding this industry, but my endeavours have been futile.

By the system above stated the cost of rice preparation per maund would be approximately 2 as. 6p. for unboiled and 3 as. for boiled rice, unpolished, such as would be needed for home consumption. Rangoon millers reckon an average of 3 as. as the cost of preparing polished rice. If a system of artificial drying is introduced, the cost of boiled rice should be reduced by 6 pies approximately. It will, therefore, be evident that by the introduction of the Rangoon and American systems of manufacture, the price of the greatest staple food of our country will be reduced by about four annas on the maund and an enormous quantity of labour will be set free for more profitable industries.

Departmental Reviews and Notes.

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LITERARY.

ACCIDENT INSURANCE OF NEWSPAPERS.

AN informing article on the above subject by Mr. R. S. Smyth appears in the *Chambers's Journal* for December. Newspapers, magazines and other publications with the object of increasing their circulation, offer to their subscribers what is called free accident insurance. In the words of the author, "the subscribing to or purchasing of a copy of their publication insures a given sum varying from £100, to £2,000, at death by accident in connection mainly with railway travelling; and the publication itself, obtainable at the usual price, is stated to be an insurance policy for a week or other stated period". Mr. Smyth points out some facts about such insurances which is well to bear in mind. The actual value of such insurance schemes is not so great as is commonly supposed. This system applies only to railway travellers who are accidentally killed. According to the Board of Trade returns, in the year 1904, only 6 persons (non-employees) were killed by accident to railway trains, while in 1905, the number was 39, giving us an average of 22½ per year out of a population of 42 millions. Another fact is that the advertisements of these insurance schemes are misleading, and the conditions not always apparent. But one fact, which is of the utmost importance, is about the meaning given to the words 'railway accident'. Almost all the newspapers have taken it to mean accident to trains. Mr. Smyth says :—

"A publication before me announces in large type on its first page, '£200 Railway Insurance.' It does not say railway *accident* insurance, but doubtless that is what it is intended shall be inferred. In an inside page, however, the conditions, printed in very small type, show that the fatal results insured against must be caused by an accident to the train, not to the individual. Now, as regards such offers of compensation for 'railway' accidents, the question arises how far the publishers making them could not be compelled by law to compensate for accidents on railways other than those to trains. The literal meaning of the term 'railway accident' is an accident occurring on a railway. But an accident to whom? Not to a train obviously, as it is not trains that are to be compensated; therefore the compensation must be to passengers, and when a person is killed by one of the many accidents occurring on railways other than train accidents, surely a claim could be successfully established. It is believed that an intelligent and impartial jury would have little hesitation in arriving at this conclusion."

Other conditions, such as the proof of the ownership of the publication found on the person of the deceased, requiring advance subscription, signature—in ink as insisted on by certain newspapers on every coupon—and others, seem to safeguard the interests of the newspapers concerned more than the interests of subscribers proposed to be benefited.

THE MOST INTERESTING ENGLISH AUTOBIOGRAPHY.

Hugh Miller's "My Schools and Schoolmasters" ranks among the most interesting and instructive of English autobiographies, and won high praise from Carlyle. Gibbon's "Memoirs" have been described as one of the most fascinating and stimulating pieces of English self-portraiture. Ruskin's "Preterita" and Newman's "Apologia" illuminate intensely interesting phases of their authors' lives in matchless language and style. No one knows the charm of Cowper's character who has not read his "Letters," which are among the best and most self-revealing in our language. Wesley's "Journal" and Horace Walpole's "Letters" present, perhaps, the greatest contrast to be found in this class of writing. In the first we have a living picture of the most energetic and serious worker of his age; in the second we see a fashionable and fastidious trifler living the life of a human butterfly. No work of this kind, however, can rival Pepys's "Diary" in point of wide and sustained popular interest. The fullness and frankness of Pepys's revelation of himself is unique. We laugh at him and with him, throw the book down in disgust, only to pick it up again with a keener relish, and finally agree with the popular verdict that he is the most amazing human paradox and the most entertaining diarist that ever put pen to paper.

LITERATURE OF THE INDIAN NATIONAL MOVEMENT.

No small praise is due to Messrs. G. A. Natesan & Co., the well-known publishers of Madras, for the efforts in connection with our National movement. It does its best for the spread of Congress literature among the "man in the street" in the form of cheap booklets. Mr. Natesan intends publishing an up-to-date history of the Congress next April. He has, also, undertaken to publish an exhaustive and comprehensive collection of the speeches and writings of the Hon. Mr. G. K. Gokhale, C.I.E.—*Phoenix.*

EDUCATIONAL.

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AN IMPORTANT TENURE CASE.

A CASE of the greatest importance to head masters and assistant masters in secondary schools in reference to tenure is likely to come before the courts for decision. The points at issue are somewhat similar to those that were brought forward in the famous Grantham case some years ago, but which remained undecided after the inquiry. It is hoped that a decision may be obtained as to whether assistant masters in endowed schools are the servants of the governors or of the head masters. This is important from many points of view, and in particular as to liability for payment of salary. Secondly, the important point will be raised as to whether or no the resignation of a head master terminates *ipso facto* the engagements of the assistant masters. The case has arisen in Richmond Grammar School, Yorkshire. A new head master was appointed in the course of the summer holidays. On September 10 he wrote to each of the four assistant masters that he had decided to commence work on September 21 with an entire change of staff. The men in question, therefore, appear to have received ten days' notice of dismissal from the incoming head master. It does not seem necessary to introduce any personal feeling into the case. There may have been several reasons why it was well to have a change of staff, and if the new head master had accepted the existing staff and given all the masters notice in September that their engagements would terminate at Christmas, he would have been acting within his legal rights according to the scheme.—*The Journal of Education* for December 1906.

THE IMPORTANCE OF NATURE STUDY.

IT is surprising in how many walks of life a little knowledge of Nature, gained in the school-room, becomes of value to a man.

Why is not nature-study adopted as an item in every school curriculum? There never was a time when England demanded a larger number of shrewd, observant, practical men than she does to-day—men who are capable of directing her world-wide activities. The Germans have satisfied themselves that natural history in the school-room is of paramount importance as an aid to effective education and character development. Why should we refuse to take the hint?—MR. PERCY COLLINS, in *The World's Work and Play*.

THE DACCA MAHOMEDAN CONFERENCE.

On the conclusion of the President's speech the following resolutions (in Urdu) were considered and passed unanimously in the order mentioned:

(1) "This Conference offers its thanks to Sir Bampfylde Fuller for his help in the educational progress of the Mahomedans of Eastern Bengal."

(2) "This Conference offers its thanks to Sir J. D. LaTouche for the special consideration he has always devoted, and the aids he has given to the progress of education among Mahomedans."

(3) "This Conference notes with pleasure that Mr. Theodore Morison, who has such keen sympathy with the educational questions of the Mahomedans and has always assisted in the betterment of this Conference, of which he was a former President, has been appointed a member of the Council of the Secretary of State for India, and congratulates him on it."

(4) "This Conference heartily thanks the Government of Eastern Bengal for its sympathetic decision in the matter of the establishment of an Islamic Hostel on the suggestion of the Provincial Conference."

PROPOSED HANDBOOK OF MORAL INSTRUCTION.

The Moral Instruction League is compiling a volume embodying accounts by teachers in public elementary schools of what they are actually doing in the way of moral instruction, either by direct or by indirect methods of teaching. It is felt, especially in regard to incidental moral instruction, that such records would be a guide to the average teacher. There are teachers who utilize every subject of the curriculum and every influence and agency in the school life towards the end of moral training there are some who make a special feature of some particular portion of the curriculum or of some particular agency for this end—the history, geography, composition and object lessons, hygiene, Nature study, the school garden, excursions school museum, drill, song, art, poetry, drama, mottoes, guilds of good endeavour, rolls of honour, games, boys' brigades, co-operation with parents and managers, reading unions, old scholars' associations, philanthropic work, &c. Where any of these agencies and subjects are being utilized by teachers with good results for moral training the Moral Instruction League would be grateful if such teachers would send to the Secretary of the League, 19 Buckingham Street, Strand, London, W.C.

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LEGAL.

THE JURISPRUDENCE OF LAWLESSNESS.

A very illuminating article appears under the above title, in the *Green Bag* for November, from the pen of Mr. Thomas J. Kernan. The origin of the essay is thus described by the author:

"A few weeks ago I received from a great metropolitan journal a telegraphic request for a legal opinion stated substantially as follows:

A man of wealth takes a young and beautiful girl under his protection. After the lapse of a year or more, she marries another man of wealth. After the marriage, her former protector does not renew his relations with her, but makes disparaging and insulting remarks about her, and her husband kills him without warning. Does this statement of facts present a case that would warrant a jury in returning a verdict of 'not guilty' under the 'unwritten law'?

I replied that I was unable to give an opinion upon the case stated, as I was an attorney-at-law, and not an attorney-at-lawlessness."

This incident set the author thinking about the vagaries of the jury in giving verdict and made him formulate in the form of laws, the principles underlying the lawlessness of such verdicts. The author calls the laws, jury-made lawlessness or juries' imprudence 'which recognise rights that are forbidden by law, and deny rights that are granted by law.' We give below the decalogue of this system of juries' imprudence, but before giving it, we may be permitted to quote the author where he calls upon the American lawyers to consider the subject seriously:—

"They seem to be abnormal and malignant growths upon the body of the law, and they must be either excised or removed by constitutional treatment of the legal system itself. The indicated remedy is necessarily legal, and it is the first great duty of American lawyers to discover and apply the remedy. That some radical remedy is the crying need of the hour none can deny. When the punishment of crime itself becomes a crime, all organised government is shaken to its foundation stones, and the fabric of civilization is fast tottering to its fall."

The following are the laws referred to above:—

I. "Any man who commits rape upon a woman of chaste character shall, without trial or hearing of any kind, be instantly put to death by his captors or other body of respectable citizens not less than three in number; and they shall have the right to determine the mode of execution, which may be both cruel and unusual, the Constitution and laws of the state and of the United States to the contrary notwithstanding."

II. "Any man who commits adultery may be put to death with impunity by the injured husband, who shall have the right to determine the mode of execution, be it never so cowardly."

III. "Any man who seduces an innocent girl may, without a hearing, be shot, or stabbed, to death by her, or any near relative of hers; and if deemed necessary by the slayer, such shooting, or stabbing, may be done in the back, or while lying in wait."

IV. "Any man who traduces a virtuous woman's character for chastity may be shot with impunity by her, or by her husband, or any near relative; but the offender must first be given an opportunity to deny and disprove the charge, or to retract and apologize."

V. "The survivor of a fatal duel must be acquitted, if the duel was fairly conducted according to the time-honored provisions of the Code of Honor."

VI. "Any man who kills another in a fair fight shall not be found guilty, either of murder or manslaughter, but must be acquitted, even though he be the sole aggressor."

VII. "The lie direct and certain other well known opprobrious epithets, which constitute mortal insult, are each equal to a blow, and any of them justifies an assault."

VIII. "In prosecutions for stealing horses, cattle or hogs, the presumption of innocence is shifted in favour of the live stock, and the accused is presumed to be guilty."

IX. "In all civil suits by natural persons against corporations, the defendant corporation is presumed to be liable, and can establish want of liability only by a clear and decided preponderence of evidence."

X. "In every action by employee against employer for personal injury, the plaintiff shall recover damages, unless the defendant employer proves want of liability beyond a reasonable doubt; and, in all such cases, the measure of damages shall be the pitiful condition of the plaintiff, the sympathy of the jury and the ability of the employer to pay."

LIABILITY OF BANK DIRECTORS.

A case has been recently decided in the Supreme Court of Ohio (*Mason* v. *Moore*, 73 Ohio St. 275, 4 L.R.A. N.S.), in which the liability of bank directors is considered in relation to dishonest or improper practices on the part of officers of the bank. The judgment declares that while the directors are charged with the duty of reasonable supervision and the exercise of that degree of care which is exercised by ordinarily careful and prudent men acting under like circumstances, yet they are not insurers of the fidelity of the cashier and other agents whom they have appointed, and not responsible for losses resulting from their wrongful acts or omissions, if the directors themselves act in good faith and with ordinary care. The Court also holds that the directors are not bound, as a matter of law, to know all the affairs of the bank, or what its books or papers would shew; and that such knowledge cannot be imputed to them for the purpose of charging them with liability. The judgment further states that it is impossible to lay down definite rules to determine what constitutes due care. The *Canada Law Journal* thinks that there is a demand for legislation on the subject; and also says that a conclusion should be come to after consulting the ablest men in the banking business.

MEDICAL.

THE INDIAN LABOURER'S DIET.

An Enquiry by Dr. Harold Mann.

Dr. Harold Mann, at the last meeting of the Asiatic Society of Bengal, read a "Note on the Diet of Tea Garden coolies in Upper Assam and its nutritive value."

He said that he had been able to get together a number of details owing to the system under which the coolies are employed in Upper Assam. It was very important that every coolie should be kept in condition for work, and hence it was customary when any man or woman was noticed to be becoming weak, anæmic, and unfit to do the regular daily task, to provide properly cooked food for them at what was called a "hotel." The existence of this so-called "hotel" had enabled him to obtain exact information as to the nature of the diet which was regarded as sufficient and suitable by the coolies, and which was closely similar to that which they provided for themselves under normal conditions. The ration allowed per adult man or woman per day was as follows:—Rice 14 chittacks or 815 grammes, dhal 2 chittacks or 155 grammes, salt $\frac{1}{3}$ chittack or 19 grammes, spices $\frac{1}{16}$ chittack or $3\frac{1}{2}$ grammes, oil $\frac{1}{3}$ chittack or $7\frac{1}{2}$ grammes, potatoes 2 chittacks or 115 grammes, onions $\frac{1}{4}$ chittack or $14\frac{1}{2}$ grammes. The rice normally employed was that known in the Calcutta market as coolie rice of the quality (Kazla No. 1). It was a brown or red rice, containing a considerable proportion of the inner coats of the husk attached to the grain, and was richer as a nutritive material than if polished white. One recent occurrence illustrated this. A tea company obtained a higher type of rice for their coolies. This was white and polished, but shortly afterwards the coolies complained of it as not being so satisfying as the commoner grade in the hospitals known as "Kalchitu" Analysis of samples of Kazla No. I showed that its composition was as follows: Moisture 7.75, oil, 1·11, albuminoids 8·25 carbohydrates, etc., 81·22, crude fibre ·15, ash 1.52, total 100·00.

The dhal, the principal source of nitrogen in the food of the people of Eastern Bengal and Assam, in the present case, consisted of equal proportions of *arahar* (*Cajanus indicus*) *mushoori* (*Lens esculentum*). Both of these are leguminous seeds of very considerable nutritive value. The spices consisted of a mixture of black pepper, caraway, and coriander. All the fatty matter employed in cooking and eating these rations is in the form of oil from mustard or rape (*brassica sp.*), a seed very extensively cultivated in the Assam Valley.

The diet yielded a total of albuminoids 97 and calories 3,716 whereas, according to Atwater, whose figures are probably the best, a man doing moderate physical work requires albuminoids 125 and calories 3,500.

HOW AND WHEN TO EAT.

If you are in a hurry, eat lightly. There is no virtue in gulping down a large meal just because it is meal-time. While the mind is actively engaged in the details and responsibilities of business, the digestive apparatus is in no condition to undertake heavy work. The blood supply is drained off elsewhere, giving all the contribution it can to the brain; and if a quantity of food be taken in, it simply remains undigested in the stomach.

Students who go at hard head-work immediately after meals often suffer from indigestion. So do messengers and other people whose meals are followed by prolonged physical exertion. Indeed, any kind of effort which forces the blood-flow away from the alimentary region is injurious after hearty eating.

On this account it is worth a very special effort on the part of every man to compass one meal each day which shall be leisurely, uninterrupted, and cheerful. The arguments for this are not based on digestion only; they have to do with the mental health of the individual, and with the welfare of the family as an institution.

The dinner-table is the centre of the family life, and the family is the social unit. The common meal draws all its members together under informal and familar conditions.

An energetic effort to leave one's work and responsibility behind in the office or at the counter, a leisurely bath and a change of clothes, the deliberate resolution to be agreeable and to make the meal a pleasure for all concerned, even though it costs an effort—this is not only good for the digestion and the whole state of the body, but it also serves a social purpose of the greatest importance.—*World's Work.*

SCIENCE.

SCIENCE AND EDUCATION.

TATA RESEARCH INSTITUTE.

In the course of an interview at Bangalore, Professor M. J. Travers, who has been specially deputed from Home in connection with the Tata Indian Institute of Science, said:—"You ask me to make some statement with regard to the present position of the Indian Institute of Science and say something about university education in India. There has been some slight delay in carrying through the legal formalities, but the deed of transfer of the property of the late Mr. Tata and draft of the constitution of the Institute are in the hands of the Government of India. These documents await approval of the representatives of the Tata family and of the Government of Mysore, which has, as is already known, promised its support. It has been my first duty to confer with the Government of India on the constitution of the institute, which has been drawn up on the lines of that of modern University education in India, with a view to determining how far the training of a graduate student carries him towards the point at which he may be considered fit to commence research work. Of course it is understood that the institute will be a post-graduate institution, and will draw its students from among the graduates of Indian Universities, and train them in the methods of research."

Turning to the general question of University teaching in this country, Mr. Travers, after premising that he had visited a large number of colleges and scientific institutions in this country, said:—

"May I say that, in my opinion, examinations are too numerous and too rigid—I do not mean of too high a standard. The courses of study, particularly the practical courses, are the reverse. The teacher is chained too rigidly to a syllabus, and must fall in with the wishes or capabilities of those in charge of the weaker departments of his own subject. He has no chance to form a school of his own. Finally let the Indian Universities look for inspiration to the Universities of Liverpool, Manchester, Leeds, Birmingham, and Sheffield. Abandon the ancient fallacy that the acquisition of a degree is the object of the academic course, that examination and not a course of study is the point on which attention should be fixed. If the institue is to train students in methods of research, it is necessary that they should have first of all received a sound graduate training preferably should have specialised, and gone through a good course of practical work. For this reason, and beyond this, because I suppose I now belong to the educational system of India, I have expressed my views on the question of University training."

A NEW WIRELESS TELEGRAPHY SYSTEM.

In a description of a wonderful new system of telegraphing without wires, the invention of a Danish engineer, Valdemar Poulsen, in *The World's Work* for January, the climax of the achievement is thus explained:

The most important point connected with these Poulsen waves and their mode of production consists in the fact that they are capable of being easily and most delicately attuned; in consequence, they only act upon a receiver whose oscillation circuit is attuned to the same rate of oscillations; as soon as the difference between the oscillation of the waves and of the receiver oversteps 1 per cent., resonance ceases; so that, even if a great number of telegraph stations using Poulsen's waves and apparatus were scattered over a small area, these stations could simultaneously telegraph in pairs amongst themselves without inconveniencing each other, provided always that each station had its own rate of oscillation. Under these circumstances a station from whence a telegram is to be despatched must arrange that its transmitter shall produce waves of the same frequency as the rate of oscillation adopted by the receiving-station. The chances of the telegram being correctly received are thereby enormously increased as compared with spark-telegraphy.

THE AMERICAN OF THE FUTURE.

Prof. McGee, in an address to the members of the anthropological section of the American Society for the Advancement of Science at Columbia University, describes the American of to-day as the result of the mixing of many bloods, more cultured and more vigorous and nobler—physically and morally—than any other people. Continued "cross-breeding" will, he says, produce the great race of the future, marking the initial step towards reducing the five races now existing to one American type. This race will be composite, representing the entire range of the predominant races of to-day. The future American will be taller, stronger, more intellectual, and longer-lived than to-day. But the race will have a diminished fecundity and smaller families, not, however, involving race suicide, or ultimate disappearance, any more than the eagle's few eggs mean the disappearance of the eagle.

PERSONAL.

THE LATE MR. SAMUEL SMITH.

By Sir W. Wedderburn, Bart.

INDIA has lost a true and faithful friend. This is what everyone must have felt when the sad telegram arrived telling of the sudden death at Calcutta of Mr. Samuel Smith. Many also will feel as I do that they have lost a loyal and generous friend, overflowing with the milk of human kindness. * * * *

His activities were so wide and so manifold that in this brief notice, it is not possible even to refer to them all. But I may be permitted to say a few words regarding his connection with India, because for very many years I have been in touch with him, first, while I was in the Government service, and afterwards as his colleague in the House of Commons. His first voyage to India was in 1862. He then came specially to enquire into the question of the cotton supply, and visited Bombay, Berar, Gujerat, Kathiawar, Canara, the Southern Mahratta country, and the Dekhan; travelling not only by rail, but by country boat, by bullock cart, and walking long distances, so that he saw much of the people, and was able not only to report exhaustively regarding the cotton supply, but even at this early stage, to form a clear idea of the root question—that is, the condition of the masses.

Throughout his career he retained his active sympathy with the peasant cultivators, the "ill-used race of men that cleave the soil, sow the seed, and reap the harvest with enduring toil." He saw clearly the defects of our rule, and strongly advocated that the Indian people should have a proper voice in the management of their own affairs. At the same time his tolerant impartiality made him see what was good in official work, so that he always maintained friendly relations with the powers that be, and was ready to act as a conciliator between those who held contending views. * * *

His next visit to India was in 1885-6, when he made a more extended tour, accompanied Mrs. Smith and his son. On this occasion he visited much of architectural or historic interest. But this did not prevent his making thorough enquiry into all the questions affecting the economic, social, and political welfare of India. Indeed, from his diaries it appears that he had during his tour the opportunity of consulting a very large number of the leaders of public opinion, both official and unofficial, both singly and in special gatherings for friendly conference. His conclusions were published in two articles in the *Contemporary Review*, and with reference to these he says that during the next sixteen years he attended almost every Indian debate in the House of Commons, and constantly studied Indian subjects, but the conclusions then stated "have only grown and strengthened by the lapse of years."

The three principal political reforms advocated by him were the following: (1) That three seats should be given to India in the House of Commons, that is, one each to Calcutta, Madras, and Bombay; (2) that Indians should be freely elected to the Legislative Councils in India; and (3) that one-third of the Council of the Secretary of State should be Indians elected by some means that would give a genuine representation of the best Indian opinion. * * * *

Again, in the autumn of 1904, he paid a visit to India, and attended the memorable Twentieth Session of the Indian National Congress in Bombay, when Sir Henry Cotton was President. And now at last, during the Christmas season of 1906, he went forth once more full of kindly zeal, but not to return. Those of his friends whom he called together to spend with him the evening before his departure, will not soon forget the occasion, and his parting words. He was full of energy and keen as ever for the development of industry and the improvement of the condition of the masses. Little did we think that we had heard his kind voice for the last time.

But it would be a great mistake to suppose that Mr. Smith's mind was mainly directed to the political or even the economic side of Indian questions. His heart was specially engaged in the struggle against social and moral evil. He deemed himself, therefore, peculiarly fortunate when, in 1889, he secured two first places in the ballot, and was able to strike a telling blow in Parliament at the twin evils of drink and opium. First, he introduced a motion condemning the system pursued by the Indian Government in regard to the drink trade. The motion was vigorously resisted by the Government, but with the assistance of his friend, Mr. W. S. Caine, it was carried by a majority of ten votes. His motion condemning the opium trade was indeed lost at the time, but it gave him the opportunity of making a powerful speech on the subject, and the effort has borne fruit in these later days.—*India.*

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GENERAL.

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THE INDIAN NATIONAL SOCIAL CONFERENCE.

Resolutions passed at Calcutta.

1. "This Conferance endorses the Resolutions passed at previous Conferences in favour of more organized efforts for the promotion of Temperance and social purity."

2. "In view of the manifold evils resulting from early marriages, this Conference endorses the resolution passed at the Conference held last year, the marriage-age of boys and girls should be raised, respectively, to at least 18 and 12 years."

3. "This Conference urges strongly the desirability of bringing about a closer communion between the different sub-divisions of each of the four main castes in Hindu Society, and recommends the fusion of these sub-division by intermarriage and interdining."

4. "In view of the crying evils that prevail in Hindu Society in consequence of extortionate demands made on marriage of girls, and of extravagant expenditure on marriages generally, this Confernce desires to place on record its condemnation of the practice of such demand in the shape of a payment for the bride or bridegroom, and of extravagant expenditure in the shape of costly and elaborate presents and entertainments and impresses upon the Hindu community the absolute necessity of taking immediate steps to mitigate those great social evils."

5. "This Conference notes with satisfaction the increasing number of Hindus, who undertake voyages to foreign countries for study, commerce and other useful purposes and desires to impress upon the Hindu community, the desirability of encouraging this movement by removing all social obstacles in the way of re-admission of Hindus, returning from such countries into their society."

6. "This Conference notes with pleasure the advance of female education in India, and fully appreciates the efforts of the Government in this direction so far as school-going girls are concerned and it urges upon the Hindu community, the necessity of supplementing every effort of Government in this direction, and the opening of Home classes, and arranging lectures for women."

7. "This Congress notes with satisfaction, the attempts made to introduce religious and moral education in some educational institutions in the country, and suggests the movement so begun, should as far as possible be extended."

8. "That this Conference considers that our domestic and social well-being demand an amelioration of the condition of child-widows, and recommends the re-marriage of such widows, according to shastric principles. It also suggests the opening of widows' homes for helpless widows with a view to train them in some useful works; and it strongly condemns the practice of compulsory disfigurement of widows in some parts of India."

9. "This Conference endorses the Resolutions passed at previous Conferences condemning the practice of polygamy."

THE OBJECT OF LIFE.

The principle that being and not getting is the true aim of life needs instilling amongst both poor and rich to day, and is the true ideal to produce a new social life in England.—The HON. AND REV. JAMES ADDERLEY, *at Birmingham.*

THE TEMPERANCE CONFERENCE.

The following resolutions were passed at the Conference held recently at Calcutta:—

A Resolution expressing sympathy with the relatives of the late Mr. A. M. Bose, and Rev. Thomas Evans, and referring to the sense of loss sustained by the temperance party in India, and of appreciation of their splendid services to the movement.

1. "That this Conference, consisting of Delegates of Temperance Society from all parts of India, deplores the constant and continued increase in the consumption of intoxicating drinks and drugs in India. It desires to impress on the Government the urgent necessity for immediate action to check this growth of the drink habit. It is of opinion that no attempt to grapple with the problem will be successful, while the Revenue authorities retain the power to determine the number and location of licenses for the sale of intoxicants."

2. "That this Conference is strongly of opinion that if the increase in the use of alcohol in India is to be checked, the children in the schools throughout the country should be definitely taught the nature and effect of the use of alcoholic liquors. It, therefore, urges on the educational authorities, the introduction of compulsory instruction on this subject, as part of the syllabus in all primary, secondary and high schools."

3. "That this Conference, whilst of opinion that the Government of India can do much to discourage drinking, yet believes that the moral sense of the community must also be alive to the evils attendant on the use of alcohol and the necessity for inculcating principles of total abstinence. It, therfore, appeals to the Temperance Associations and all religious and social leaders to redouble their efforts in arousing the people among whom they work to secure a more enlightened public opinion on the subject throughout India."

COPYRIGHT IN PHOTOGRAPH.

Where the proprietors of certain private school permitted the agent of a firm of photographers to take photographs of the schools entirely at the risk of the photographers, and the agent took photographs of the grounds and exteriors of the schools and the interior of schools and groups of the pupils, as the proprietor suggested or permitted, and proofs were afterwards submitted, and some copies purchased by the proprietors, who sent copies of some of them to the publishers of an advertising medium, who reproduced them and inserted them in their publication, and the proprietors then registered the copyrights of the photographs in their own names as authors, it was held, in Stackemann v. Paton, [1906] 1 Ch. 774, that permitting the photographer to enter the school and take the photographs on the chance of selling copies to the proprietors was a good consideration, and the photographs must be deemed to have been made for the proprietors for a good or valuable consideration within the meaning of the Copyright Act; and that the copyright, therefore, belonged to the proprietors of the schools, and not to the author of the photographs.—*The Canadian Law Times.*

POLITICAL.

THE BIRTH OF THE INDIAN NATION.

By Sir Henry Cotton.

WRITING in the *North American Review* for November 16th; Sir Henry Cotton says:—

"There is at the present moment a New India rising before our eyes, a nation in the real sense of actual formation, with common sentiments of interest and patriotism. An organization only is wanted around which the elements of a nationality may cluster. The British Government has established the basis of such an organization. The germ of a national organization on the basis of English education has long existed, but it has sprung into its present vigour in very recent times.

The out-pouring of Indian aspirations and the yearning for nationality find their utterance through a newspaper press which has grown into an organ of great power and are concentrated in the annual meetings of the Provincial and National Congress.

There is now a party of Indian Nationalists who despair of constitutional agitation and advocate the establishment of an absolutely free and independent form of national government. These men are the shadow of a cloud which casts itself over the future.

The recognised leaders of Indian thought and the original pioneer of the national movement are still unaffected by these symptoms of alienation from the British Government. They are men of moderate views. Their ideal is a federation of free and independent state, the United States of India, each with its own local autonomy under the supremacy of England.

Sir Henry Cotton declares, "There can be no danger in this course. English rule in its present form cannot continue."

MR. MORLEY AND INDIA.

Mr. Morley's title to the gratitude of India depends at present rather upon promise than performance. But if the information we have received concerning the orders he has issued for the immediate preparation of a scheme separating the Judicial from the Executive Services be accurate, that title will be fully established. Probably no reform, in the whole range of Indian problems, can boast so long and eminent a list of advocates as that which proposes to sunder the unnatural and dangerous alliance between the Judge and the Executive officer, as none is so pressing.—*Statesman.*

FRENCH METHODS IN INDIA.

A LESSON IN SIMPLICITY.

M. Angoulant, the new Governor of Pondichery, publishes the following proclamation in "Le Journal Official":—

Inhabitants.—"In a few days, I shall call to see your villages and your lands. I shall inspect your fields and examine your channels of irrigation, and I shall listen to your complaints and to your requests.

You may come to me with full reliance, and place before me your griefs in all sincerity. The Representative of the Republic is bound to be equally solicitous towards all; and in this respect, there will be between you and me, but one barrier—the regulations. I shall, therefore, grant all that these allow; and I shall tell you without ambiguity or equivocation, immediately or after deliberation, what is not allowed by these regulations. But beware to place before me insignificant or vain questions; for the time which I shall spend on examining them, and in discovering them to be frivolous *might* be more advantageously applied by me in acquiring a knowledge of your wants. And it is, with the special object of being informed of your aspirations and wishes, that I resolved to make my tour very simply and without show.

You also, are now fully engaged in field labour; and as for myself I am obliged to give my time to a large number of subjects of general interest. So we have no time to meet in festive halls pompously adorned, and to go through the ceremony of garlanding with jasmine or roses.

Receive me, as I come to you, that is to say, without ceremony, so that I might see you, in the midst of your daily labours, while you are painfully exerting yourselves.

It is in such a meeting that I shall have the greatest pleasure. In so much as I shall have more opportunities to see further, within the very laborious and interesting life in the country, the better shall I be able to watch over your interests and to protect them against all abuse of power."

CORRUPTION IN ENGLISH POLITICS.

Mr. E. Porritt writes on this subject.—Candidates are now expected to contribute to the local churches, flower shows, cricket club, school sports and friendly society galas; and in a large proportion of the constituencies in England these subscriptions amount to a charge of from £1,500 a year. It will thus be realised that, although bribery has at last almost reached a vanishing point, bribery has by no means disappeared.

Supplement to the Indian Review.

OFFICE OF THE REGISTERED 20 MAR 1907



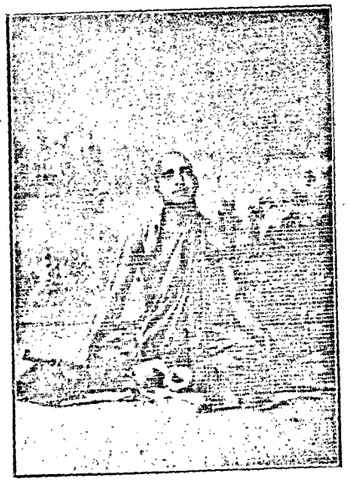
THE LATE SHAH OF PERSIA.



THE LATE COL. OLCOTT.



THE LATE KALICHURN BANNERJE.



THE LATE SWAMI TIRATH.

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THE "PUNJABEE" CASE.

BY THE EDITOR.

THE prosecution and conviction of the Proprietor and the Editor of the *Punjabee*, under Section 153 A of the Indian Penal Code, is one of the many grave blunders which the authorities in this country from time to time commit in some form or other. The section itself, which is the legacy of Lord Elgin, runs as follows:—

"Whoever by words, either spoken or written, or by signs, or by visible representations, or otherwise, promotes or attempts to promote feelings of enmity or hatred between different classes of Her Majesty's subjects, shall be punished with imprisonment which may extend to two years, or with fine or both."

It was rushed through the legislature at a time when the authorities in this country were in a state of foolish panic and excitement consequent on the Poona murders, and the entire Indian press and public protested against the addition of this new engine of oppression. It was publicly asserted at the time that it was a sword of Damocles hung up over the heads of the conductors of the Indian Press and as if to confirm the popular apprehension, the Government has chosen to prosecute the *Punjabee*, an Indian newspaper, under this very section.

The complaint against the paper is briefly told. In April last, it published in its columns two paragraphs in which reference was made to the alleged murder of Indians by Europeans and one of the cases hinted at was that of a Superintendent of Police, who, seven years ago, is said to have shot down dead a constable for his having refused to carry on his horse a dead boar as directed by his master.

It is clear from the evidence both of the prosecution and the defence that, at the time the alleged shooting down of the constable is said to have taken place, there were rumours widely current to this effect. Mr. Spencer himself acknowledges that he heard of it a few days after the man's death. The widow of the deceased complained about it in a written petition submitted to the Lieutenant-Governor, and it is obvious the matter was at that time the talk of the town. The accused contended that they published the statement in the paper on information given to them by a reliable correspondent, the same being confirmed and corroborated by other evidence, and be it said in favor of the accused that they had never known or heard of Mr. Spencer before—a circumstance which proves clearly that they had no malicious intention in publishing it except that they honestly felt it to be a part of their duty as journalists.

Apart from the question whether the charge alleged against Mr. Spencer was true or not, the proper course for the authorities would have been to permit Mr. Spencer to launch a case for defamation against the paper if he desired to do so, and the whole affair would then have been regarded as a purely private matter to be settled one way or the other; and even if the case for defamation had been proved, the maximum sentence that could be inflicted would have been only *simple* imprisonment for two years, whereas the punishment under Section 153 A provides for imprisonment which may be simple or rigorous at the pleasure of the magistrate. If the Government was unwilling to put Mr. Spencer to the trouble of conducting a case for defamation

it had still another course open to it and that was to conduct a public inquiry into the whole case. But, instead of adopting any one of these two kinds of procedure, the Government directed an action under Section 153 A with the result that the proprietor has been sentenced to two years' rigorous imprisonment and the editor to six months' rigorous imprisonment.

We must confess, even after reading the evidence in the case, the addresses of the Crown Prosecutor and those of the counsel for the defence, that the real truth in regard to the death of the constable still lies shrouded in mystery. If the Government had expected that the present prosecution and conviction would put a stop to the popular story about the man's death, we would only observe they could not have entertained more delusive hopes.

If the Government had thought also that a prosecution of this description would silence the *Punjabee*, it could not have made a greater mistake. Witness the concluding paragraph of the leading article in the *Punjabee*, written after the conviction of the Proprietor and the Editor :—

"We are to-day in the firing line, and the next moment we might drop down; but our reserves at our back are ready to step into our places the instant they are empty. The *Punjabee* cannot be silenced by prosecution, persecution and conviction. It can be silenced only by an executive order suppressing it and abolishing the liberty of free speech and press, and *that* the Government have the power to do any time they like."

But, more than anything else, we contend that cases of this description ought not to be started under Section 153 A of the Penal Code, unless the writing is of such a deliberately mischievous or exaggerated nature and positively calculated to promote feeling of enmity between classes, thereby endangering the peace and good government of the country. That this is the obvious intention of the legislature is evident from the explanation attached to the section itself :—

"It does not amount to an offence within the meaning of this section to point out, without malicious intention and with an honest view to their removal, matters which are producing, or have a tendency to produce, feelings of enmity or hatred between different classes of Her Majesty's subjects."

It is impossible for us to conceive how the article in the *Punjabee* is in any way calculated to promote racial enmity in the sense in which the magistrate has chosen to interpret it. The fact that the article appeared in a newspaper and is based on an incident which happened seven years ago, is *prima facie* evidence, that the object of the writer was to remove the grievance complained of and not create enmity between classes.

Should prosecutions like these be conducted, no editor will find his position safe in the future. Should a case arise when an European commits an outrage against an Indian, and he is acquitted by a perverse view of the magistrate or by an obviously perverse verdict of a jury composed of a majority of his own countrymen,—incidents by no means rare in this country—the editors of newspapers cannot write against it and express their indignation strongly as that also may be said to be calculated to promote racial enmity. And we venture to state that so long as prosecutions are conducted by Government and the deciding magistrate is its servant whose promotion and prospects depend on the goodwill of the Government, and so long as the European accused enjoy the privilege of a trial by special courts or by a jury composed of a majority of their own countrymen, the race feeling is bound to prevail rightly or wrongly. The duty of Government is plain. It must remove the root-cause of the evil.

It is most deplorable that this prosecution and conviction should have taken place at a time when, in the whole province of Bengal, the Partition question has wrought an incalculable amount of harm and a great deal of racial, anti-British feeling has been created. The conviction of the *Punjabee* has stirred up a great deal of racial feeling. In Bombay, the despicable though successful attempt of three high-placed and influential European officials, backed up by the "Leading paper in Asia" to oust Sir Pherozeshah Mehta and his Indian fol lowers from the corporation, has created quite a storm of indignation. And all these outrages on Indian feeling are being perpetrated at a time when the air is full of "Boycott" and the teachings of the "New School of Political Thought." Yet, officials and Anglo-Indian editors who have lately developed an uncommonly benevolent interest in the welfare of the Indian National Congress venture to appeal to the Moderate Party not to let the Extremists have the upper hand.

The prosecution and conviction of the Proprietor and Editor of the *Punjabee* and the severe sentences passed on them have evoked an outburst of popular indignation throughout the country. There have been several occasions in the past, and the thing is by no means uncommon at the present day, when several Anglo-Indian editors have heaped all sorts of abuse on the people of this country and almost everyone of them would have been fit for conviction under this section. Only a few months ago, the Indian Association made an appeal to the Punjab Government to prosecute the *Civil and Military Gazette* for its attempt to "promote enmity between classes," but the authorities, while regretting the language of the paper, refused to put the offenders in Court. And yet the *Punjabee* is punished for complaining that as against an European the Indian cannot hope to obtain justice? The offence for which the conductors of the *Punjabee* have been punished is for stirring up racial feeling. The action of Government, in this matter, has undoubtedly promoted to a remarkable degree the feeling of enmity between classes which Government was anxious to prevent, and on the lines the British Government is conducted at present, no earthly power can adequately punish the authorities for this grave and unpardonable political blunder.

HINDI AS A COMMON VERNACULAR FOR INDIA.

BY PROF. M. RANGACHARYA, M. A.

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I HAVE been asked by the editor of the *Indian Review* to express my views regarding the desirability as well as the the possibility of making Hindi serve more and more as a common vernacular language for India. I believe he is quite right in having chosen Hindi to form the subject of such a discussion; for, among the many languages of India, it is the language which happens to be spoken by many millions of Indians and is understood, even where it is not commonly spoken, over a very wide area in the country. Indeed, it must be within the experience of many that, with a knowledge of Hindi, they can travel from almost any end of this country to any other without being put to any kind of inconvenience owing to their ignorance of the local languages of its various parts, the most marked exception to such an experience occurring chiefly in the southern half of the linguistically non-Sanskritic South India. Moreover, it is a language which has been naturally evolved, like other Sanskritic Indian vernaculars, from the highly inflected and variedly expressive Sanskrit language by the usually normal process of the simplification of phonetics and grammar. It has thus all the potentialities of the Sanskrit language, and is capable of being more easily learnt. It is said that in dignity and power of expression no other Indian vernacular language is worthy to excel it; and it is granted by all authorities that a high and noble ideal of beauty and purity is embodied in the most noted works of art in Hindi literature. That part of India, which now forms the home of the Hindi language, has been for centuries the centre from which the civilising influences of thought and life have been sent

forth to the most distant nooks and corners in the country. It is, in fact, this historic unity of source which is so largely responsible for all that constitutes unity of Hindu civilisation. Further, the basic structure and the main matrix of the language, which, under the name of Urdu is widely accepted by Indian Mahommedans as their own language, are both very closely the same as those of the Hindi language. In these days, when almost everywhere signs are visible in the country to indicate that a real and wide-spread sentiment of Indian unity is struggling to express, as well as assert itself, this last-mentioned feature of the Hindi language is certainly calculated to be of great value in assigning to it the possible position of the one common vernacular language of India.

It is not now, in the present condition of the history of India, necessary to adduce any arguments in favour of the desirability of the country having a common vernacular language, the currency whereof is as largely as possible free and unchecked throughout. The part which the English language is playing in our midst as a strengthener and an exponent of Indian unity is certainly well known and widely appreciated. All those who know the trend of modern civilization cannot fail to recognise that the power for good, which is possessed more or less by all organised societies, is becoming more and more dependent upon popular unity and popular enlightenment. *Sanghe saktih kalau yuge*—सङ्घे शक्तिः कलौ युगे —is a prophetic *Puranic* utterance known to many students of Sanskrit literature; and it means that, in the *Kali* age, power is to be found established in the assemblage of the people. The natural and inevitable disposition of the forces of modern civilisation is seen to be such as makes the progress of human communities in most quarters of the globe depend more upon what those communities are as a whole and strive to become, than upon what some few among them or others wish and try to make of them and their advancement in civilisation. Although it is very generally true in the modern history of the world that there is no force which can propel the car of progress as effectively as the force of the people, still it was not always so. In the earlier stages of civilisation power was mostly monarchical. Later on, when the base of authority became somewhat broadened, monarchical power grew to be aristocratically popular. At a still later stage a still greater broadening of the base of authority may be seen to have made the power of society democratically popular in numerous notably well organised human communities. Accordingly, progress here has consisted in the gradual broadening of the base of authority so as to make it rest ultimately and in an increasingly larger measure on the people's will. It is, of course, a patent fact that all human communities have not advanced equally along this line of progress, and that there are some communities which are more markedly endowed with favourable conditions for the rapid achievement of such progress than others. The more complex and more numerous a community is, the greater is the difficulty in making its order and progress rest safely on an authority which is broad-based on the people's will. Nevertheless, those who hope and strive for progress and the advancement of civilisation can nowhere afford to lose sight of the road along which the car of progress has till now moved and will move in the near future. In India, too, it cannot, therefore, fail to be an urgent problem of practical patriotism to seek and find out the means whereby popular unity and popular enlightenment may be so well accomplished as to assure her steady progress in civilisation. It may at once be admitted that the work of accomplishing popular unity and popular enlightenment in India is very much more difficult than in certain other more fortunately circumstanced countries having more homogeneous popular conditions. This greater difficulty of the work only makes it the more urgent among us. Since it is almost self-evident that a commonly understood vernacular language is one of the most essential means for the accomplishment of popular unity and popular enlightenment, there can be no two opinions regarding the desirability of making an earnest endeavour to have such a language in India.

Since it is through the English language that Indian unity has in recent years manifested its own self-consciousness, and since the British Government of India has, indeed, had no small part in fostering this sense of unity during these modern years, it is hoped and often even affirmed that the English language itself will become sooner or later the much desired common vernacular language of India. As between races and peoples, so also between languages, there is always what has been called the struggle for existence. The phenomenon of one language asserting itself as against another in a common field of competition is not unknown to the history of civilisation; and none can safely assert that the hope of English becoming a handy and commonly understood vernacular language of India is impossible of fulfilment. If the spreading power of the English language, as exhibited in modern times, is taken into consideration, the fulfilment of such a hope may well appear to be very probable. I, for one, feel confident that the English language has come to stay in India, as it will for long have to be the key to unlock the life of the outer world to India. Assuredly, the introduction of the knowledge of English into India is a thing for which Indian posterity is bound to feel more and more grateful in the coming years. But, when I think of the possibility of English becoming a commonly current and widely understood vernacular language of India, I am forcibly reminded of the condition of England for nearly two centuries after the Norman conquest, and of the struggle which then took place there between Norman-French and Anglo-Saxon for supremacy and self-assertion. Taine says in his *History of English Literature*—"It was a French literature, then, which was at this time domiciled across the channel, and the conquerors tried to make it purely French, purged from all Saxon alloy. They made such a point of this that the nobles in the reign of Henry II. sent their sons to France, to preserve them from barbarisms. 'For two hundred years,' says Higden, 'children in scole, agenst the usage and manir of all other nations beeth compelled for to leve hire own language, and for to construe hir lessons and hire thynges in Frensche.' The statutes of the universities obliged the students to converse either in French or Latin. 'Gentilmen children beeth taught to speak French from the time that they bith rokked in hire cradell; and uplondische men will likene himself to gentylmen, and fondeth with greet besynesse for to speak Frensche.' . . . . . Even the English endeavour to write in French. . . . . Even in the fifteenth century many of these poor folk are employed in this task; French was the language of the court, from it arose all poetry and elegance; he is but a clod-hopper who is inapt at that style. They applied themselves to it as our old scholars did to Latin verses; they were gallicised, as these were latinised, by constraint, with a sort of fear, knowing well that they were but schoolboys and provincials." This quotation is enough to enable us to see that the position which French occupied in Norman England has come to be fairly well occupied by English in British India, with this difference—that no Indian language is in India now either so 'obscure' or so 'despised' as English seems to have been then in England. And yet, in this struggle, it is English that won—English as improved and strengthened by its enforced association with French. After all, this is not a unique instance to illustrate how, in history, the language of a conquered people succeeds in con-

quering their very conquerors. Students of Indian languages cannot fail to notice that more than one such instance has occurred in the history of India also.

But Indian history can illustrate the contrary phenomenon also—the phenomenon of the conquest of the language of a conquered people by that of their conquerors. Among the various things that determine the staying power of a language, two are particularly noteworthy; and they are the numerical strength of the people who speak that language, and its literary worth as determined by its fitness to be used for literary purposes as well as by the value and appreciation of the literature that has been produced and has come to be current therein. That languages without literature change rapidly even from generation to generation is a well enough known feature of the life of human societies; and one of the most famous of Sanskrit grammarians considers changefulness to be an essential characteristic of all languages. The effect of the existence of a literature in any language is to retard the rate at which it is apt to undergo change; and the greater the esteem in which that literature is held by those who speak the language, the greater becomes the assurance of the stability of that language. At the time of the historical conflict between Norman-French and Anglo-Saxon in England, the latter language was, as it were tentatively, putting forth tender buds of a markedly imitative literature. In India now the conditions are very different; and English is not so advantageously situated in relation to the literary vernaculars of India as Norman-French then was in England in relation to Anglo-Saxon, inasmuch as most of these Indian vernaculars have already a literary history running over hundreds of years and possess many classical works of art which have commanded and are certain to command popular appreciation and scholarly respect and attention for long. Taine has also remarked that, by the "simple weight of their dullness", the common people of England succeeded, in the early centuries after the Norman conquest, in imposing "their idiom on their conquerors". Where the numerical proportion of the conquerors to the conquered is particularly small, the language of the conquerors cannot easily invade the homes or the cottages of the conquered, even though the language of the latter happens to be more rugged and unrefined. The more numerous are the millions that speak a language, the greater becomes the massiveness of its inertia, which safeguards it from displacement and obliteration. Looked at in this light, the inertia of the Indian literary vernaculars may well be seen to be quite massive enough; and English cannot, therefore, easily take their place so as to serve fully the purpose of popular unification and enlightenment in India. Like French in England after the Norman conquest, English will surely continue for many centuries to be the language of Western thought and Western culture in India; it will be the language of law and politics and will serve as a strong binding link between India and the British throne. Nevertheless, the conditions seem to be such as will not enable the English language to do more than touch the higher peaks of thought and life in our land. So far as we may judge from historical parallels, it seems to be certain that English cannot descend into the lower valleys of less enlightened Indian life. Moreover, wherever the language of a politically dominant people coming from outside has supplanted the language of the original inhabitants, it is almost invariably seen that the dominant outsiders have made the new place their own home-land. The British people do not as yet show signs of wishing to make India their home. All the visible signs are, indeed, to the contrary; and it is even said that Nature herself stands in the way of the British adopting our country

as a new home of their own. So long as the political supremacy of England in India is maintained, there is sure to be a steady stream of Britishers coming into India and going back after a longer or a shorter stay therein. This implies a constant renewal of the elements of British life in India; and, in this renewal, there is the guarantee of the unimpeded currency of the undefiled English language in all the higher strata of government and politics in the British Indian Empire. If English may, in this way, be saved from becoming swamped in India by means of the Indian languages, it follows as a necessary consequence of the current conditions about that language in our country that it cannot become our home-language, so as to be used freely and effectively by the people themselves for that fuller unification of their life and civilisation, which is broad-based on the people's will.

How far then can Hindi serve this purpose of a fuller Indian unification? How is it better than English as a means to accomplish such a really national aim? Here we have to guard ourselves against the mistake of supposing that the object aimed at by those, who advocate Hindi as a common language for India, is to make it the only one vernacular language of India by somehow causing the supplantation of all other Indian languages and literatures by means of the Hindi language and Hindi literature. After what has been said of English, it is needless to say anything more to prove the impossibility of such a task. Even if it were possible, the immediate loss to Indian culture and its varied manifestations would be so great as to deter all wise men from endeavouring to work for its accomplishment. Even now in the British Isles there are those who do not speak what is strictly English as their home-language; and we know how local patriotism is coming to be enlisted more and more on behalf of Welsh, Scotch and Irish, as languages that deserve to be maintained and cultivated. Yet, English is the one common vernacular of the British Isles. There the established dominancy of the common vernacular has thrown the local vernaculars to the background, and it is considered to be the duty of patriotism to bring them to the front and to put more vigour and life into them. Here the duty of patriotism consists in seeking a suitable common vernacular and spreading its knowledge adequately over the country. Hindi is in more than one sense, the central and varnacular language of Indian civilisation, being a widely current and still more widely understood vernacular language of India, it can more easily find its way into the hearts as well as the homes of the peoples than English or any other outside language can ever do. There is such a thing as a naturally ordered agreement between what is called the genius of a people and the genius of their language, and to those who see the underlying unity of Indian civilisation, the idea that Hindi may well be encouraged to become, as far as possible, the common vernacular of India can never appear to be so strange or unpractical as not to deserve attention. That an Indian language is better suited to serve as an instrument of Indian unity than any non-Indian language should require no demonstration. Hindi is already a language of the valleys in Indian life, and can, therefore, flow readily from valley to valley. How freely and to what extent it has already done so cannot fail to be a proof of its power to spread more and more and of its fitness to be the national vernacular of India. Incidentally it may be mentioned that the fact of the alphabet of the language being Devanagari is also to some extent in favour of its being made the national vernacular of India, as many of those who are engaged in solving the question of a common alphabet for India seem to be of opinion that, with some slight additions and alterations, the Devanagari may well become such an alphabet.

How then is the spread of Hindi to be encouraged in India, if it is granted that that is the language which is most favourably situated to become the national vernacular of India? Various ways may suggest themselves to various thinkers. It occurs to me that, to do the following one or two things, will be of some value in this direction. In the manner in which at one time in England they thought it necessary to send well-to-do educated young men to tour on the Continent for completing their education, we may also encourage such of our young men as can afford it to tour through the various historically and otherwise interesting parts of India for the purpose of completing their education. Such a tour will surely widen their vision and broaden their sympathies. It will also give a concrete basis for their patriotism and thus tend to strengthen their love of the motherland. The tour must be gone through slowly and step by step, and the tourists must be made fully to come into contact with the current life of the common people in the various parts of the country. To encourage our young men to travel in this fashion, travelling scholarships may be offered to them by patriotic well-wishers of the country, who have both the mind and the means to advance the cause of Indian unity. Such a travel will itself compel the young men to pick up a speaking knowledge of Hindi; but it may well be insisted that they should possess such a knowledge of that language even before they set out on their educative tour. Another thing which may be done to help Hindi to become the common national vernacular of India is to make as many of the primary and secondary schools as possible, in all those parts of the country where Hindi is not the current vernacular, teach Hindi optionally to the boys and girls largely as a spoken language. In South India this work of associating Hindi-teaching with the schools in the country cannot be so easy as elsewhere in India; and it may not also produce such rapid results as elsewhere. Still even here the effort is worth putting forth. It is really desirable to see that more than all such minor endeavours, the undertaking to start a national university for India, with Hindi as the medium of thought and instruction therein, comes to a successful issue. No such university can afford to eschew English; for, if English be eschewed, neither the Hindi language nor Indian thought will have much chance of progressing along free and rational lines. A university like that should have no religious limitation imposed upon it. The idea is not to proscribe religion and theology altogether therein, but to make it a harmonious meeting place of all the religions and philosophies which have a place in the life and and the aspirations of all the children of the motherland. It should not be in any exclusive sense denominational; but it must be pan-denominational—so to call it, and must include in its embrace all branches of Indian life, Indian thought and Indian literature. In the success of such a comprehensive and inclusively tolerant Indian University, there seems to be more power to nationalise Hindi as the common vernacular language of India than in anything else which we may think of or work for; and it thus appears to be really the best means of unifying India and of assuring her progress in the march of civilisation. Surely, Indian patriotism can have no nobler object for which to strive and to sacrifice.

THE LATE MR. KALI CHARN BANERJEE.

Mr. Kali Charn Banerjee was a man of many activities, and his deeply religious temperament added the high qualities of sincerity and nobility to his actions. For many years he was a leader of the Indian Christian community of Bengal, and his gentleness and simplicity made him a favourite with all classes of people. Endowed with strong common sense and equipped with high intellectual attainments, Mr. Banerjee rose to the first rank of Indian leaders. He was a familiar figure on the Congress platform, and his oratory was the admiration of many. Self-assertion he abhorred, and he was always content to follow the leadership of others. He was revered and honoured by Indians and Europeans alike.

PROTECTION OF INDIAN INDUSTRIES.

THE EFFECT OF IMPORT DUTIES ON INDUSTRIAL DEVELOPMENT.*

SIR GUILFORD MOLESWORTH, K.C.I.E.

IN a paper read before the Benares Industrial Conference on the "Industrial Development of India" in 1905, I drew attention to the manner in which the Industrial interests of India had been sacrificed to the English Fiscal Policy, and I advocated the adoption of a policy of moderate and carefully considered import duties to relieve the dead weight of taxation from the land and to prevent the crushing of India's industries, by unfair and unrestricted foreign competition.

I regret that more attention was not devoted to this subject by Members of the Conference, because I am convinced that, unless some such policy be adopted, it will be impossible to develop the vast industrial resources of India. It is difficult to exaggerate the importance of this question. I was glad to see that Mr. Dutt in his Presidential address said:—

"We will not see our country made a land of raw produce or, *a dumping ground for the manufactures of all nations.*"

The Swadeshi movement is a step in the right direction, but I fear it will prove a failure unless it is backed up by a policy of fiscal reform. It must necessarily be limited in action, confined as it will be to a comparatively small number of the educated and patriotic classes of India, but it cannot reach the masses and, consequently, can produce no practical results unless combined with the policy of import duty.

In my previous paper I have already alluded to the causes which have given an undue prestige to the fiscal policy prevailing in Great Britain for which the term "Free Trade" is a misnomer. I have also briefly alluded to the fact that British industrial supremacy was established under a policy of strict protection. Under that policy she developed her manufactures and had a complete monopoly of them. She had control of all the markets of the world, and became the greatest capitalist nation. Alison, in his "History of Europe", wrote:—

"There is perhaps no example in the annals of mankind of a nation having made such advances in industry, wealth and numbers, as Great Britain has made since the peace. In the 30 years that have elapsed since the Battle of Waterloo, during which it has enjoyed in Europe at least almost uninterrupted peace, its population has increased more than one-half, having advanced from 18,500,000 to 28,000,000. Its imports have doubled, having risen from £32,000,000 to £70,000,000, its exports have more than tripled, having swelled from £42,000,000 to £130,000,000, exclusive of Colonial produce, its shipping has doubled, having grown from 2,500,000 to 5,000,000 tons.....During the same period the agricultural industry of the country has been so far from falling short of this prodigious increase in its commercial transactions that it has signally prospered. The dependence of the nation on foreign supplies has steadily diminished until the grain annually imported had come (on an average of 5 years ending with 1835) to be no more *than a 200th part in average years of the annual consumption*, and the prodigy was exhibited of a rural industry in an old state, possessing a narrow and long cultivated territory, not only keeping pace with but outstripping an increase of numbers and augmentation of food required for the purpose of luxury unparalleled in any age." (Alison's "History of Europe" Chap. XCV. 66.)

It should be noted that during this period the British trade was in a far more healthy character than at present, for at the end of this period in 1846 we had a *favourable* balance of trade amounting to £66,000,000, whereas we have now an *adverse* balance of £180,000,000. It must also be remembered that during this period there were but few railways and scarcely any steam navigation. It was only at the end of this period that the great railway mania set in.

It was about 1835 that an extraordinary era of prosperity sprang up throughout the whole civilised world tending to an enormous increase in

* Submitted to the Industrial Conference, Calcutta.

the wealth of the world. This was due to numerous improvements in arts, sciences and inventions, as well as to improved communications by railways, steam navigation and telegraphs, which made such rapid strides during the second quarter of the 19th century. England was the great pioneer in these improvements, then came the great rush of gold from California and Australia causing an expansion of the currency of the world, a condition which is always accompanied by increased activity of trade. Foreign nations shared this prosperity as well as ourselves, but England was in a better position than any other nation to reap the advantages of this altered condition of affairs. As already stated, she had the markets of the world in her hands, she had developed her coal, her iron and her textile industries under the policy of strict protection; and had complete monopoly of them. She not only supplied manufactures and machinery for the whole world, but as the great capitalist nation she furnished funds for every public work abroad with the understanding that plant of every description should be supplied from England. The value of her investments increased enormously with the rapid development of the countries in which they had been invested, and she has been enabled constantly to reinvest the produce of these investments, so that her wealth as a capitalist has become enormous and must now amount to many thousand millions sterling.

The English people, generally satisfied with this rush of prosperity and wealth, accepted without enquiry the persistent claims of the advocates of Free Trade for this result, and this idea has been so thoroughly engrained into the English mind that those who venture to question it have been thought to be men beyond the reach of argument, and policy of Free Trade has become a sort of fetish or religion not to be questioned.

The year 1846, in which our present Fiscal policy was adopted, opened auspiciously. In January 1846 the Queen's speech assured Parliament of:—

"The prosperous state of the realm, the increased demand for labour and the general improvement that had taken place in the internal condition of the country."

Shortly afterwards, the leading bankers and merchants of the City of London thought it right to state:—

"For the information of Parliament that the commercial and manufacturing interests had been for some time in a state of great activity and prosperity."

The month of May in the same year witnessed the passing of the Act which formed the first step in our Free Trade policy. In vain it was urged that it would throw land out of cultivation, that it would involve dangerous dependence on foreign supplies, and heavy taxation on England's industries, as well as ruinous competition. For many years England did not feel the blighting effects of Free Trade. She had a good start in the race and it would naturally take years for other nations to overtake her, but the capital which she recklessly expended in purchasing abroad commodities which might have been produced at home, gradually armed other nations with funds for successful competition with her. It was not until after 20 or 25 years that the effects of her policy began to be felt. The situation had to some extent been saved by the partial restriction of unlimited free imports in consequence of the Crimean and the American Civil War. Our agriculture being more heavily burdened than any other industry was the first to suffer and has been practically ruined, millions of acres having gone out of cultivation, lapsed into weedy pasture and large numbers of our manufacturing industries have been crushed out by unlimited foreign competition.

Mr. Carnegie, in a speech at St. Andrew's, has declared that the United States, under a policy of strict protection, has now taken the foremost place in wealth, production, and exports. Germany under a similar policy is rapidly overtaking us,

and Mr. Carnegie thought that before long Russia would press us hardly, and this probably would have been the case but for her war with Japan and her internal troubles.

But what is the cause of this loss of industrial and commercial supremacy? It is simply due to our own folly in failing to foster a reciprocal trade with India and our Colonies. The British Empire has a huge area of 12,000,000, sq. miles, comprising enormous, but undeveloped, wealth, whether mineral or agricultural. It has climates of every gradation from the cold to the tropical, capable of providing every variety of produce. It has a population of nearly 400,000,000 and labour of every description, in many parts absurdly cheap. If it had been properly fostered it ought to have furnished a magnificent market, which would have rendered us independent of foreign trade and enabled us to have surpassed the United States in a greater measure than that in which she is now surpassing us. The undeveloped state of our Empire is a disgrace to Great Britain; we have not merely failed to foster its resources, but, on the contrary, we have handicapped our subjects in every way and allowed the foreigner advantages which our own subjects do not possess. The foreigner, who uses our own Colonies and Dependencies as freely as our own subjects, contributes nothing to the cost of our Home Government or the Army and Navy which protects his interests, if he has not a domicile in England; yet he reaps all the advantages of an English farm while he evades the heavy taxes and burdens which the British subjects have to pay. It is absurd to suppose that such an unequal competition can be maintained. After securing new markets at great cost in blood and treasure, we foolishly allow any foreigner to reap the benefit at our expense and to our detriment. We now expend more than £400,000,000 a year in purchasing from the foreigner much which, under a wise policy, might have been supplied within our own Empire and in doing so the money is not only lost to our own subjects but it is mischievously employed in furnishing the foreigner with capital for successful competition with us, and while we admit the manufactures and products of foreign nations free of import duty, they close their doors to us with heavy tariffs.

The time has now arrived when we must decide whether we shall maintain our vast Empire or allow its gradual disintegration. Our Colonies have expressed a desire to enter into reciprocal relations with us on basis of preferential treatment, which would be mutually advantageous, but up to the present time their advances have been treated with contempt. Shall we foster its industries and develop its enormous resources, or shall we allow the slow process of neglect to complete the work of commercial disintegration and ruin? Shall we again neglect the plain teaching of history and repeat that gigantic folly, by which we lost our American Colonies, which with all her wealth ought to have been ours but for our short-sighted policy in the criminal neglect of their interest and our own?

The incidence of taxation is one of the most difficult problems in Political Economy. It has been assumed by many of the followers of Cobden that a tariff must necessarily raise the prices of the articles taxed. To shallow thinkers the paradox of prices falling after the imposition of the import duty is incomprehensible, but to those who have carefully studied the matter, it is evident that there are other factors in the problem which may act *indirectly* in counteracting the *direct* tendency of the tax. No doubt in some cases the imposition of a tariff does increase the price, but experience proves, as will be shown hereafter, that in the majority of cases it does not have that effect. Sometimes it raises the price temporarily, with the result that it falls again, sometimes it has immediate effect in lowering prices by destroying a foreign mono-

poly or stimulating the development of a home industry, sometimes it happens that the anticipation of a tariff causes a fall of price, because the foreign producer, knowing that the tax will come from his own profits, pushes through his surplus stock at a sacrifice so as to save the tax before the tariff law can come into operation. This was especially the case before the MacKinley Act came into effect.

It may perhaps be laid down as a general axiom, subject of course to modifying influences, that when an article is or can be produced at home a tariff, if it be not prohibitive, stimulates production, and does not raise the price, the tax being paid by the foreign producer, but when an article is not of home production, such as tea, coffee, cocoa, tobacco, wines, etc., the tariff increases the price and the tax falls on the consumer. The practical effect of English Fiscal policy is, that we admit free of duty those articles which compete with our own industries and tax those articles which do not. We remit the tax which should be paid by the foreign producer, whilst we exact that which falls upon our own subjects.

In the year 1896 Mr. A. Williamson, being convinced that the duty on any article which had to encounter competition of a home product fell upon the foreign producer and not upon the consumer, challenged the Cobden Club, in order to test this question, to issue a short circular to the chief exporters of Great Britain asking their experience. As the challenge was declined, Mr. Williamson sent a circular to a large number of representative exporters of our chief manufacturing centres embracing cotton, woollen, carpet, iron and steel, brass, gold, silver, electro-plate, hardware, guns, cycles, engineering, glass, India-rubber and other industries. Out of 531 replies 530 admitted that the *incidents of taxation fall upon them and not upon the consumer*. The only dissenting reply was from an American Cycle exporter, who had recently opened business in Coventry.

In no case is the proverb "Fallacies die hard" more strongly exemplified than in the case of that mischievous and dishonest appeal to the ignorance of the masses, the electioneering cry of "Taxing the poor man's bread" In many letters discussing Mr. Chamberlain's proposals regarding the trade of the Empire, it is too often assumed that a tax on wheat must necessarily increase the cost of bread. Now this is absolutely contrary to facts and past experience.

The price of wheat is generally regulated by that which may be termed the "World's level of prices" —a level which is due to the general conditions of exchange, currency, transport and production. Tariffs in their *direct* action have but little influence on prices *unless they are almost prohibitory*. Under a well regulated system of Import Duties, there is an action tending towards the equalisation of prices in different countries; and this is maintained by constant telegraphic communication of brokers with the principal markets of the world. A few examples will suffice. The Committee of the Belgian House of Representatives in their report of 1886 stated that, on several occasions on which Import Duties were imposed upon wheat, the price thereafter fell, and when the duty was abolished it rose, except in one instance. Again in a Consular report, dated 14th of May 1883, Sir E. Malet wrote:—

"Eight years' experience has shown that the higher duties introduced in 1879 have been attended with the most successful results fiscally.....They failed to raise the price of wheat, prices had fallen instead of rising."

Again Mr. Vansittart, Consul at Wurtemburg, reported in 1818:—

"Since the addition of the duties all kinds of grain were cheaper than ever."

In 1888 the duty on wheat in Italy was raised from 1 franc per quintal to 4 francs, or about 7/6 per quarter. Practically it may be said that the price of bread remained almost unchanged, the

tendency having been rather to a fall than a rise in price, although large imports of foreign wheat poured into Italy. Similar results ensued in Germany in 1892 when the duty was raised 400 per cent., and the price of wheat fell 9 per cent. Also in France in 1895 when the duty was raised, the price of bread fell 7 per cent. In all these cases it is evident the burden of taxation fell upon the foreign producer, not on the consumer. In the Colony of Victoria in 1888, under an Import Duty of 9/6 per qr. on wheat, bread was cheaper than in New South Wales which admitted wheat duty free, the reason being that the Victorian farmer was protected from an undue influx of foreign surplus, and was consequently able, not only to grow wheat with confidence but owing to the reduction of other taxation, caused by the revenue derived from foreign imports, he was in a position to grow wheat at a cheaper rate. The internal competition was thereby stimulated to an extent which tended to a fall rather than a rise in price.

Of course, if a duty be prohibitive (as was the case in which France imposed a duty of more than 12/- a qr. on wheat when the outside world's price was as low as 27/-), the price must necessarily rise in times when the home crop happens to be scanty.

The development of the tin plate industry in the United States affords a valuable example of the manner in which an industry may be developed by the policy which I have advocated. Before 1891 there was an import duty of 1 cent. per lb. on tin plates. This was found to be insufficient to develop the industry; as the British manufacturers dumped down, in the United States, their surplus plates, and ruined the struggling industry. It was, therefore, determined to increase the duty. President McKinley, in reply to the Free Traders' argument, said:—

"They insist that we cannot make tin plates; so they said about steel rails, so they said about plate glass, and cutlery and pottery."

All these industries and many others had been developed by the means of import duties. The duty was, therefore, raised from 1 cent. to 2·2 cents. per lb. This, according to a Free Trader's contention, should have raised the price of tin plates in the United States from 3 to 4·2 cents., but, on the contrary, as the industry developed the price fell from 3 to 2·2 cents., in 1898, and the development of the tin plate industry has been a complete success. The production of tin plates in the United States has increased from 1,000 tons in 1891 (the year in which the McKinley Act took effect) to 412,000 tons in 1902. During this period the value of imported tin plates amounted to 1,492,000 dollars paying duty, but subject to a drawback of 99 per cent. if exported in a manufactured form.

The United States Census of 1900 shows that there has been an increase of 104 per cent. in the number of fruit and vegetable canning establishments since 1890—an increase of 73 per cent. in the amount of wages paid in the same industry, 101 per cent. increase in the cost of fruit and vegetables canned, and 89 per cent. increase in the value of the completed product. The average cost of tin plates for 11 years, after the McKinley Tariff was imposed, has been 2·65 as against 3 cents. per lb. in the years 1890-91. When the tariff was first imposed the cost of tin plates instead of rising steadily fell, although there was a large import, the foreigner paying duty. The great development of the canning industry and the consequent demand for tin plates has tended to a temporary rise in the prices, and this was increased by the great coal strike, as well as by the strike in tin plate operatives who obtained a rise in their wages; but the average price of 1902 was not higher than in 1891.

Now to sum up the results:—

(1) The industry of canning fruit and vegetables has largely increased.

(2) The amount paid in wages has also increased.

(3) The amount of fruit and vegetables used for canning has increased.

(4) The tin plate industry has been successfully developed and the Welsh monopoly broken up.

(5) Capital has been largely attracted to the United States.

(6) There has been a large increase to the revenue from duty.

(7) The cost of the tin plates has been reduced to the consumer.

(8) The wages of the tin plate operatives have been raised.

(9) The payment which formerly went abroad for tin plates now circulates through the wage earners amongst retail traders and gives additional employment to the industries allied to the tin plate industry, such as the chemical, iron, mining and others.

Sir Lyon Playfair, the Champion of the Cobden Club, was right when he said in condemnation of the McKinley Act :—

"If the Americans be right in principle and if they be successful in practice, the whole of the policy of the United Kingdom is founded on a gigantic error and must lead to our ruin as a commercial nation."

The McKinley Act has proved to have been successful beyond all anticipation, even of its most sanguine supporters.

The following incident furnishes an example of the effects of dumping on a struggling industry. In 1846 when the United States were struggling to develop their iron industry, iron rails were sold in the United States for 50 dollars a ton under import duties, but as soon as the tariff was removed, the British manufacturers dumped on the United States market rails at 40 dollars a ton and then, having ruined the struggling industry, raised the price to 70 dollars.

The history of the United States proves that there have been several periods during which, under the influence of economic charlatans, the Government has relaxed its policy of protection. Such periods have been marked by depression of trade and distress, whilst the periods of strict protection have been marked by activity of trade and general prosperity.

None of the prophecies of the originators of the policy of Free Trade have been realised. In 1844 Cobden prophesied :—

"In ten years from the time when England inaugurates the glorious era of commercial freedom, every country will be Free Traders to the backbone."

Again he prophesied in 1846 :—

"There will not be a tariff in Europe that will not be changed in less than 5 years to follow your example."

More than half a century has elapsed and Free Trade is either an English or a savage custom. Not a single civilized country, except Denmark, has followed our example, but in most countries tariffs are increasing in intensity. Again, in 1844 he prophesied that agriculture would flourish under Free Trade, and no interest would receive so much benefit from the repeal of the Corn Laws as the farm tenant interest. But our agriculture has been ruined, millions of acres have gone out of cultivation and both farm tenants and landholders have lost their capital, property has been constantly changing hands, and freeholds are heavily mortgaged.

I have already pointed out that the British Fiscal Policy of unrestricted foreign imports, though claimed by free traders to be based on the political economy of Adam Smith, is absolutely opposed to it. Adam Smith, in his "Wealth of Nations," rightly directed much argument against "monopolies," "absolute prohibitions," and "high duties" which amounted to a prohibition. He only advocated the free import of foreign corn on the assumption that it would be so small that it "could affect very little the interests of the farmers of Great Britain." Of course he could not have foreseen that steam navigation and railways, which did not exist in his days, would entirely change the conditions of import, and would enable the actual import of foreign corn to be more than two thousand times as great as the quantity on which he based his assumption. He actually predicted the ruin, which has already befallen many of the British manufactures, in the following terms :—

"If the free importation of foreign manufactures were permitted, several home manufactures would probably suffer, and some of them perhaps go to ruin altogether."

Both he and Mill advocated the imposition of countervailng duties on those foreign nations which restricted, by high duties or prohibition, the importation of produce into their countries.

In conclusion, I would recommend to the Provincial Committees of the Industrial Conference a careful study of "Facts for Fiscal Reformers", which I compiled four years ago for the information of the working men's Tariff Reform League of Birmingham; and I would suggest that the following resolution be submitted for the consideration of the next Industrial Conference.

Resolution.

Resolved.—That this Conference urges on the Government of India :—(1) To inaugurate a carefully considered policy of moderate import duties, which will not only yield a revenue that will relieve the land of the dead weight of taxation, but will also protect the industries of India from unfair and unrestricted foreign competition. (2) To foster International and Inter-Colonial trade by the exchange of mutual concessions and preferential treatment with the Colonies and Great Britain.

THE BRAHMANS AND KAYASTHAS OF BENGAL. By Babu Girindranath Dutt, B.A., M.R.A.S. The present work purports, in a brief compass, to be a national history of the two great castes, Brahmans and Kayasthas, which form the bulk of the educated population of Bengal. It is an endeavour to explore a field left still untouched by Oriental scholars. Price Re. one. To subscribers of the *Indian Review*, As. 8.

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INDIANS IN BRITISH COLUMBIA.

BY SAINT N. SING.

Pioneer Indian Immigrants.

"I FIRMLY believe", said Mr. F. C. Wade, K. C., the President of the Vancouver Canadian Club, to the writer of these lines, "that British Columbia is the richest province in Canada. It is also probably one of the richest areas in the world, and I can't feel anything but pleased that this fact is known even as far away as in distant India".

But the question is, "How did India get to know of Canada"?

It is less than five years ago that the first Indian pioneer landed in Vancouver, B.C., Canada. For three years, Indian immigrants kept coming in small parties of twos and threes. From searching enquiries I find that these early pioneers were full of enterprise and dash, and the search for newer and richer fields of work attracted their roving dispositions to British Columbia, Canada. In every instance these early pioneers had rambled through one or more of the Oriental countries. Amongst those who came a little later are some ex-soldiers, who may have been actuated in coming to this land, by glowing descriptions by their military officers of the future of Canada. All of these early pioneers knew a smattering of English, and soon after their arrival in Vancouver, readily secured work at wages. Concerning their occupations, all I can learn is that they did odd jobs, taking care of the gardens, clearing the ground of trees, working in the "lumber" mills and the like.

Classes and Religions Represented.

According to the statistics available, the number of the Indian immigrants who are at present in British Columbia is roughly two thousand and four hundred. Almost all of these men are said

to be scattered around Vancouver. Seventeen hundred persons have arrived during the past seven months: the last Canadian Pacific Oriental Liner Tartar alone brought seven hundred men. In the earlier batches, these immigrants appear to have emigrated from the China coastal towns, Manchuria, Siam, Malayan Isles, Java, Sumatra, Borneo, Straits Settlements and Burma. A goodly percentage of the British India immigrants to British Columbia comprises ex-soldiers. In the later shipments, especially the last, the immigrants have arrived straight from India, directly from their homes and rural farms and are chiefly peasants and farmers. As to the religions they profess, they are Hindus, Sikhs and Mohamedans.

SNAPSHOTS OF THE NEW ARRIVALS.

Enveloped in a thick top-coat, as I stood dreamily watching the Canadian Pacific Steam Ship Tartar being docked, on a wet November evening, the perspective was dimmed in a hazy fog, the sky looked gloomy and overcast and the rain was pouring in sickly showers. It did not need much stretch of imagination to picture what frame of mind the Indian immigrants on board that steamer, after a rough, uncomfortable voyage of over twenty-nine days, in a stuffy hole, living on meagre, miserable fare, were at that moment in. The morrow dawned windy and cold, and each immigrant had to go through a stiff medical and financial examination. A number was consigned to the Detention Hospital. A couple of men were disallowed on account of lack of sufficient funds, but these were liberated later on, their friends in the city making up the financial deficiency under which they laboured. The rest filed off the dockyard cheerily. The Immigration and Shipping Authorities afforded me the privilege of addressing the crowd a few words of friendly advice and sympathy and the immigrants walked that evening the streets of Vancouver, clothed in warm comfortable clothes, which will afford them protection both from the British Columbian rain and cold. As many as could find house accommodation slept that night under roofs. The rest huddled on a vacant lot, covered with hoar frost, without shelter and blankets, the bare ground for a mattress and the sky for a roof, spent the night around a blazing fire. Their fatalistic faith—much maligned and adversely criticised in this land—served them in the moment of a terrible ordeal—the result partly of the malice of the people who failed to rent them lodgings, and partly of the shortage of house accommodation for which the City of Vancouver is notorious.

PRESENT CONDITIONS.

The City of Vancouver has grown rapidly. But a short while ago it was nothing save a few miserable shacks. To-day you will mortally offend the average Vancouverite if you designedly or undesignedly refer to his city as any but one of the most hustling and busy towns on the American Continent. But the fact remains, all the same, that the house accommodation available in Vancouver is miserably poor. This is lamentable. After a very careful canvass of the town, the Immigration Officer at Vancouver concurred with me in saying that "the accommodation in Vancouver for immigrants was far below what it should be, and that if any number of English or other settlers came in Vancouver to settle, there could only be accommodation provided for one hundred persons". He further *feelingly* remarked: "It is a shame that these Hindus—meaning the Indian immigrants to British Columbia—are treated as they have been. They all have money in their pockets to pay for whatever they get, but the trouble is that they can't get it".

Yes, the trouble is they can't get it. Accordingly, the Indian immigrants, on their arrival in the city, have to put up with any sort of accommodation they can get. That most of these men are housing in poor, miserable shacks, ill-ventilated and badly plumbed, damp and unhygienic, is

unfortunately true. But for this the immigrants are not to blame.

After a very careful and calm consideration, I have arrived at the conclusion that this state of affairs is merely temporary, and in the course of a very short time, the Hindu and the Sikh Temples and the Mohamedan Mosques, which I am credibly informed, are being built or will shortly be built, will afford shelter to the new arrivals. Houses on co-operative plans have already been rented, and it is a great consolation to me that the level-headed Immigration Officer at Vancouver is alive to the seriousness resulting from lack of house accommodation, and is pressing upon the Federal Government the necessity of putting up large immigration sheds.

Some of the yellow journals on the Canadian Pacific Coast have done all they could to maliciously brand the average Indian immigrant to British Columbia as filthy and unclean persons.

There is not a word of truth in this statement, and I openly deny that the charge can ever be substantiated.

The Indian immigrants, on the contrary, according to their tradition, perform their ablutions with religious sacredness, and their persons are cleaner than those of the people around them. Except the head-dress, which is usually cotton turban, but which, in the case of several progressive immigrants, has taken the form of European hat and cap, they dress themselves after the European style. In most instances their attires are well befitting the professions they follow, and are, in no way, worse than the working clothes of the working men around them. In some instances, on the other hand, I observed, that the dresses of some of the Indian immigrants, instead of being dirty and "sloppy," are very neat and clean, these persons having served as soldiers, policemen and watchmen.

I am justified in expressing my indignation at the brutal negligence of the civic authorities of Vancouver, who, against the letter and spirit of the law and precedent, have failed to make the least effort to make the civic bye-laws concerning houses and sanitation plain to the Indian immigrants over two thousand of whom live in the city. These civic bye-laws have been translated into the Chinese and Japanese vernaculars for the benefit of the Chinese and Japanese residents; but, the Indian immigrants, who are being taken seriously to task by the civic authorities of Vancouver for their utter ignorance of English, are left to grope in murky darkness, without a single gleam of light.

The writer of these lines left the city of Vancouver towards the end of November last. Until then, not a single Indian immigrant to British Columbia had been convicted for any crime or even for destitution.

On the tenth of November last, I made very careful enquiries, and found that less than ten per cent. of the immigrants then in British Columbia were unemployed. Since then, seven hundred men have entered the province. Probably there has been some difficulty for the Indian immigrants already working to obtain their jobs, which, in my estimation, is not due to the lack of work, but to the malicious and false statements made current by interested parties and flamboyant newspapers, as to the worthlessness and untrustworthiness of the Indian working men. It is also probable that these new-comers will find some trouble in securing positions. But there is no likelihood of their remaining without work for a very long time as the province of British Columbia, rich as it is in mining, lumbering, fishing, horticultural, agricultural and other resources, is suffering at present from want of labour and also, because several railways are planning to start building operations from the Pacific Coast, in the nearest future.

I have heard it alleged that these immigrants cannot stand the cold of the country. A very

large percentage of these men, I am confident, will find work on the Pacific Coast, where the climate is very much less rigorous than that prevailing in the part of India from which these men come. Again, I have known these men to thrive in the colds of Manchuria and Siberia and, doubtlessly, when they are properly clothed and housed, they will not find any serious difficulty in living and working in the coolest parts of Canada.

I have observed that the British Columbian press has been attempting to take mean advantage of some litigation that was instituted in the Police Magistrate's Court in Vancouver, to hold up the Indian immigrants to British Columbia as litigious people. As Magistrate Williams, who tried these cases which were all against *one* person, remarked to the writer—this litigation was due to religious feud and no conviction had been the result. Unfortunate as it is, it is no disgrace either to the community of the Indian immigrants now in British Columbia, or, to the Indian nation at large, as these insignificant law suits are unworthy of any serious attention.

DISGRACEFUL STATEMENTS BY THE UNFAIR PRESS.

Yet, if one were to believe the statements that are being constantly being circulated, in flaring head-lines and bold type, one would think that this community of Indian immigrants in British Columbia, is most malignantly, criminally inclined: filthy and unsanitary in habits—in a word, morally and physically leprous and thoroughly "undesirable."

While some mischief-mongers in British Columbia are poisoning the minds of the people, it does one good, to read statements like the following:

Colonel Falkland Warren, C.M.G., late R.A., writes to the leading newspapers of his city:—

"When I hear the Sikhs who are here now in Vancouver, * * * * when I hear these men speak of the treatment they have received here, the vile abuse of themselves, the falsehood as to their character and loyalty, I can do nothing but hang my head in shame.

As regards the inhumanity of their treatment on arrival and since, on that score, shame must for ever rest upon the name of this city and especially on those who have engineered this present great public scandal. As they stood by me when I was young, so will I stand by them and defend them to the best of my ability, now that I am old."

Mr. F. C. Wade, K. C., the leading lawyer of the city, in introducing the writer to the Canadian Club, as President of the Club, remarked:

"As a Canadian I wish to draw the veil on the conduct which has characterized the treatment here of these people from the other parts of the Empire. They have been subjected to spiteful attacks amounting to frenzy, which seems to me absolutely disgraceful.

On another occasion, he remarked, I do not think that any Canadian can take much pride in violent and lying attacks on inoffensive people, and in public meetings where the suppression of free speech has been the main and the most unfortunate characteristic. They (the Indian immigrants) are here through no fault of their own and out of compliment to our country, and in search of honest work. They are not only of the same empire but of the same race with ours."

"The boor,
Who 'gainst the houseless stranger,
Shuts the door,"

it is sincerely to be hoped will not properly describe the Canadian people, the citizens of Vancouver".

Mr. J. F. McRae, of the Rat Portage Mills, said "that he would rather increase the wages of the Hindus he employed than lose them".

SELFISH AGITATORS' CAUSE OF TROUBLE.

Yellow and disgraceful statements by the morbidly rabid press organs of Vancouver and Victoria, British Columbia, supporting certain politicians and members of the labour unions have been for several months past agitating the minds of the British Columbians by appealing to the passions such as might be prejudicially affected in the matter of wages, by these Indian immigrants. For some time past shamefully ignominious and meanly worded editorials and communications have been constantly appearing in some of the

newspapers of the province. The steady aim has been to scare the people and intimidate the legislature into passing an Act which will deport to India all the Indian immigrants at present in the province and to effectually stop further immigration from India.

Who set this ball of iniquity rolling? Who is at the bottom of this shamefully and meanly conducted agitation? Who is answerable to the injustice, iniquity and brutality that has characterized for several months the treatment that British Columbia has accorded to my countrymen?

It is time that these questions were asked.

Shall the wail that rises from my heart which is deeply wounded to see grave injustice being done to these countrymen of mine, who are flesh of my flesh and blood of my blood, echo and re-echo in wilderness? Or, shall some one take up the cause of the defenceless and look into the things, probe them to the bottom and make it his business to see that the wrongs that have been shamelessly and brutally perpetrated, are righted?

I wish those who may read these lines may be able to form an idea of the manner in which the hearts of over twenty-four hundreds of the British subjects have been lacerated by brutal and illegal treatment.

WILL THEY SUCCEED IN DUPING THE CANADIAN GOVERNMENT?

is a question that I have asked myself time and again. It is hard to prophesy but, like a good fatalist, the only thing to do is to trust and await the result of the iniquitous agitation.

So far as I can see, I ascribe this whole dishonest and malicious campaign of agitation to an attempt to find justification for the ill-advised, illegal, inhumane and arbitrary action of the Mayor of the City of Vancouver in prohibiting the landing of nearly two hundred Indian immigrants, who, according to the Immigration Laws of the country, were perfectly eligible to debark. Evidently the Mayor took that action in order to win the "labour" votes and curry favour with the unthinking and blindly-led people, who belong to the labour-unions and allow themselves to be duped by a set of wire-pullers and schemers.

This can be easily seen from the speeches and harangues that were delivered by flamboyant politicians, in a meeting that was called to inflame the minds of the mob, by order of the "City father."

Mayor Buscombe himself said: "What have we to fear the most is not the Hindus that are here, but the millions that are going to arrive unless we stop them."

Mr. R. G. MacPherson, M.P., who has been Mayor Buscombe's right-hand man in this iniquitous affair, said:

"He stood for Canada as a white man's country and that he can pledge the meeting to have an Act passed which will for ever settle any fear we may have of an Asiatic inundation."

Socialist Pettipiece said:

"The people have to find out where the money came from to pay Hindus' transportation."

These extracts exhibit the cunning devices that have been employed to infuriate the mob and poison the minds of the people.

Upon very closely analysing every adverse statement that has been made against the Indian immigrants in British Columbia, I observe that the stock reasons employed are:

That the Indian immigrants will inundate the province of British Columbia, which ought to be kept reserved for the White man and the White man alone, cheapen the labour and reduce the wages to starvation point and that they are being dumped upon the province by interested capitalists and corporations, who find them the money to cross the ocean, in order to cut the throats of the White labourers who are already in British Columbia or may come later.

TEMPEST IN A TEA-POT.

Everything considered, the whole affair may be designated as the attempt on the part of a few

interested parties to create a tempest in a tea-pot. The arguments used to create the whole trouble, are no arguments at all, and are worthy of being contemptuously consigned to oblivion.

When it is considered that the people of India are by custom and tradition an essentially home-loving people; that their caste and religious prejudices offer very serious bars to their migrating to the foreign countries; that they are clean, honest, hard-working, innocent and inoffensive people, the iniquity of the campaign which has been started to influence the Government to keep these citizens of the British Empire out of a country that forms the integral part of the Empire can be readily seen.

SWADESHISM AND ITS ASPECTS.

BY MR. N. H. SETALVAD, M. A.

—:o:—

LONG before the Bengali thought of abandoning the quiet tenor of his life to take to the stirring field of "boycott," Kaligat mass meetings, and the ostentatious humility of fast-days, the current of what is now universally termed Swadeshism had been working its way silently and unnoticed into the various parts of India with varying force. To manifest his dislike of the Partition, he plunged into the stream that had been quietly wending its way to its destined sure goal with a splash and an advertisement loud enough to raise an echo over the whole land. And it was but natural that a mind rendered morbid by a sense of wrongs and gibes, partly imagined, but in a great measure real, should disdain the mild uneventful path of the silent encouragement of native industries, and go to the extreme of proclaiming loudly his determination to shun all Manchester-made goods.

Swadeshism, as commonly understood, aims at the encouragement and development of Indian industry by stimulating the use of India-made goods, even at a reasonable sacrifice. All ramifications of various schools, extreme or otherwise, radiate from this central principle which commands an almost universal acceptance in the country. Now the upholders of the Free-Trade principles look upon this as a veiled form of protection, and consequently condemn it as deleterious to the interests of the country at large, and try to discourage it. It is always to the best interests of the buyer to purchase in the cheapest market, and if Manchester can honestly undersell India, it is surely to the advantage of the Indian to patronise the former. The protection of the latter in such circumstances entails a culpable waste of national resources and is certainly an act of egregious folly. The money the Indian thus fritters away in paying higher prices for goods of equal and, perhaps, inferior durability, deprives him of an opportunity of satisfying his other outstanding wants. But it is forgotten, sometimes conveniently, often honestly, that certain economic principles do not everywhere and at all times absolutely hold good, any more than generalisations of any other branch of social philosophy. Circumstances alter the phases of many fixed institutions and modify the force of not a few of the various propositions which have been allowed to harden into axiomatic truths. Besides the past history of those very countries which are found in the forefront of the Free-Trade School reveals the significant fact that the very methods which they now vehemently condemn form the important elements on which their present industrial and commercial greatness is based. If exotic trades and manufactures could be acclimatised in England by their systematic regulation and protection, it is eminently sensible to generate an Industrial India using her own raw products. And the examples of America and Germany should disarm all opposition against such a reasonable hope. So when the Indian resolves to patronise Swadeshi goods, he is doing only what others have done in the

past in other lands, and is only hoping to achieve equal results with equal means and like instruments. And in occasionally paying a higher price for the Indian-made goods in preference to foreign goods of similar quality, he is impelled by the same sentiments as urge one to render temporary artificial help to the slow in their race with the swift, and the weak and the young in their unequal battle with the strong and the full-grown. If feelings of humanity have their play in the latter case, considerations of self-interest rule in the former. The extra modicum which goes out of the purchaser's pocket remains in the land and fructifies in the pockets of the people, as is often said. And if protection in any form invariably favours certain interests at the expense of others that transient evil is atoned for by much subsequent real benefit, and is like the seed we sow to reap an abundant harvest later on in the season. The prosperity of manufactures utilising our raw products cannot eventually fail to react on the general condition of the country with beneficial results, and end in gain and nothing but gain.

But we should not be too ambitious in our projects, and enthusiasm should not run away with our sobriety and reason. No country on the face of the earth can ever hope to be economically self-sufficing and independent without sooner or later breaking its head against the wall. To some extent, what is called the territorial division of labour, has much to be said in its favour. There are some articles we must have, and which we cannot turn out except at a ruinous cost. It is always a sure source of weakness, rather than an index of strength, to try to stand on one's own unaided legs in this vast discordant world. It would be unnatural and insane even to attempt the feat. Besides the spirit of enterprise is not so far diffused over the country as one should earnestly wish it to be; and all the capital possibly at our command is not so superfluous as to justify us in plunging into enterprises of doubtful success, or in entering upon any, but those industrial schemes which, humanly speaking, assure us a reasonable and steady profit. The formation and diffusion of capital are yet taking shape, and the development of credit should not receive checks and shocks at the inception. Further, in time to come we may advance in prosperity and wealth, the industrial condition of India may be thoroughly renovated into a second spring, and men may come to be habituated to the new-born enterprise by the slow process of constant contact and familiarity—then we may turn our attention to other forms of trade for which we might not be very conspicuously fitted, various subsidiary trades may crop up of themselves, well-equipped to stand the stress of competition without any hope of protection, and we may press on in the work with money, and energy enough to put into the business. Till then, to use the very expressive phrase, we should strenuously avoid having too many ends in the fire at the same time. In case of selection, our choice must certainly fall on those for which we possess especial facilities in the shape of raw products, &c., and which, consequently, open up attractive vistas of remunerative profits. And who can refuse the palm to banking, textile industries, iron and coal mining, and tanning and sugar industries?

One can agree to all this, and yet refuse to countenance some of the recent excesses of Bengal and Poona. The masses are slow to perceive and appreciate the advantages of Swadeshism, and there might be honest differences of opinion too. Until the Government choose to adopt protective measures, the free mind and conscience of the individual must be allowed to operate in the cause of Swadeshism. The sanction furnished by rowdy schoolboys springing from somewhere at a call to arms, and melting into back lanes and sweepers' alleys at the first sight of a policeman, is to be unequivocally deprecated. It creates in young minds a morbid sense

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[illegible] defined, and, sometimes, ill-founded grievances, [illegible] and [illegible] absence of that spirit of respect for constituted authority which is the one unfailing condition of the peace and well-being of a large city or country. That you cannot peacefully buy an article, which catches your fancy without bringing a hornet's nest about your ears, is a picture which cannot be contemplated without a shudder under the British Government.

Then you are often amused with glowing descriptions of bonfires of English-made goods owned by firebrands who delight in marking their apostasy by such regrettable wastes of national capital and assets. The frantic attempts of Napoleon to enforce his Continental System by the wholesale destruction of British goods owned by French merchants * supplies a parallel and should, at the same time, furnish a moral and a lesson. Such a wanton destruction ruins our Indians and none but them; and the poor fanatic who, seized with some madness in the brain, consigns his coat and his jacket to the flames, at once finds himself on his return to reason face to face with the problem of filling the place of the old article before it had served out its calculated time. And often his scanty means put him to great straits.

So far some of us have but talked, and some, like true men, have gone to work in a right, practical, business-like manner. It would be invidious to distinguish by naming; but such a spectacle is really regrettable. When the American Congress resolved to resort to the "weapon of a rigid non-importation, non-consumption, and non-exportation agreement," they "agreed for themselves and their constituents to do the utmost in their power to encourage frugality and promot manufactures...." † This was their idea of "the trumpet-call to duty." And here it is no use confining us to perseverance in the old grooves. Our textile outturns, for instance, form only a drop, but a significant drop, in the ocean; and it should be our aim to try to meet the demand of even fine goods over and above rough ones. He never rose high who never aimed at an high ideal; and it is but courting failure to try to oppose the main current of our age.

But you may exert yourselves to live, and one of these days drop out of the world without fashionable and fancy goods and artistic articles. And well we might, if our country contained none but *Veragis*. It is true that we can feed and clothe ourselves, if we have the wherewithal to do it, with indigenous outturns. But after all life is more than all this; and the wealth and prosperity of a nation are not erroneously gauged by the surplus amount its members can afford to spend on works of luxury and art. If such self-denying austerity had guided our actions, the rich muslins of Dacca would never have been woven to excite the envy of English clothiers, the *kinkobs* of Ahmedabad and the silks of Benares would never have amazed the world, the dream of Shah Jehan would never have risen in stone to commemorate the husband's love for the wife, Fatehpur Sikri would never have come into being to tell the tale of the Great Mogul's unsuccessful attempt to rear a city to his heart, and the Mogul court-poet could never have found occasion to tell us where on earth heaven can be found, if it can be ever here found. As long as we are human it is useless to expect us to desist from longing for material comforts and luxuries; and the true statesman should not ignore to take all these limitations into account in his calculations.

* Cunningham's *Growth of English Industry and Commerce*, II. 685.

† Lecky's *History of England in the Eighteenth Century*, IV, 183.

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NATIONALITY AND SECTARIANISM.

BY MR. R. SRINIVASAN, B.A.

TO careful and disinterested observers in and out of India, the one phenomenon, that appears to be as remarkable as it is novel, is the growth of a feeling of nationality. Far from the educated classes alone having a monopoly of the new spirit, even comparatively uneducated people in the remotest parts of the country have begun to learn that they have interests in common with others far beyond the limits of their village or district. To whatever cause the change might be attributed, there is no denying that the feeling has taken deep root, and, all going well, the day may not be far off when an Indian Nation will be an established fact. Meanwhile, certain facts have to be noted that do not seem so much to aid the good time coming. It is only natural that in a country whose social and political history for centuries has been a chronicle of conflict of races, creeds and castes, that any question affecting the entire population should be considered from the traditional standpoint of class interests. The result is that Progressists find themselves confronted by sectarian views on every subject that seem to thwart all their elaborate plans and make them feel now and then hopeless of any reform of a far-reaching character. The subject of education has afforded matter for such divergence of opinion, and it is one aspect of the question that we here propose to deal. The necessity or otherwise of denominational educational institutions has been recently engaging the attention of reformers. The question, in short, is this. Is it necessary that Hindus and Mahomedans should have different institutions to educate their boys? At first sight, it might not appear to be of much consequence that any particular institution should insist on admitting into it boys of either community alone. But there are considerations that render the subject really important, for the solution of the question will doubtless have a great influence on the development of the idea of nationality. Various causes, many of them deserving close attention, have tended to create in the minds of most uneducated and some educated Mahomedans a desire for visible separation from their Hindu countrymen, and it is hoped that a cosmopolitan scheme of education will be able to bridge the gulf, giving greater opportunities for members of the two communities to understand each other and think alike.

The Hon'ble Mr. Justice Lal Chand, speaking at the D. A. V. College about the evils of sectarian education, expressed his own desire for the cosmopolitan system, but still thought that it was impossible, at present at any rate, to separate the idea of education from its religious aspect. The necessity for denominational institutions would be unquestionable, indeed, if religious differences require it. The importance of religious instruction in schools has of late been repeatedly pointed out by people who fear that its absence would lead to the demoralisation of our educated men. The Central Hindu College owes its origin and existence to this idea, vigorously set forth by Mrs. Besant and her followers, and is a splendid achievement so far as it goes. In our own Presidency, we have a few High Schools which are persistently denying admission to Mahomedans and Christians, while some of them, curiously enough, pretend to be "National", while others admit their sectarianism though they are managed by gentlemen of education and culture and otherwise broad-minded. In a few of these, religious instruction is given by the medium of *Sanatana Dharma* text-books and theosophical tracts, and it is proposed to extend the system to other schools under private management. The Aligarh College is the most prominent Mahomedan institution, and there are others (as the Madrasa-i-Azam) under Government management; but

it does not appear that the avowed object of any of these is to keep the modern-day Mahomedan a strict follower of the Prophet. After all, one might be permitted to ask, is the school-room the fittest place to give religious instruction in? May not healthy home-life be a far more wholesome influence than a borrowed system of preliminary prayers, and a half-hour's exposition of the subtlest questions of theology and metaphysics which most of the pupils, being below fifteen, cannot understand? Are we convinced that the growth of scepticism and materialism can be arrested by these devices? The cause seems to lie deeper—in the altered conditions of society, the conflict of civilisations, entirely different in spirit, the adoption of new modes of thought and new ideals of public and private life. We are religious enough, even to superstition, by nature and breeding, and let us hope that Hinduism and Mahomedanism have tenacity enough to retain their hold on their followers, without our striving to raise up a new class of school-room apostles. If it were necessary religious instruction may be given to willing scholars in the school but out of school hours.

Another reason which has been put forward as requiring separate institutions for Mahomedan boys is—we mean no offence to our Mahomedan brethren—the comparative intellectual inferiority of the class. We leave to students of phrenology the discussion of the truth of this statement. Even supposing such a difference does exist, is that any reason why these boys should be designedly excluded from the company of others reputed to be of greater intelligence? Is there not a varying degree of capacity and quickness even among the Hindu boys themselves? It is hard to conceive that Mahomedan boys are as a class slower at study than the ordinary Hindu. The present curricula of studies do not seem to present an insurmountable difficulty to the latter class. Further, some educationists believe that the apparently duller boys improve much better by the emulating influence of the association with better heads than by being put into a group by themselves with no lofty ideals in view, and, for some of them, with opportunities to grow dangerously self-complacent over the thought of there being in the world greater unfortunates than they.

Certain signs of the times indicate a state of things which has not been directly adduced as a plea for sectarian education but which is at the root of all differences of opinion between the two communities. Many and various are the points where one meets with wide divergences in their social conditions; so much so that, supposing by some drastic measure of a partition of India the country is divided into two portions, one to be occupied by the Hindus and the other by the Mahomedans alone, it would seem possible that the two sections might *then* find their way sooner to the formation, each within itself, of a perfectly unanimous public opinion. But this conjectural development takes account of only one side of the question. We do not quite feel like two discordant elements strangely thrown together. Centuries of life as neighbours, with certain unifying influences inaugurated by eminent statesmen like Akbar, and, finally, common subjection to a Government, whose administration is avowedly based on complete indifference to differences of castes and creeds, have not failed to create a cordiality of social relations, in some places even a sense of brotherhood. But, side by side with the growth of general sympathy, must be noted the existence of a feeling which has manifested itself in the utterances and conduct of some leaders of the Mahomedan community. The late Hon'ble Mr. R. M. Sayani traced this feeling, which he calls the Mahomedan depression, to the greatly altered social and political conditions under which they find themselves after the advent of the British rule, and the numerous disabilities, often

ignored, which they have to combat in their path of progress. It was with reference to this complex state of affairs that Sir Syed Ahmed Khan, who himself wished for the formation of an organic political society in India as ardently as any Congress leader, considered it necessary to have a carefully balanced co-ordination of racial interests. Into the much-debated question whether he was justified in advising that the maintenance of these interests of the Mahomedans required their keeping at a distance from the National Congress movement, we do not propose to enter. But the employment of nearly the same process of reasoning to justify a complete estrangement between the two societies in every department of public life and to preach a theory of "Nothing in common" is a source of apprehension. The Hon'ble Mr. Shah Din, for instance, anticipates that, under the existing circumstances, the Mahomedans as a class cannot join the Congress without dealing a death-blow to the Mahomedan Educational Conference. Now, this Conference formulates the lines along which Mahomedan progress is to proceed, and it would be doing injustice to the motives of Sir Syed and his followers to attribute a distinct political character to that institution. But why educational progress must be regarded as inseparably bound up with Mahomedan aloofness from the Congress it is difficult to understand. The lines of the new education are as much strange to the old Hindu methods as to the Mahomedan. It has for its object the attainment of culture; "Western" perhaps helps us best to conceive what that culture signifies. The wider, the more broad principled the scheme of education, is the more perfect will be the realisation of it. Why a secular, cosmopolitan system is particularly needed at present is that it affords the best available opportunity to bring the educated men of the two races more closely together, and to make them feel that, whatever degree of isolation might have been permissible in the past, the well-being of the country demands at present a stronger, more real union among its inhabitants, and that progress without such union has no meaning. Only educated men can best feel the force of this political necessity. Our private life offering of necessity very few chances for the growth of a sense of unity, the value of cosmopolitan education as a nationalising influence can never be overrated.

On the other hand, sectarian institutions, with all possible elements, social and religious, to distinguish them from others, would develop those prejudices with which an intelligent wide sympathy can never co-exist, prejudices that will wear off by freer contact with the world and clearer understanding of the views of others. The never-ending controversy of the superiority of race and religion would raise up intolerant bigots on either side, fancied ills and wrongs gather force, and mutual suspicion and hatred grow into permanent traits of our public life. Even on the most trivial questions, we would witness the sad spectacle of the leaders of the two communities figuring in purposeless opposition, scoffed at by the stranger, pointed out by our rulers as remarkable evidence of the hollowness of the claims of "Indian public opinion". The desire for isolation, which is unhappily being expressed now and then, must not be allowed to grow, and the idea that we have nothing in common must be completely forgotten. For we are alike, if in nothing else, at least in our defects, in the want, for instance, of the virtues necessary for civic life, of aptitude for mechanical skill, of ardent love for science and research, and in the need of wide-spread education. To preserve and continue the good feeling that does exist between the two classes, to make them both citizens of one State, to nourish the genuine and unalloyed spirit of patriotism, to achieve what for ages had never been thought of—the formation of an Indian nation, and to show to the world that the civilising, elevating influence of a

century of British rule has not been wasted upon us, it is absolutely necessary that, thus late in the day, all narrow, sectarian, prejudiced views should be discarded, and cosmopolitan, national schemes of reform adopted. As the late Justice Ranade put it in unmistakable language, "every effort on the part of either Hindus or Mahomedans to regard their interests as separate and distinct, and every attempt made by the two communities to create schools and interests among themselves and not to heal up wounds inflicted by mutual hatred of race and creed, must be deprecated on all hands." Otherwise, the prospect of an Indian nationality would be as distant as ever, and real love of country remain not an article of faith but a meaningless show on the platform.

THE LATE SHAH OF PERSIA.

HIS Majesty Muzaffer-ud-Din, the Shah of Persia, whose death took place on the 8th January last, was born on the 25th March 1853. According to the rule of succession prevailing in the ruling Kajar dynasty in Persia, the eldest son who is of royal birth on the mother's side is nominated the Vali-Ahd or heir-apparent. Muzaffer-ud-Din, the second son of Naser-ud-Din, by his Royal Wife Shukuhus-Sultane, was appointed heir-apparent in preference to Ziblus-Sultan, who was the first son, in accordance with this custom. At an early age the late Shah of Persia was sent to the North-Western Province of Azerbaijan on a scanty allowance. There he remained till his father's assassination in 1896; spending his time in studying history and science, and in indulging in hunting, hawking and in artillery exercise. He bore what should have been a practical exile with admirable patience and remained loyal to the throne through all these years of severe strain.

In 1891, Muzaffer-ud-Din was made the Governor-General of Azerbaijan, by his father Nazer-ud-Din, with his capital at Tebriz, and was thus held responsible for the good government of that province. The sound education which he had received stood him in good stead, and how well he requited the confidence placed in him and discharged the duties attaching to that high office was shown by the remarkable improvements he effected in all departments. The revenues increased, and at the same time the people became more prosperous. Schools after European models were established for the first time in the province of Azerbaijan, and a school for military training was also started.

Then happened a tragedy—one of those revolting incidents which make us shudder and which have become so common of late—the result of frenzied pessimism which looks on the existence of monarchs and rulers as the only obstacle to universal happiness. On the 1st May 1896 Nazer-ud-Din, the father of the late Shah, was shot by an assassin of the name of Rizakhan sent by the revolutionist Syed Jamaluddin. Melancholy significance was added to the unfortunate event by the fact that Nazer-ud-Din, at the time of the assassination, was, after saying his prayers, in the act of perusing the petition of the assassin. Muzaffer-ud-Din, who was residing at the time of his father's death at Tabriz, was enthroned at that place soon afterwards. A few days later he came to the capital, followed by the British and Russian consuls, and, on June 8, was formally proclaimed Shah of Persia. In this, as well as in other matters of State, Amin-es-Sultan, the Prime Minister at that time, stood by the late Shah, and it was mostly due to his tactics and foresight that friction was avoided between Muzaffer-ud-Din and his brother Zillu's-Sultan, from the latter of whom considerable apprehension was entertained.

His accession to the throne was marked by the suppression of 'Mudhakil' or the system of wholesale bribery; heavy taxes on bread and meat were remitted and a qualified form of liberty was given to the Press. He had occupied the throne only a few months when difficulties cropped up. The English complained of the behaviour of the Governor of Arabirtan and of his own brother Saad-el-Mulk, both of whom he had to remove from their offices at the instance of Sir Mortimer Durand. In 1897, owing to some dissensions in the palace, Amin-es-Sultan resigned and was succeeded, after a time, by Amin-ed-Dowlah as Prime Minister. Attempts were now made to reduce the expenditure and increase the revenues. The system of accounts was improved and some other reforms effected though much against the opposition of officials. About this time some excitement was created by the murder of Mr. E. Graves, an Inspector of the English telegraph line, by some Baluchis. These murderers were followed up and, as a result, a whole district rose up in arms. A Persian army was sent to calm this rebellion, and peace was restored after some time.

In 1898 the Shah desired to tour through Europe, but financial difficulties stood in the way of its fulfilment. Large arrears were due to the officers of the Persian Army and in the Civil service. Money had also to be provided for the carrying on of the government during his absence. But the State coffers were empty. Lombard Street offered to float a loan of a million and a quarter, at 5 per cent., on the security of the customs of Fars and of the ports in the Persian Gulf. A general control over the customs was also stipulated for. The terms were unacceptable to the Shah and the intended tour was abandoned. In July 1898, Amin-es-Sultan was re-appointed Prime Minister and his popularity saved the situation. The temporary difficulties were got over by advances made by the banks. With the help of a few Belgian officials, the Customs Department was reorganised and the system of farming was abolished.

Another unsuccessful attempt was made to negotiate a loan with the London capitalists, and the Shah, considering the long put-off visit to Europe as absolutely essential, authorised the raising of a Russian loan. In January 1900 the Russian Government announced a loan of twenty-two and a half million roubles at 5 per cent. charged on all the customs revenues of Persia except those of Fars and the ports in the Persian Gulf. A floating of an English loan on the terms accepted by Persia was received too late, with the result that Russian influence increased in Persia while English prestige went down—the idea, that Englishmen did not come forward with timely help fixing itself on the minds of the Persians. With this money, the English loan of 1892 was completely discharged, the arrears due were paid and with the rapid circulation of money trade began to flourish.

Entrusting the administration of his kingdom during his absence with a council of ministers with his second son at its head, the Shah started on his voyage to Europe on the 12th April 1900. He stayed at Contrexville for a month to recoup his health, and then visited St. Petersburg. From there he proceeded to Paris where an anarchist attempted at his life. Belgium was next visited, but his tour to England had to be given up on account of the death of the King of Italy and Duke of Saxe-Coburg Gotha.

Meanwhile, serious disturbances took place at Teheran, and, as a result, some ringleaders were expelled. Sir Mortimer was succeeded by Sir Arthur Hardinge. Another loan was floated in 1902, of ten million roubles, and Europe was again visited by His Majesty. After Rome, the Shah went to England where King Edward

received him at Portsmouth. There the Order of the Garter was conferred on him.

In February 1903 a commercial agreement between Persia and Russia was entered into. The mercantile population of Great Britain was thrown into hysterics by the action of Persia in levying a 100 per cent. tax on imported tea and imposing heavy duties on British piece-goods. An Anglo-Persian agreement was announced in July 1903, by which certain modifications were effected in the tariff.

We come now to the most important event in the late Shah's reign, and that is the granting of a constitution for Persia. The clamour for reform and constitution in Persia was not of recent growth. The movement began at Teheran some thirty years ago and it spread throughout Persia, through the incessant agitation carried on by Syed Jamaluddin and his party. The late Shah had all along remained a friend of the Reform party, and a story is current that, when his father Nazer-ud-Din had interdicted a newspaper called "Orvatul Uska" on account of its extreme tendencies, the late Shah, who was at that time the heir-apparent, secretly supported it and subscribed for it. Muzaffer-ud-Din's two tours through Europe had the effect of confirming his views as to the desirability of a constitution. And events soon happened in Persia which practically compelled His late Majesty to formulate a scheme for a Parliament. Amin-ed-Dowlah was the Prime Minister in 1905 and his incompetency and misrule forced the Teheran merchants to leave the capital and protest against his continuing as the Grand Vizier. Moreover, the general impression was that he was mostly responsible for entering into those foreign loans which the Persians detested so heartily and for the handing over of the Customs Department to the Belgians whose number multiplied rapidly with a proportionate increase in their arrogance and power. The Shah pacified them and promised to take the necessary steps for the formation of a National Assembly.

In May 1906 His late Majesty held a conference of his ministers at home and in the several foreign capitals to discuss this very matter, and this conference, after a heated discussion, came to the conclusion that reform was necessary. But the people were very impatient and the Mutjehids left Teheran for Kum, while others flooded the British Legation. The unpopular Minister was dismissed and Mushir-ed-Dowlah appointed in his stead.

On August 5 last the late Shah signed a Rescript which authorised the convocation of a National Council, to discuss questions of importance regarding the welfare of the kingdom. We give below the important portion of it.

> We having now come to the conclusion that reforms which the exigencies of the times demand should be introduced into the departments of the State and Empire for assuring peace and security to the people of Persia. We have decided that a national council, composed of elected representatives of princes, ulema, kajars, chiefs, nobles, landowners, merchants, and trade guilds by election of the various classes shall be instituted at Teheran in order to meet in consultation and deliberation on important affairs of the State and Empire and on public matters, and give the necessary aid and assistance to our Cabinet of well-wishing ministers concerning the reforms which are required for the prosperity and welfare of Persia; and the Council will submit to us through the first person of the State—the Grand Vizier—in complete security and assurance its views on the weal of the State and nation as well as on public affairs and the proposals of the people of the Empire, and the proposals of the council will be approved and signed by us and duly put into execution.

It then calls upon the Grand Vizier to arrange the details of the Council and to publish it widely "so that all people may become aware of our good intentions, which, as explained above, are entirely directed towards the progress of the State and nation of Persia".

How serious he was in his desire to create a constitution for Persia, how deeply he felt the helplessness of his subjects, how ruthlessly his attempts were thwarted by two of his ministers and how ardently he desired his subjects to help him in this great object, appears from a remarkable address he delivered before the princes and

Kajars of Persia when they refused to take part in the election of representatives to the Parliament. After telling them that their opposition was the result of a misapprehension on their part, he went on to say:—

> When we were the Crown Prince of this Kingdom we observed with pain and concern the masses of the people trodden down by unscrupulous officials, and confusion reigned in the various internal and external departments of State and chaos was supreme. We were then anxious to devise means to mitigate these evils; as, however, we had at the time to keep entirely aloof from affairs of State, no remedy was at hand, till in the ordinary course the direction of the affairs of the kingdom came into our hands.
>
> Upon our arrival in Teheran we repeatedly propounded our views to the Amain-es-Sultan, who, after accepting them, placed before us various obstacles and excuses from which we gathered that he was secretly not in accord with them.

Amin-ed-Dowlah was appointed Prime Minister and he pointed out certain difficulties; then Amin-es-Sultan was reappointed, who, after giving an assurance 'in a most convincing manner', 'put forth the usual excuses and obstacles' when the time came for acting.

> Growing weary of the non-fulfilment of our long deferred hopes and sick at heart at these provarications, we wanted to take a personal initiative in the matter. For various reasons we did not consider this step advisable at the time, and pressed Amin-es-Sultan, with the usual result. Having, after a time, realised our persistence he agreed to create a Council of State similar to those in existence in other free countries. This, too, did not come into existence.

Amin-ed-Dowlah was again entrusted with the task, but he was unsuccessful in his attempts. Hence Mushir-ed-Dowlah was raised to the Premiership. Then he closed his speech saying:—

> Then know you all that it has been through our own wish and initiative that this gift of liberty has been granted to our loyal subjects. We have with pleasure accepted the leadership of this Assembly, which is of our own creation. He who goes against this Assembly goes against our person. If you wish us to be pleased with you, speedily elect your representatives so that by the grace of God the elections may be completed by the 10th instant. (30th September 1906).

Agreeably to his wishes the Council met at Teheran on the 7th October last. The first thing done was the drafting of a constitution, a summary of which we give at the end of this paper. The Assembly expressed its unequivocal opposition of foreign loans, with the result that a National Bank has already been established, though we hear it has not begun to be supported as much as one could wish. The present Shah, who was the Vali-Ahd at that time, is a strong supporter of the new constitution; he has signed a deed whereby he guarantees that he would not dissolve the first Assembly for at least two years. The power of nominating the Vali-Ahd has also been given to the Parliament and the present Shah has also expressed himself to be in its favour.

The attitude of Russia is said to be against the constitution. The Czar of all the Russias is reported to have advised the late Shah that the granting of a Parliament would only whet the desire of the people for more reforms, and that the new Assembly would prove to be another Duma. He also seems to have feared that his own Muhammadan subjects would raise the standard of revolt as a result of this concession by the Shah to his subjects. Nothing is yet definitely known about the attitude of England, but the advice of Professor E. G. Browne in a recent issue of the *Tribune* is well worth repetition:—

> That England should join with Russia to crush the legitimate aspirations of a people with so great a past, who have contributed so much to the intellectual and artistic wealth of the world, who have so many talents and such great potentialities, and from whom no aggressive action is conceivable, appears incredible, in spite of the sinister rumours to this effect which have from time to time appeared in the Press. That such ungenerous action should take place under the Liberal Government, from which so much is hoped, would be the most bitter irony and the cruellest disillusionment for all who desire the freedom and welfare of their brother men.

The late Shah directed his attention to other reforms equally pressing. It has already been mentioned that he set his heart and soul in suppressing the 'Mudhakil,' which was so widespread throughout Persia. The *Times of India* in explaining the significance of the word quotes Watson, who says:—

> The word "mudakhil," signifies all that one can acquire by receiving bribes, by swindling and extortion, and by all other irregular means. It is mudakhil and not salary which every Persian official is anxious to secure. A salary regularly paid affords no scope for the display

of the talents in which Persians most excel, and therefore a post which has only a good salary attached to it and which affords no good opportunities of making mudakhil, is looked upon by Persians as being but a poor possession.

Against this system he struggled hard as it affected the poor tax payers. He was a friend of the Press and pensioned some editors of newspapers. He established several arts and military schools.

His late Majesty was of a generous disposition and was partic larly averse to signing death warrants. He rarely appeared in public except at reviews of troops and levees. His chief hobby was the collection of valuable cats. He is reported to have been an excellent shot on horseback. His daily life was busy and he was always interesting himself in everything connected with the welfare of his subjects.

THE PERSIAN CONSTITUTION.

The following is a summary of the revised Persian Constitution which has been brought to the National Council bearing the signature of the Shah, the Vali-ahd and the Grand Vizier.

The assembly is to be composed of 162 members or, in case of need, 200. Members accused of crime must be tried by the assembly. All laws promulgated must have the approval of the assembly, and all matters pertaining to the budget and to the proposals of the Government regarding financial matters will be carried out also with the approval of the assembly. Matters pertaining to the administration of the provinces and the appointment of provincial governors may be discussed by the assembly. The budget of all the ministries must be ready fifteen days before the end of the following year. No companies can be formed without the approval of the assembly, which is also essential for the ratifying of commercial treaties and foreign or local loans. The assembly has the right of interpellating the ministers.

The building of railways and roads by foreign or local companies must be undertaken with the consent of the assembly. Should any minister be found guilty of committing an act contrary to laws promulgated, the assembly will ask the Shah for his dismissal and he will be tried by the courts of justice. Thereafter no Government post will be given to him. A senate is to be formed. It will be composed of sixty members, thirty elected by the nation, thirty chosen by the Government. The national assembly can only be dissolved if two-thirds of the senate vote for dissolution and their decision is confirmed by the ministers in office. A general election must soon follow a dissolution. The Vali-ahd guarantees that the first assembly shall not be dissolved for two years.

THE LATE SWAMI RAM TIRATH

BY PROF. SHIV NARAYAN, M.A.

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SWAMI Rama was known as Goswami Tirath Ram, M. A., before he renounced the world and put on the yellow robe of the *Sanyasi*. Tirath Ram was born in 1873 at Muraliwala, a village in the district of Gujranwala, the birthplace of the lion of the Punjab. He was the lineal descendant of Gosain Tulsi Das, whose version of the *Ramayana* in Hindi is deservedly popular with the Hindus of Upper India. He lost his mother when only a few days old and the task of bringing him up devolved on his elder brother Goswami Guru Das. Tirath Ram was a prodigy of learning. He used to listen very attentively to recitations from the *Puranas* and the *Bhagwat*. He would put intelligent questions and ponder over what he heard. He was contemplative and retiring even in his boyhood. In his University Examinations—from the Matriculation upwards—he uniformly secured a high place. He headed the list in the Bachelor of Arts Examination. Having a taste for Mathematics, he took his master's degree in that subject. The Principal of the Lahore Forman Christian College, knowing his pupil's great parts, appointed him Professor of Mathematics in his college, which post he held with distinction for about two years. He also acted for a short time as a Reader in the Oriental College, Lahore. He was looked up to by his pupils and loved by his colleagues. At one time it was his ambition to become a Senior Wrangler and he was a likely candidate for the Government of India State Scholarship for further study in England; but the spiritual bent of his nature asserted itself and we find him towards 1899 studying the *Upanishaas*—that story of sublime ideas of which Schopenhaeur has said, "It is the solace of my life, it will be the solace of my death"—and undergoing his hard penitential *Yoga*.

RENUNCIATION.

He then broke all earthly bonds asunder and left the ways of the world to seek atonement with God. With a bright career behind him, he would have certainly succeeded in the world, but he believed that success would come of itself if he sought *Truth*. "Seek ye first the Kingdom of Heaven and all things shall be added unto you".

AN ERUDITE SCHOLAR.

We must not forget that long before he took this momentous step, his mind had grasped and his heart responded to the doctrines of *Vedanta*. He had been reading, writing and speaking about this sublime system of Hindu Philosophy. He was a voracious reader. He had read the ancient Hindu Scriptures and the Literature of the Sufis in the first period of his life, when he had not yet left the world. While in America, he went through the greater part of standard American Literature in two years, in spite of his engrossing public work. He had mastered the great systems of philosophy, and read the Great Masters;—Christ and Buddha, Shanker and Kanad, Kapila and Gautama, Patanjali and Vyas, Kant and Hegel, Goethe and Spinoza, Emerson and Thoreau, Darwin and Spencer, Huxley and Tyndall. He was well versed in English, Persian, Sanskrit, Urdu and Hindi. He took special delight in reading the poets of love, mysticism, eclecticism, and evolution,—Hafiz and Omar Khayyam, Bula Shah and Nazir, Walt Whitman and Wordsworth. Only last year he read through the Vedas. He was writing in the solitudes of Tehri this summer his *magnum opus*, "The Dynamics of Mind", and kept himself posted in the latest discoveries of science and theories of philosophy, when he was accidentally drowned while bathing in the Ganges. He was borne away by the waters in the posture of *Samadha*.

AS A JOURNALIST.

Goswami Tirath Rama, M.A., conducted, before his renunciation, a periodical *Alif*—the first letter of the Urdu Alphabet which was read with interest and admiration by the people of Northern India. A pithy and homely yet forcible style, picturesque description, profundity of thought, and a rare combination of sense and sentiment, logic and poetry characterized its pages. His writings were illustrated by appropriate quotations from Sanskrit and Persian classics and Urdu, Hindi and English poems. Swami Rama continued to preach his doctrines at intervals through the columns of the Indian Press, both English and Vernacular. His devoted and faithful disciple, Mr. Puran, started the *Thundering Dawn* in Japan and kept it up for a short time on his return to India. His American disciple, Mrs. Wellman, assisted by others, started *Practical Wisdom*—and his Punjabi friends were only too glad to give prominence to his deliverances or contributions. The *East and West* published his "Message to the Young Men of India,"—a paper originally intended to be read at the Anniversary of the Lahore Young Men's Indian Association. "In the sphere of Urdu journalism, we have already seen that his *Alif* was very favourably received by its contemporaries. Latterly, a supplement under the name of "Rama Updesh" has been regularly issued to the "Sat Updesh" of Lahore. The editors of *Hindustani*, *Zamana*—to mention only a few of the Urdu papers—welcomed articles by or on Swami Rama.

AS AN AUTHOR.

Some of the English articles he contributed to journals, in the first instance, have been collected in book-form. The first series of this collection paradoxically styled "Balanced Recklessness" has already been published. It contains some very remarkable essays and stories, of which "Criticism and Universal Love for the Indian People and a message to the world," "The Spirit of *Yajna*," and some of the "Forest Talks" are specially noteworthy, not only as showing Rama's up-to-date knowledge of modern European and ancient Indian literature, but for the wealth of imagery, richness of quotation and illustration, facility of impromptu versification, Carlylean strokes of style and breadth of views. Not a few of the thoughts are original. Rama's Post-American literary work—if I may so call what he wrote after his return to India from America—teems with fiery criticisms, zealous appeals and inspiring observations. Rama never minced matters. The admonition is pungent, the advice is practical. Rama had good reason to believe that old notions were out of time in the twentieth century. This busy bustling civilization demanded vigorous reforms. Not self-mortification, not intentional prolonged self-slaughter, not utter severance from the world, not unchecked indiscriminate multiplication, not contentment in ignorance and slavery, not unthinking, enervating adoration of the past and negligence of the present and future—was what would save India from downfall and decay. The old heavy garments must be cast aside, and superstitions flung to the wind. Morbid and unfruitful pride in a glorious past must give way to the 'balanced recklessness' and frenzy of an impatient, not a mad man.

HIS MESSAGE.

Madness it is rather to cling to the chains that bind us, to kiss the hand extended for our destruction. "Do inherit the wisdom of

ancient Upanishads; but on the material plane it is only harmless; but ... assimilating of the practical ... of Japan and America that will make ... fit ... survive." "Dear Ones! Laws and institutions are for man, man is not for laws and institutions." "No one is to be buried except such whose future lies behind and whose past is constantly in front." "The dream of a static millennium, when *struggle* and *change* shall be over, finds no warrant in our knowledge of man and the world. If you want to live in the present century of marching and advancing industries and arts, and not die by inches of political inquisition, capture the *Matrishva* of electricity ensnare the *Vayana* of steam, become familiar with the *Kuveira* of the Science of Agriculture. *Harsha* he thought to be injurious in an overpopulated land like ours. "No country on this face of the earth is so poor and so populous as India". Sacrifice to the gods should now be interpreted as offering "my hands to all the Hands, or the whole nation" merging my interests in the interests of the country, feeling all as if they were my own self. The state of the masses and women has always been low in India. Even when the Hindus were acknowledged to be foremost in intellectual keenness, these two classes were kept in an abject condition. Hence the Hindus made no advance in manual or æsthetic arts. In trying to soar high intellectually, they were dragged down by the dead weight of the ignorant majority. They deteriorated physically and morally. The lesson of this fall is clear. "To work your own salvation and let society alone—Oh! if only that were possible. The drowning society cannot let you alone. You must sink with her, if she sink, and rise with her if she rise". "Long has this *anti-Vedantic* thought been cherished in India, entailing pitiable dismemberment of the community." "We cannot do without our inheritance from our forefathers; the society which renounces it will be destroyed from without. Still less can we do with too much of it, the society in which it dominates will be destroyed from within". Help the masses and women realise our changed circumstances by ... education, starting cheap papers and preaching practical wisdom. Let there be national festivals in the different parts of the country in the seasons suited to them. Let the young and the old, men and women, the rich and the poor, assemble and exchange thoughts, forget their petty differences and narrow sectarian limits, rise out of them into perception of a Larger Brotherhood. "Let the young fold and dine together on the green swards on the banks of rivers, singing national songs,—replete with words that burn and thoughts that breathe, sung in chorus. Have *nagar kirtan* processions and dramatic performances. These measures with what Rama calls "the baptism of blood and fire" are potent factors in unification. Rama, in his spirited address to the young men of India, pointed out poverty of practical wisdom and excess of population as the main causes of the absence of union in India. In stinging words, he exclaimed "What joy is there in making yourselves the fabled frog of the well? Will you never see that (by shutting out others and yourselves in) you are making fair India the suffocating *Black Hole* for yourselves? The real blame for our backwardness, lies at the door of that impurity which vitiates the most sacred relation in the world, the very relation which produces all the Indian people and makes us what we are,—the marriage relation. Young men, stop it! stop it! Ye youths, responsible for the future of India, stop it! In the name of morality, in the name of India, for your own sakes and for the sake of your descendants, pray stop *indiscriminate, ill-timed blind* marriages in the country. Fertility must diminish along with high mental development. The ethical process resembles the horticultural—that is, there should be occasional pruning or emigration. A brahmin of brahmins, as Swami Rama was, he gave up his high caste and went to America. He asks young Indians to travel in foreign countries for the sake of India, to learn the arts and industries of civilized countries, but not to get tainted by their vices. He exalts labour. He asserts that *Shudras* are now to rule the world. It is now their turn. First the Brahmins monopolised all power, then the Kshatriyas rose, and now the Vaisyas are the strongest factors in national advancement. He was never tired or afraid of advocating the cause of Labour and Women. "Let *us not* waste all our time in trying to keep the fruit on the tree, attend to the root, feed it and water it properly". Even while criticising, Rama's sincerity of conviction, desire for purity and truth, exuberance of love atone for his severe condemnation (if atonement were called for). His teachings are readily listened to by even those whose apathy and ancestralism form the bull's-eye of his denunciation. He never became intolerant of intolerance or v

He showered oceans of love, light and life wherever he went. The mission of his worldly career seemed to be to spread a wave of tolerance, peace and goodwill to men and to make them realize their oneness with the Divine. To this purpose he laboured. His clarion-calls came from his retirement to raise the Indians from their lethargy.

AS A LECTURER.

In the first period, he utilised the platform of the Sanatan Dharma Sabha to speak on *Bhakti, Krishna* and *Vedanta*. It is said that in the intensity of the pathos of his discourses, the audience could see the tears from his eyes mingle with the words from his lips. Nevertheless, later on in life, we find him nothing if not cheerful, bathed in smiles and simply irresistible in his magnetic attraction. He moved about as Joy incarnate. He preached that the highest duty of man in the world is to keep himself joyful. "The highest individualism is the highest altruism." "Love before you will know how to do good. Purify your own heart before you dare cast the stone at another." This brings us to the question—Could compulsion from without, make a man a whit more moral? Shall we reject a beautiful lotus because it grows in a dirty pond? "Sad, indeed, is the kitchen religion which allows the Infinite, Immortal Soul to be sullied by the foreigner's soup," said this silent reformer. The excellent brochure on *Balanced Recklessness* closes with remarks on (1) Denial of little self, (2) Positive assertion of Real Self. He was known as a *vedantin*, but with Vedant,—which he took to be all-comprehensive—he preached his other ideas.

IN AMERICA FOR INDIA.

He lectured in Japan, America, Egypt and India. He was received with great enthusiasm and lionised in the land of the *Mighty Dollar*, though he went there as a penniless preacher. His reputation, already acquired in the Land of the Rising Sun, had preceded him to America. Lectures,—sometimes for days together,—were arranged for him. Disciples flocked to him and he came to be a man of influence. Like a true patriot he exercised this influence in securing for his fellow-countrymen certain concessions in some of the State universities. It was with sorrow that his friends saw him leave their shores. In some breasts he kindled such an affection that they followed him to India. One lady came all the way over from America with the single intention of seeing the birthplace of Swami Rama. An American issued the following notice about Swami Rama:—

Swami Rama is visiting the United States in the interest of the suffering millions in India, and is desirous that his sojourn in this country may prove as well serviceable to the American people.

"The purpose of Swami Rama's presence in America is to present to the American people a plan that is more efficient than any method hitherto adopted by America and Europe to reclaim the suffering poor of India."

"The poor but promising young graduates of Indian universities should be brought over to America, and these, after receiving a practical training in agricultural arts and industries here and imbibing the energy and progressiveness of the free people of America, on their return home can not only impart to their countrymen the scientific methods of labor, but must naturally evoke in their fellows the spirit of humanity, equality and independence—the true spirit of Christianity."

"Such missionaries of labor and love working among their own people, can very speedily and surely effect the redemption of that country from the wolf of hunger and famine by helping the starving millions through education to help themselves."

"Again, through such America-returned Hindus only can the exclusive conservatism, caste-system and social evils like child-marriage, perpetual widowhood, slavery of womankind, the misery of the down-trodden lower castes in India, be reformed."

"It was the America-returned Japanese that raised Japan to the level of advanced Western nations. The hope of India lies in the Hindu youth that will import America's practicality to their native land."

"A hundredth part of the money that is being expended in foreign mission work by generous, high-minded Americans, to save the souls of the Hindus, if spent according to the Swami's plan, to save the bodies of that benighted people in the name of Practical Christianity, or humanity, will accomplish a hundred times more effectual real results. The money is not to go out of America; it is to be spent right here in the Agricultural Institutes."

RETURN TO INDIA.

On his way back from America he lectured in Egypt in Persian to the Muhammadans. After

his return to India he appeared before the public at some of the cities of the United Provinces. He secured many sympathisers and admirers. Articles on his life and work were published in numerous journals. Disliking too much notice and worship, he betook himself to his favourite haunt in the Himalayas. There he set about writing a treatise on *The Dynamics of Mind*, in which he condensed his teachings and which he has left as an imperishable memento of his mission. He seemed to have no earthly ambition. With the power he wielded, he could easily have founded a society or formed an organization, but fame "that last infirmity of noble mind" was almost loathsome to him. Unlike other pedantic and conceited scholars, he curtailed his name to a monosyllable—'*Rama*.' His disciples imitate him in that and call themselves '*Narayan*,' '*Puran Hari*,' &c., &c. He did not force his convictions on any one. Freedom of thought was prized by him in others as much as in himself. His was a soul which has realized oneness with God and which revelled in the joy of this belief. This, however, did not lead him into vanity or vice, which he thought were merely forms of ignorance. An austere ascetic as he was, his modern teaching impressed it indelibly on his mind that in the world and not out of it, lay the field for work and the material for improvement. He intended to visit every hamlet and carry the torch of light from one corner of this land to the other when the cruel hand of Death removed him from our midst. It would be interesting to make a collection of his scientific metaphors, but space forbids my attempting that. Some of his sententious sayings have been culled together below :—

Strong and pure life is the lever of history.
There is no possible strength except in purity.
If the allurements of the senses cannot move you, you will surely move the world.

Love might hope where reason would despair.
It is the dying life of unselfishness that eventually unifies not only one but all nations.

THE PHILOSOPHY OF THE UPANISHADS.—By Paul Deussen, Professor of Philosophy in the University of Kiel. Authorised English Translation by Rev. A. S. Geden, M.A., T. and T. Clark, Edinburgh. Price Rs. 7-14.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

CO-OPERATIVE CREDIT SOCIETIES.*

BY MR. K. C. DEY, M.A., I.C.S.

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FOR many years the chronic indebtedness of the agriculturists in India, leading to their utter ruin in not a few cases, has been attracting the serious attention of the Government of India, and many enquiries were instituted with a view to devise means of alleviating their distress. Different experimental measures were adopted in some provinces and after a great deal of deliberation, the Government adopted the institution of Co-operative Credit Societies as one of the remedies of this great evil. In 1904, an Act was passed in the Supreme Council called the Co-operative Credit Societies Act (X of 1904). And although two years have passed it is to be regretted that the provisions of this Act, and the various concessions and facilities granted to the Co-operative Credit Societies by Government are still unknown to the great mass of the people.

It is known to all conversant with the agricultural villages in this country, how the common cultivator lives in debt, year in and year out, and is only too often ruined entirely by the *mahajan*. In many parts of the country the actual cultivator of the soil has gradually lost all permanent interest in the land he cultivates and has become either a labourer working for wages or only a *bargadar* or an *adhidar*, a yearly tenant who gets half the produce or less as wages. In a great many cases has the original cultivating lease been acquired by the middleman who does not till the soil himself but lives on the produce of the toil of the rackrented sub-tenants or ill-paid labourers. In the districts of Eastern Bengal, the subinfeudation of the tenures has become notoriously vast and complicated, and all over the province the cultivator seldom gets the full benefit of his labour and the fertility of the soil. In most cases the cultivator is deeply in debt to the *mahajan* and can hardly hope to ever get out of his clutches. At harvests, he is compelled, in a great many cases, to sell his produce to the *mahajan* at the *mahajan's* rate and is cheated only too often in the weighment as well as in the rate. The bulk of the money he earns goes to pay the rent and the too heavy interest on his former loans. Between harvests the poor man has to borrow again

* Paper prepared for the Industrial Conference.

for the necessities of life, and this hopeless cycle of heavy borrowings and meagre repayments plunges him deeper and deeper in debt.

Nor is the case of the poor artisan in the villages any better. The weaver, the boat-builder, the blacksmith are all in the same state of chronic indebtedness. For the purchase of raw materials the artisan has to borrow, and so pressing is the demand of the *mahajan*, that he is compelled to sell off his manufactured produce at once at what price he can get, too often to the *mahajan* himself. He has to borrow for his food and his clothing, for the payment of rent, for every necessity and luxury of life. Thus his ceaseless labour does not benefit him much and only serves to enrich his *mahajan*.

The fact is, that for agriculture and petty industries, the cultivator or the labourer in the villages possesses no capital of his own. He has money to buy land, cattle, implements, or raw materials and he has no money to supply him with the necessities of life till he can sell his produce in the best market. He has to borrow his capital and he borrows it at an exorbitant rate, and too often he cannot get sufficient capital for his needs. Sir D. M. Hamilton, a former President of the Bengal Chamber of Commerce, expressed these circumstances very tersely. He said that one must buy one's finance cheap and sell one's produce dear, to make one's industry profitable, but the Indian cultivator buys his finance dear and sells his produce cheap and the consequence is that he is imposed on at both ends and lives in poverty with scarcely any hope of bettering his position.

The reason for this deplorable state of affairs is to be found in the villager's want of thrift. He never knows how to save money, and as his income is chiefly derived from one or two harvests, he cannot make the money obtained by sale of the produce last the long intervals between them. Want of training how to save and put by, the hereditary instincts and customs of extravagance at weddings and other ceremonials and, above all, the want of a safe place where to keep the savings—all these contribute to the absence of thrift among the poor in our country. When the man is able by hard work to save a few rupees, he knows not where to keep it safe. He generally buries it under the ground where it lies unproductive for years—and he is too often robbed by thieves, or dies without being able to tell anyone where the hoard is concealed.

Again, the capital available for financing these people in the villages is not considerable. The *mahajans* very often are poor men themselves, dependent on the profits of their usury for their own maintenance. While a rich man can easily obtain loans of thousands of rupees in a city at 6 to 8 per cent., the poor man in the village cannot obtain accommodation of ten or twenty rupees at less than 37½ per cent., although the security he offers is no less sound than that of the rich man. The prevailing rate of interest at which a villager borrows money in this country is 37½ per cent. per annum, or two pice per rupee per month. In some parts of the country, the rate rises so high as 75 per cent., and not seldom have I come across rates of interest at 150 per cent. per annum.

Thus it will be seen that the problem before us is as vast and complicated as difficult of solution. No amount of State aid or philanthropic help can be of much effect, for obviously it would be no use paying off the poor people's debt unless they are taught not to fall into it again. Capital has to be provided in sufficient quantity to free the agriculturists from the existing debts at usurious interest and then to supply funds for the purchase of implements, cattle, seed, labour and raw materials, and also for maintenance till the produce can be sold in the most advantageous market. This capital has then to be made available to the people for whom it is intended, with security to the capitalist and facility and safety to the borrower. The credit thus afforded should then be safeguarded from possible abuse and means must be devised to secure that no credit is given to undeserving persons or for undeserving purposes, and that the loans given to deserving persons are employed on useful and necessary purposes. The capital should not only be brought near the houses of the people but should be made available at a rate of interest which will leave a fair margin of profit to the individual who employs it. Lastly, the individual must be taught thrift, the habit of saving encouraged, and a safe place provided for the custody of the savings. The villagers have to be taught habits of business and reliance on their own selves, for any extraneous agency to work the capital must fail. One of the solutions that has been found by Government satisfying all these requirements, is the Co-operative Credit Society.

A Co-operative Credit Society is primarily a society composed of a number of persons who co-operate or combine their credit together for the

purpose of obtaining cheap and facile financial accommodation for themselves or, in other words, it is a joint-stock bank, the capital of which is subscribed by the members themselves or is borrowed on their joint credit and is employed only on loans to themselves. A single villager cannot get a loan except at a very high rate of interest, and he cannot successfully approach a wealthy capitalist or a joint-stock bank who deals in hundreds of rupees and will not deal in small sums. But if a number of villagers of good and honest reputation form a credit society, and agree jointly and severally to stand security for all the debts of the society, then the society can approach the larger capitalist and obtain a lump sum as loan at a small rate of interest. Even the smaller capitalists, the local money-lenders, will recognise the advantages of lending a large sum to one body, and will be satisfied with the smaller profit and reduce their rate of interest. From the lender's point of view, the Co-operative Credit Societies will offer excellent investment. The security is good, as the joint and unlimited liability of a large number of people is pledged. One or two of the members may fail, but the others remain and the likelihood of the security proving useless is reduced to a minimum. Instead of a large number of petty accounts to keep, only one account need be kept for one village. Instead of having to collect little sums from a large number of poor people, regular instalments from a well-ordered society will be collected with punctuality and ease. Instead of incurring large expenses and suffering great worry, trouble and much loss of time in suing many petty debtors, only one suit, if ever necessary, will have to be instituted against one corporation and the security being so ample the decree will be even more easily executed than against any individual debtor. It is certain that, in most places, as soon as the people understand the principles, the capital for these societies will be forthcoming. For it must be remembered that, though all men are not philanthropists, they are not all usurers. There are thousands of people whose money is locked up in Post Office Savings Banks or in Government securities, bearing interest at 3 or 3½ per cent., who will be glad to invest at least part of their savings in the Co-operative Credit Societies at 6 or 6¼ per cent., if their security and advantages are made known. The societies already established have got all that they require at present at 6 to 6¼ per cent., and two societies have actually refused to accept offers of large loans at these rates, as the money was not needed by the members.

The societies will also be capital savings banks for the members. The societies will never refuse to accept deposits from members. Whatsoever money a member may save can be safely deposited with the society, and the society will give him a very fair interest, say 6 or 6¼ per cent. per annum. When a cultivator sells his jute or mustard seed or sugar-cane, he pays his rent and then either squanders the remainder in purchasing unnecessary luxuries, or buries it under the ground. Sometimes he starts money-lending on his own account and often loses his money by injudicious loans. But if he deposits his money in the society, the society will pay him a fair interest regularly and will carefully invest the money for the benefit of his fellow-members. When the cultivator understands this, he will learn to save and deposit his money regularly. In some societies, there is a rule of compulsory saving, each member being required to deposit after each harvest a certain amount proportionate to his land or to the number of ploughs he keeps. The Government has offered, as an additional incentive to thrift, to lend to Co-operative Credit Societies a sum equal to what the members raise by their deposits free from interest for three years and thereafter bearing interest at only 4 per cent. per annum.

With the capital obtained from deposits of members, loans from Government and borrowings from the large or small capitalist, the societies will have enough funds to work with. The capital, however, will be employed only for issue as loans to members and for no other purpose whatsoever. The loans shall be given to members only and to no others. Loans will be given out carefully, for the actual needs of the borrower and not for the purpose of squandering on unnecessary luxuries or evil purposes or for re-lending to others. Neither the law nor the bye-laws will in any way limit the purposes for which the loans may be granted. But it is left to the good sense of the members themselves to grant or withhold any loan. Each member will remember that he is personally liable for the whole of the capital of the society and thus every member will naturally strive to prevent the giving out of loans on insufficient security or for undeserving purposes. Loans will be granted for all productive purposes, for maintenance, for payment of rent, for repayment of older debts and for the absolutely necessary expenditure on marriages and other ceremonial occasions. No one except the members themselves knows accurately whether a man really requires a loan or not, and how much he requires for his needs. A loan for a purpose approved of by the members is sure to be granted, and it is almost equally sure that it will be usefully employed. As the lenders are co-villagers, the borrower's own people, there would be great facility and expedition in obtaining the loans and as in a village, it is scarcely possible for an individual to keep his affairs secret from the fellow-villagers, it will not be difficult to ensure that each loan is employed on the purpose for which it was intended. Again the members will know the circumstances of each applicant exactly and will thus decide in a way satisfactory to the applicant as well as to the society when and by what instalments the loan is to be repaid. If the borrower has got jute and mustard cultivation, the loan will be made repayable after the jute and the mustard harvests. If he has paddy and sugar-cane, the loan will be repayable after the paddy and the sugarcane are sold. Loans thus carefully granted for actual needs and on suitable terms will be to the immense benefit of the borrower and safe investment to the society.

The law does not fix the rate of interest payable on loans. The authority is vested by the bye-laws in the members themselves. They are to fix the rates of interest payable to the society on loans issued as well as that payable by the society on deposits and borrowing for each year. The rates will depend on local circumstances. The rates will vary not only in different societies, but in the same society from year to year. If there is a heavy loss one year, the rate of interest payable to the society will be raised and that payable by it to the members on deposits lowered until the loss is recouped. If there is general distress in the village, the rate payable to the society will be lowered. The rate of interest payable by the society on outside capital will depend entirely on the credit of the society and the capital available in the locality. But for the purpose of creating a reserve, the rate charged by the society must be slightly above the rate payable by it. If capital is obtainable at 6¼ per cent., the rate on loans may be fixed at 9⅜ or 12½ per cent., the excess being kept for the purpose of creating a reserve. The members who deposit their savings get a fair interest on their money and on the rest of the capital raised, proper interest is paid, so all the profit that the society makes by lending at a certain rate money obtained at a lower rate, will go to what is known as the Reserve Fund.

The purpose of the Reserve Fund is three-fold. If there is ever any loss or remission, the Reserve Fund will bear it. But if members are chosen with care, and fraudulent, dishonourable, bankrupt and spendthrift people are kept out of the society and if loans are granted with due caution, there is no likelihood of any loss ever occuring. Up to date, there has not been any loss in any society established in this province or in any other province in India. In Germany, where this system has been tried with immense success for over 50 years, "not a pfening has ever been lost either to creditor or to depositor." So in France, "not a sous has been lost," and in Italy "the losses have altogether been trifling; in times of economic crises less than those of other banks." The next purpose is for the creation of additional credit. If the society can show that it has so much money kept safe as a reserve, the capitalists will be much more willing to invest their money in the society than otherwise. A reserve of cash is so much more easy to realise than even the whole of the landed property of all the villagers. Lastly, as the Reserve increases, there wil be less and less necessity for the society to make profit, and the rate of interest payable on loans issued by the society will be gradually reduced. When the Reserve reaches a certain amount, safe enough for the society, all profits since accruing will be used as capital, and less money will have to be borrowed and the rate of interest payable on borrowings will be reduced to a minimum. Eventually, it is expected that the societies will work with the capital consisting of their own profits and the deposits of the members, and the members will be enabled to get loans at so low a rate of interest as 3 or 3½ per cent. The Reserve Fund will, at all times, be indivisible among the members. But if a society is ever closed or wound up, the balance remaining out of the funds, after payment of all liabilities, will be employed on such useful public purpose as the members may decide. The provision is necessary to prevent the members being ever tempted to close the society for the purpose of dividing the accumulated profits among themselves.

The loans will be given to the members only, and as all the members and their circumstances, position and income are quite well known to all other members, the security required will not be prohibitive. In many cases, no security of any kind will be necessary. In many others, the per-

sonal security of a brother member will be sufficient. In some cases it may be found necessary to accept security of landed property. But these cases will be rare. In no case, however, moveable property should be taken as security, for the difficulties of testing and custody are in most rural places insuperable and the chances of the society being imposed on are very great.

If the members are chosen with care, and if they are honest even if they are very poor, there is no chance of any loan being lost. The other members, when they realise that they are each and every one responsible for the whole of the capital of the society, will see that the borrower pays up his dues in time. If, owing to circumstances beyond his control, a borrower cannot pay up dues in time, his brother members, knowing the reason for default, will give him time to pay up and in extreme cases may even remit the debt. But the brother members are sure to know if the borrower defaults purposely when he is able to pay, when not only will they at once sue him for the debt and pursue the suit to the bitter end, but levy a penal interest and remove the fraudulent borrower from the benefits of the society. No special summary procedure has been prescribed for recovering loans from members, as such concession is liable to abuse and is likely to scare the less intelligent cultivators. But it is extremely unlikely that, if the members do their duty, a suit will ever be necessary. In no case has a suit ever been brought by any society in this province or in any other. As a matter of fact, members must be chosen with such care that no loan may be lost, and the loans should be given with such circumspection and the conditions of repayment made in such a way that no default will be probable.

To encourage the formation of these societies and help them to start on, as well as to simplify their proceedings, the Government of India has granted several concessions. I have mentioned before the generous terms on which advances will be granted by Government to the societies. Besides this, all deeds executed by or in favour of the society are exempted from the payment of stamp duty. When documents by or in favour of the society are registered, the registration fees are remitted. The income-tax on all profits by the society or by its members in dealing with the society is remitted. There is no fee charged by Government for the registration or incorporation of the society, and the stamp duty on the Articles of Association is remitted. The accounts of the societies are audited by the Registrar once every year free of charge, and his advice is always at the service of the society. The Post Office Savings Bank, which is not open to any other companies, has been opened to these societies for the safe custody of their money, and the conditions of such custody are more convenient than those for private persons. Besides the absolute safety, there is another advantage in such custody, namely, that all the surplus funds of the society earn interest at 3 per cent. per annum so long as they remain in the Post Office Savings Bank. According to the Rules made by our Government, any entry in the books of account of any society can be proved in any court of law by the production of a copy of the entry certified to be true by the Chairman. No officer of Government, except the Registrar and the Collector or any person specially authorised by the Rigistrar or the Collector, is empowered to inspect the societies, so that there is no fear of undue interference of the petty officials of Government. The restrictions and obligations imposed on the joint-stock companies by the Indian Companies Act are not applicable to those societies. Extreme latitude is given to them in the making of their own bye-laws, including rules of procedure, in fixing the rates of interest to be levied and paid and in all matters of internal administration. The money due to a member is paid after his death to any person whom he nominates in accordance to the rules, so that the heirs of members are spared the cost, delay, and trouble of obtaining a succession certificate.

The Act also provides for the formation of Co-operative Credit Societies for the assistance of the needy people who are not agriculturists or who are not residents of villages. These societies are called urban societies, while those described in the preceding paragraphs are called rural societies. In a rural society at least four-fifths of the members must be agriculturists, and in the urban societies at least four-fifths of the members must be non-agriculturists. There is another important difference between these societies. Whereas the liability of the members of rural societies should almost always be unlimited, in urban societies it may be limited or unlimited. Usually we find that the residents of the towns have not all their property situate within the town, nor are their circumstances and dealings known to each other so well as in the villages. Hence, in many cases, it is difficult to find men in towns who would be willing to co-operate their credit on the basis of unlimited liability, or, in other words,

take on themselves the responsibilities of the debts of others. The liability of the members of the society can, however, be limited to the amount of the share held by each. The capital of a society of limited liability is derived chiefly from the value of the shares subscribed by the members. The shares are usually of small instalments at sufficiently long intervals. Every member must own at least one share, and no member can hold more than one-fifth of the total number of shares, nor shares representing a nominal value of over one thousand rupees. The shares are not heritable, but the value of the share is paid to the nominee of the member after his death, like all other dues. When any person ceases to be a member of the society, the value of the share is refunded to him. The shares are not transferable except with the permission of the society and even then only to another member of the society. One-fourth of the profits of an urban society goes into the Reserve Fund, and the balance is paid to the members as dividend on the shares. In all other respects the urban societies are similar to rural societies. These societies will much benefit the petty artisans, such as weavers, the petty tradesmen, the lowly-paid clerks and the smaller professional men who work in towns. In many cases, it is likely that these societies will, after supplying the needs of their members, have some surplus money in hand. The law provides for the employment of such sums in financing the rural societies in the neighbourhood.

I have dwelt on the economic advantages of the system of co-operation in these credit societies. But this is not all the good that comes from them. Wherever these societies have worked with success, "a new world has been called into existence to redress the balance of the old." I look forward with hope to the time when these societies will work wonders in elevating the social and the moral tone of the village communities in this province besides providing and organising the village finance. The time will come when the people of a village, who in former times used to take scarcely any interest in anything outside their own threshold, who used to spend their scanty savings in extravagance, litigation or purchase of unnecessary articles of luxury or to hoard them profitlessly will learn how to save and employ the surplus funds for their own profit and for the benefit of the fellow-villagers. It will create "a new world—a world of brotherly love and mutual help, where every one is the protector and assister of his neighbour." The principles underlying credit and trust will infuse a new spirit in the careless and thriftless villager and kindle in him the desire for standing well in the eyes of his neighbours. One may hope that, as in other countries, under the influence of these societies, the idle man will become industrious, the spendthrift thrifty, the drunkard will reform his ways and become sober and the illiterate will learn to read and write."

It will no doubt take a good long time before we can attain the stage of such perfection. The movement is still in the experimental stage in our country and has scarcely taken a firm root. We require the active co-operation of the intelligent and educated community to make Co-operative Credit Societies a common national institution in every village, a luxurious growth spreading into the remotest corners of the empire. I cannot over-estimate the immense educative results of these noble organisations which the Government has given the first impetus to and which I sincerely hope will throw open the door of renewed national prosperity. I appeal to every one of my countrymen to assist and encourage this cause with his co-operation in work and in means within his own sphere of influence.

A CENTRAL BANK TO FINANCE CO-OPERATIVE CREDIT SOCIETIES.

In the above paper, I have described what Co-operative Credit Societies are, what they purport to do, and the methods of their working. Co-operative Credit Societies are institutions for the purpose of conserving the wealth of the country and employing that wealth to the greatest advantage to the people of the country. The movement to introduce these institutions in our country ought, therefore, to receive the earnest sympathy and assistance of all people who have the good of their country at heart.

These institutions are primarily the associations of the men of limited means, who cannot, under the existing circumstances, command sufficient capital for their needs, or obtain it with sufficient facility or at sufficiently moderate rates. They are meant to finance the cultivators and weavers and other artisans in the villages and the small tradesmen, petty dealers and other people of limited means in the cities. The primary idea is that, when these people band themselves together in a Co-operative Association with unlimited liability, that is, pledge all that they own and jointly and severally undertake the respon-

sibility of the whole of the liability of the Association, they create for themselves a collective credit far in excess of the sum of the individual credit of the members. Theoretically such Associations ought to be able to command in this way capital sufficient for the actual needs of all the members at a sufficiently moderate rate of interest, and in the ideal stage, they are expected to fulfil their highest ambition—"every man his own banker."

The difficulty in this country in the popularising of such institutions consists firstly in making the people of small credit who are proposed to be benefited, understand the enormous advantages of co-operation and agree to join the Association with unlimited liability. But this difficulty is not insuperable, and wherever an attempt has been made in any rural area, and the entire internal administration of the affairs of the society is vested in the people themselves, the fears of unlimited liability have vanished and people have come forward to form societies. For, in these rural areas, the people know each other and the material circumstances of each other very well, and if the right of selection of the members and the right of deciding the terms and conditions of the loans issued are left entirely in their own hands, there is never any fear of any loss, the conditions of unlimited liability present no terrors and the responsibility of the whole liability makes them only more careful in their transactions. This has been the experience not only in the Province of Eastern Bengal and Assam, but all over India, and the very rapid increase in the number and the membership of these societies all over the country proves that, where properly taught, the Indian agriculturists are not backward in appreciating and taking advantage of the principles of co-operation as applied to credit.

The second difficulty in the formation of a large number of these societies lies in the financing. The members of these societies are men of limited means, and they join the society primarily for the purpose of borrowing. It is seldom that they have money to deposit, sufficient to meet the needs of all the members. Such of the richer villagers as do join the society not for the purpose of immediately taking loans but for the purpose of doing so if circumstances ever require, cannot or will not deposit all their savings in the society. For, although, having the right of selection of members and control over loans in their own hands, they do not hesitate to undertake the unlimited liability, yet they are habitually conservative in thought and action and are reluctant to put all their savings in an institution, which, though entirely managed by them, is quite new and beyond the sphere of their knowledge and experience. It has been found in the actual working of these societies that the deposit of the members amounts to very little in the beginning, but it steadily increases as the society grows older and the deposits are invariably put back into the society when the period of the first instalment expires. The confidence of the members increases as they see that society working wisely and with profit to itself and benefit to the members themselves. But in the very beginning it is hard to raise sufficient capital from the village itself. There is no society in the Province of Eastern Bengal and Assam which has begun solely with its own capital. All the societies have taken loans from Government, but as these loans cannot exceed the amount which the members deposit themselves, they have not very materially helped in increasing the funds. In almost every case, the societies have had recourse to outside help in the shape of loans from or deposits by non-members, such as educated philanthropic neighbours or Zamindars.

In order to facilitate the formation of new societies and finance those already established, one of the remedies that has been attempted in some Provinces is the formation of Joint Stock Banks to lend money solely to Co-operative Credit Societies. The capital of the Banks is raised in the very beginning by shares taken by its constituents and then as occasion requires by the issue of debentures on the security of the unpaid share capital and the Reserve Fund. The Banks are Joint Stock Companies with limited liability, but they are registered under section 6 of the Co-operative Credit Societies Act (X of 1904), and thus obtained all the privileges and concessions granted to Co-operative Credit Societies. These Banks, like other Joint Stock Banks, are managed by Directors elected by the shareholders. The funds of the Banks are employed in giving loans to the existing or newly formed small Co-operative Credit Societies in the interior. The risk of loss in these Societies is minimised by wise provisions which are fully described in my paper on Co-operative Credit Societies. The risk of loss to the Central Banks is thus also reduced considerably. Instead of individuals lending money to individual societies, they take shares in or buy debentures from the Joint Stock Central Banks, which deal with the individual societies. The risk of loss to the investor will thus be as little as possible.

There are many such District and Central Banks in the United Provinces of Agra and Oudh, some of them with capital exceeding a lakh of rupees, which are financing hundreds of smaller Banks. In the Cities of Bombay and Madras, such Banks have been recently established and promise to work very successfully. In the Province of Eastern Bengal and Assam, there is already one such Bank which, besides accommodating its members, is financing the rural Co-operative Credit Societies established in the district and another such Bank on a slightly larger scale has been recently established. But the Banks in this Province are of extremely limited resources and they have not much scope for extensive work, and a large Provincial Bank on the model of those of other Provinces will be of much assistance.

I do not intend to take up the time of the Conference with a detailed description of the methods on which the existing Central and District Banks are working or the way in which these Banks may work, but I only wish here to submit this scheme in the briefest possible terms. If the idea takes root in the minds of the thinking public, I shall be ready to place before them all the information I can furnish, and my services will be at their disposal in any way in which I can further the working out of this idea.

THE LATE COLONEL HENRY STEEL OLCOTT.

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President-founder of the Theosophical Society.

BY MRS. ANNIE BESANT.

COLONEL H. S. Olcott, who has just passed away in his loved Indian home, the Headquarters of the Theosophical Society, Adyar, Madras, was a man well-known in his native land long before, in concert with Mme. H. P. Blavatsky, he founded the Theosophical Society.

H. S. Olcott, who comes from an old English Puritan family settled for many generations in the United States, and whose grand-mother was a descendant from one of the early members of the Dutch East Indian Company, was born in Orange, New Jersey, in 1832. He was only 23, when his success in the model farm of Scientific Agriculture near Newark, led the Greek Government to offer him the Chair of Agriculture in the University of Athens. The young man declined the honor, and in the same year he founded, with Mr. Vail of New Jersey, "The Westchester Farm School," near Mount Vernon, New York, a school regarded in the States as one of the pioneers of the present system of national Agricultural education. He there interested himself in the cultivation of sorghum, just brought to the United States, and produced his first book, *Sorgho and Imphee, the Chinese and African Sugar-canes* which ran through seven editions and was placed by the State of Illinois in its school libraries. This book brought him the offer of the Director-ship of the Agricultural Bureau at Washington, an offer which he declined, as he also declined offers of the managership of two immense properties.

In 1858, Mr. Olcott paid his first visit to Europe, still bent on the improvement of agriculture, and his report of what he saw was published in Appleton's *American Cyclopædia*. Recognised as an expert, he became the American correspondent of the well-known *Mark Lane Express* (London), Associate Agricultural Editor of the famous *New York Tribune* and published two more books on Agriculture.

This phase of his life concluded with the outbreak of the American Civil War, when his passion for liberty drove him to enlist in the Northern Army. He went through the whole of the North Carolina Campaign under General Burnside, and was invalided to New York, stricken with fever. As soon as he recovered, he prepared to start again for the front, but the Government, noting his ability and courage, chose him to conduct an enquiry into some suspected frauds at the New York Mustering and Disbursing Office. Every means was adopted to stop his resolute investigation, but neither bribes nor threats could check the determined young officer in his conduct of a campaign more dangerous than the facing of Southern bullets in the field. His physical courage had shone out in the North Carolina Expedition; his moral courage shone out yet more brightly as he fought for four years through a storm of opposition and calumny, till he sent the worst criminal to Sing Sing Prison for ten years, and received from the Government a telegram declaring that this conviction was "as important to Government as the winning of a great battle." Secretary Stanton declared that he had given him unlimited authority, because he "found that he had made no mistakes that called for correction." Assistant Secretary Fox wrote that he wished to "bear testimony to the great zeal and fidelity which have characterised your conduct under circumstances very trying to the integrity

of an officer. The Assistant Secretary of War wrote: "You will have from your fellow-citizens the respect which is due to your patriotism and honourable service to the Government during the rebellion." The Judge Advocate-General of the army wrote:

I cannot permit the occasion to pass without frankly expressing to you my high appreciation of the services which you have rendered while holding the difficult and responsible position from which you are about to retire. These services were signally marked by zeal, ability, and uncompromising faithfulness to duty.

These words signalise the qualities most characteristic of H. S. Olcott's life.

Mr. Olcott now became Colonel Olcott, and Special Commissioner of the War Department. After two years the Secretary of the Navy begged for the loan of his services, to crush out the abuses of the Navy yards, and he was made Special Commissioner of the Navy Department. With resolute and unsparing zeal, he plunged into his work, purified the Department, reformed the system of accounts, and at the end received the following official testimony:

I wish to say that I have never met with a gentleman entrusted with important duties, of more capacity, rapidity, and reliability than have been exhibited by you throughout. More than all, I desire to bear testimony to your entire uprightness and integrity of character, which I am sure have characterised your whole career, and which to my knowledge, have never been assailed. That you have thus escaped with no stain upon your reputation, when we consider the corruption, audacity and power of the many villains in high position whom you have prosecuted and punished, is a tribute of which you may well be proud, and which no other man occupying a similar position and performing similar services in this country has ever achieved.

This was the man whom Mme. Blavatsky was sent by her Master to the United States to find, chosen by them to found with her the Theosophical Society, and then to spend the remainder of his life in organising it all over the world. He brought to his task his unsullied record of public services rendered to his country, his keen capacity, his enormous powers of work, and an unselfishness which, his colleague declared, she had never seen equalled outside the Ashrama of the Masters.

He was found by Mme. Blavatsky at the Eddy's Farm, whither he had been sent by the *New York Sun* and the *New York Graphic* to report on the extraordinary spiritualistic manifestations which were taking place there. So valuable were his articles that no less than seven different publishers contended for the right to publish them in book form. So keen was the interest aroused that the papers sold at a dollar (Rs. 3) a copy, and he was said to divide public attention with the second election of General Grant to the Presidency. The two brave hearts recognised each other, and the two clasped hands in a life-long union, terminated on earth when H. P. Blavatsky left it in 1891, but not terminated, so they both believed, by the trivial incident of death, but to be carried on upon the other side, and when returned again to birth in this world.

Colonel Olcott, who had resigned from the War Department, and had been admitted to the Bar, was earning a large income as Counsel in Customs and Revenue cases when the call came. He abandoned his practice, and in the following year founded the Theosophical Society, of which he was appointed by the Masters President for life, and of which he delivered the inaugural address on November 17th, 1875, in New York. He studied with Mme. Blavatsky, and largely Englished for her great work *Isis Unveiled*, one of the classics of the Society.

In 1878, the colleagues left for India, and for a time fixed their residence in Bombay. There Colonel Olcott inspired the first exhibition of Indian products, urging on Indians the use of their own goods in preference to those of foreign manufacture; at the first convention of the T. S. in India Swadeshism was first proclaimed, as at a later convention the Congress was begotten. A vigorous propaganda was now carried on all over India, much hindered by Government hostility, but welcomed by the masses of Hindus and Parsis. In 1880, began the great Buddhist revival in Ceylon, which has now 3 colleges and 205 schools, 177 of which received Government grants this year; 25,856 children were in attendance in these schools on June 30th, 1906. This work is due to the whole-hearted energy and devotion of Colonel Olcott, himself a professed Buddhist. Another great service to Buddhism was rendered by his visit to Japan in 1889, during which he addressed 25,000 persons, and succeeded in drawing up 14 fundamental propositions, which form the basis of union between the long divided Northern and Southern Churches of Buddhism.

In 1882, the Founders bought with their own money the beautiful estate of Adyar, near Madras, which they established as the Head-quarters of the Theosophical Society. The work done from 1875—1906 may be best judged by the fact that up to the year 1906, the President had issued 893 charters to branches all over the world, the majority grouped in 11 Territorial Sections and the rest scattered over countries in which the branches are not yet sufficiently numerous to form a Section. The most Northerly branch is in the Arctic Circle, and the Southernmost in Dunedin, N. Z.

Many difficulties have confronted this lion-hearted man, during these 31 years. He stood unflinchingly through the discreditable attack on Mme. Blavatsky by the Society for Psychical Research, and has lived to see Dr. Hodgson accept more marvels than he then denounced. He steered the Society through the crisis which rent from it for a time nearly the whole American Section, to see that Section welcome him to his native land with pride and exultation. He saw his colleague pass away from his side, and bore the burden alone, steadfastly and bravely for another 16 years, knitting hands with Annie Besant, her favourite pupil as loyally and firmly as with herself. Through good report and evil report he has worked unwaveringly, until his Master's voice has called him home. At that same order, he appointed his colleague Annie Besant as his successor, to bear the burden H. P. Blavatsky and he had borne. He endured his last prolonged sufferings bravely and patiently, facing death as steadfastly as he had faced life and cheered in the last weeks of his illness by the visits of the great Indian Sages, to whom he had given the strength of his manhood, the devotion of his life. He has passed away from earth and left behind him a splendid monument of noble work, and on the other side he still will work, till the time comes for his return.

India has had no more faithful helper in the revival of her religions than this noble American, and she may well send her blessing to the man who loved and served her.

Hooghly Past and Present. *By Shumboo Chunder Dey, B.A., B.L., Vakil, Calcutta.* (*M. M. Day and Co., 162, Bow Bazaar Street, Calcutta*). This book is a pretty long description of the past history and present position of Hooghly. Hooghly, the famous Portuguese settlement in India about the beginning of the seventeenth century, Hooghly with its vicissitudes under the British rule, Hooghly for long an emporium of the European trade with India, has certainly a very lively history.

The author has brought into his work, vast research, and a clear manner of story-telling such as could be expected only of one who has a commendable affection for the place of his birth.

CURRENT EVENTS.

BY RAJDUARI.

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THE SECOND DUMA.

It has been truly observed that there is no builder of the destiny of a nation so potent as Time. Time moulds that destiny on its ever-revolving wheel which no human hand can obstruct or stay. Time rolls on its ceaseless course never caring who is crushed beneath its wheel or who is upraised by it, and truly did the Hebrew preacher teach that there was a time for everything. There is a time to laugh and a time to mourn. There is a time to win and a time to suffer defeat. It is the same with a nation as with an individual. Aye, history teaches us the great lesson that no nation can remain long passive and enduring which has been oppressed, enslaved, and cruelly treated. Such a people, in the fulness of Time, must be avenged. And it would seem that, in the case of the unhappy people of Russia, who for a century and more, have been cruelly trodden under the iron heel of successive Tsars, there is every probability of Time, sooner or later, at any rate within a measurable distance, coming to their aid and avenging the cruel and bloody wrongs inflicted on them. There has been going on a slow awakening of the people to their woeful, nay lamentable, condition. The consciousness of the fact, that Providence is watching their misery and sorrow and will soon come to their deliverance, freeing them from the bondage house of the Romanoff and his accursed bureaucracy, is making a deep and broad impression on them. Everywhere the proletariat has obtained deliverance by a long process of the severest discipline and the largest sacrifice, aye, even of blood. And the Russian proletariat has been no exception to this process of discipline and sacrifice. Too long have their oppressors thirsted for their blood and substance. But human nature has revolted against this kind of oppression. The revolution which has been going on for months past, and which even now may be said to be at the starting point, is, of course, the result of that experience. The masses have awakened. They have not yet learned to perfection the art of organisation. Neither have they been able to amass what are called the sinews of war. But these, too, are bound to come to them in time.

Russia is undoubtedly on her death-bed, and all present signs inform us that the Duma is the body which will pile the faggots of her funeral pile till at last the Russia of the Tsar's autocracy will be burnt to ashes, bringing forth, however, from those very ashes, a new Russia, every way better, a new Russia which will breathe freely, a new Russia which will be the artificer of her own future national greatness. So that, all lovers of freedom and progress must hail the election of the Duma for the second time. It was fondly anticipated by the corrupt administration, surfeited with its own bloody orgies and excesses, at the hands of its vile instruments, the Pihleve, the Trepoffs, the Durnadoes and the Stolypines of the hour, that the elections, so knavishly and artfully engineered, would bring forth a body of deputies who will be favourable to its own unholy cause. But, as usual, they have been signally defeated. The Romanoff proposed; but the God of the People of Russia disposed. The newly elected Duma representing the people is every way a stronger and more united body than its predecessor. So that, the constitutional Opposition is more firmly seated than before. And, having before it the trials experienced by the first assembly and the lessons taught, it stands to reason that the newly elected body will play its cards well. In this prospect lies the future hope of Russia's complete emancipation from the prevailing hated thraldom. Not that the Duma is perfect; not that it has sent forth new and most sagacious leaders; not that the Russian millennium will follow at its peal. But there is a good beginning. There is the fact that the powerful and reactionary oligarchy has suffered a severe defeat. That is a happy augury of what may ensue in the course of time. It is a stern indication of the diminishing power and influence of the existing men in power and place. The proletariat has made an excellent headway. It was not allowed even to cross the threshold. But that daring feat, by mercy of Divine Providence, has been accomplished. The reactionary party has been severely checkmated. Its weakness has been perceived. If now only the Duma will play its cards well, and if all the contending factions will unite and carry on those large legislative measures of freedom which are essential in order that the masses may breathe freely, there is every prospect of the session just about to enter on its active duty proving eminently successful. So God save the Russian people!

THE GERMAN ELECTIONS.

But it seems that the popular party has prevailed at the elections not only in autocratic Russia but in equally autocratic Germany also. There, too, the people have been long since tired of their sovereign who pretends to play many a part but never plays a single one to anything like satisfaction. No doubt, he thumps, with all his strength, his mailed fist on the Imperial desk; but it only hurts himself. Every political act of Imperial or Hohenzollern *Zabberdusti* has diminished his power and more and more alienated the affection of his people. His humble and obedient Ministers and Chancellors may proclaim his many virtues and his Imperial strength to cope with all political storms, more or less of his own creation; his proteges, equally humble and subservient in the Press may propagate their legendary praises of the man, and his miracles in the art of political and social legerdemain; the outside world of sober and reasoning Germany, takes the statements of those interested placemen of the hour for what they are worth. These folk only make fools of themselves, for they ought to know that they are chancellors, ministers and aught else by his royal favour which is as fickle as that of the most fickle woman. A breath makes them and a breath unmakes them. So that, it is most amusing to notice the blare of trumpets which the Imperial Press of Germany has been blowing for some days past over the elections. The Emperor in his overweening conceit and autocratic might quashed the first elections to the Reichstag and fondly imagined that the second one would be all in his favour. But the result has not come up to his desire. True it is that the Socialists have lost a few seats, but how will that affect the future course of deliberation in the German Parliament? Will not the Clericals and Socialists yet unite to overthrow ministerial measures? Will there be less quarrel than before with regard to Colonial expansion? Will there be no civil war in the Reichstag on the bloated armaments? Will there be no larger and more forcible volume of sober and reasoned opinion of the thinking portion of German humanity which coolly takes for what it is worth the present artificial congratulations and jubilations on the so-called electionary victory of the Kaiser? All these must soon give way to common sense. And common sense will soon teach a lesson to German autocracy as the Duma has taught to the Russian. This will be the end.

A few months will tell us how far the present forecast comes to be realised. The days of repressing popular sentiment, proscribing popular leaders, and of other Machiavellian devices of princes and potentates are gone. Democracy must override these and make itself supreme. It is not the Sovereign but the Sovereign People who shall govern great States and lead them to paths of Peace and Prosperity. If Democracy fails, it will fail for the lack of the ability to tread this glorious path. Democracy drunk with power and pride is like unto Philip the Drunk. And the end must be the same.

THE CLERICAL WAR IN FRANCE.

The separation of Church and State in France is progressing apace. The Bishops have climbed down while the supreme Pontiff at the Vatican has done the same, while pretending to pose most bravely as the Church Militant. The fact is, that Pius X. is no practical statesman. In fact, he is every inch what a statesman should never be. The rustic Bishop from Venice cannot sit in Imperial purple at the Holy See and dictate to monarchs as his predecessors of the past centuries. Times are changed. Dogma and authority are no longer held in respect. Dogma and authority must bend their knees before Reason and Truth. The real reason why the French Government has been so successful in separating itself from the obsolete Catholic Church is the consciousness of this revelation, namely, that this is the age of Rationalism and not unquestioning obedience. The French people themselves are fully impregnated with this crystallised idea of the opening Twentieth Century. The Pope counted on his faithful French Catholics, but he counted without his host. It is not surprising that his Encyclicals have fallen on barren ground. Government and people have united, and the Vatican has had to eat the humble pie. No surprise if the Bishop now sits in sackcloth and ashes. Mon. Briand, too, has well played his part. His has been the restraining influence in the matter, and though for a moment he and Mon. Clemenceau, the more impulsive and passionate, parted company, it was good in the interests of France that the momentary separation and the scene which followed in the House of Deputies passed away. A year hence, and France is bound to breathe a freer and purer air, when emancipated from the Catholic serfdom of centuries.

OPENING OF PARLIAMENT.

Politics in Great Britain, as we write, are in a greatly perturbed state. The political atmosphere seems to be fully charged with electricity. What may be the portentous consequences hereafter of that heated condition, it is impossible to say. The Irish Devolution Bill and the struggle with the Lords are the two burning topics of the hour. The curtain has been uplifted, and we may soon hear of the drama on the floor of St. Stephens. Already both sides seem to have furbished their ancient weapons and showed sufficient eagerness for a sharp fray. On the Opposition side, Mr. Balfour has fired his first shot but rather aimlessly which has in no way improved his position as a leader. Indeed, there is a rift in the flute and in the enforced absence of the rival leader, some of the minor fry are attitudinising, specially Mr. Long. For once Sir Howard Vincent, that faithful leader of the forlorn hope of the Tariff reformers, has made the important declaration of faith that at no juncture in the history of Unionists was required a more strategical, tactful and practical leader than Mr. Balfour. He would long for the scion of the Cecil House, who is such a stalwart and aggressive Free Trader, to guide the fallen fortunes of the party and repair them. Lord Lansdowne, on behalf of the same party, is indulging in a few inane observations but of no importance from the party point of view. The ex-Viceroy of India is not known to be a born leader of men. The Unionists have yet to find their agamemnon now in both the Houses. How the Prime Minister will deal with the Irish Bill remains to be seen. And what figure Mr. Birrell will cut in his new rôle of Irish Secretary is, indeed, a conundrum. Whether he will go the way of his distinguished predecessors or whether he will steer his stormy bark midst the shoals and quicksands with which it is so thickly surrounded is more than one can tell. In politics, specially in Irish, he would be a bold man who could prophesy. One matter, however, remains yet to be touched, namely, the King's gracious message to his Indian people that while the executive authority in the country will be maintained in an unimpaired condition, the foundations of the State itself will be made broader in consonance with the prevailing popular sentiment and feeling. Whether this royal message means much or little it is impossible to hazard at present. But it seems clear that the prospects of a step forward in the political progress of the people is imminent. The Cabinet has decided on it; and the King has given his seal to it. What the details are, will be known as soon as the despatch of the Viceroy

published. Till then we may possess our soul in patience. But they would be sanguine politician who would expect that anything but a homœopathic instalment of the reforms advocated by the Congress is on the tapis.

HIS MAJESTY OF AFGHANISTAN.

Lastly, the country has gone in enthusiastic ecstasies over His Majesty Habibulla Khan, the Amir of Afghanistan. The talk in the Press, and in private society is naught but the Amir, the Amir and nothing but the Amir. Chroniclers of the day, small and great, are all absorbed in the pastime of flashing their "latest" news. One scribe flashes that the Amir motored through the gay streets of fashionable Calcutta, another wires that His Majesty dined and played the piano well; a third that he prayed at a first class shopkeeper's; a fourth that he showered his largesses on the wives of our exalted authorities; a fifth that the Amir, from his diverse utterances, seems to be a "chip of the old block" and a pucca "chilak" or clever man, and so on. All this is excusable; but the Amir is clever and no mistake and on all accounts he seems to behave with the utmost discretion, tact and judgment, accompanied by a genial and courteous demeanour and kingly dignity. His public utterances have a ring of genuine frankness about them. These have pleased all classes of the people without hurting the feelings of any. A potentate who thus behaves himself in a strange country, which he visits for the first time, is certainly to be admired; and it is no wonder that the Amir has won golden opinions all round. He will leave India with the most pleasing reminiscences which will be remembered for many a day. The visit itself is an immense education to him, of which he will no doubt make the best use. It augurs well for the welfare of His Majesty's people. Let us hope that the visit may bring the British and the Afghan in a close bond of union ushering peace and contentment on the borders.

Lysbeth. *By H. Rider Haggard. (Messrs. George Newnes).*

This story of the Spanish Inquisition is good and at times even exciting and it gives a good insight into Dutch home-life, but the reading is too heavy and ponderous for the busy nineteenth century reader.

THE WORLD OF BOOKS.

In Search of Eldorado—A Wanderers' Experiences. *By Alexander Macdonald, F. R. G. S., with an introduction by Admiral Moresby. (T. Fisher Unwin, 1906).*

The search for gold has all the fascination of a gamble. The prizes may be few and hard to get, but they are open to any man, and depend on luck and pluck more than anything else. As Lord Melbourne said of the Order of the Garter, there is no damned nonsense about merit connected with gold digging. The most ignorant novice may light on a nugget or a "pocket" that will make his fortune. Mr. Macdonald, the writer of this vigorous and interesting book, has heard the gold-fields a calling in many parts of the world. The place of honour in his experiences is given to Klondike. He reached that inhospitable region in the late autumn of the year when the first news of the gold discoveries burst upon the world, and made his way to Dawson City by an over-ice route after the usual waterways had been frozen. In spite of the intense cold, often 45 degrees below zero, he and his friends had some success in prospecting, and with the help of an Indian Chief, whose appearances are of a serio-comic order, they strike Gold-bottom Creek, a deposit of fabulous wealth. But the supply of provisions in Dawson City proved insufficient to last the winter, and it became necessary either to starve or to face the march of 700 miles over the ice in the heart of an Arctic winter. The record of that terrible retreat is as exciting as that of the Grand Army from Moscow and nearly as disastrous. Many died by the way. but the writer of the book won through to civilization, though without the gold for which he had risked his life.

Going on to Queensland, the writer had an interesting experience of opal-mining, and tried his luck in New Guinea, in the Gum-digging districts of New Zealand, and among the Pearlers of the North-West Coast of Australia. Wherever fortune led him, a strong frame and a cool head brought him out safe, and we learn from the introduction that he is again embarked on fresh adventures in Australian deserts. Meanwhile, his book is thoroughly readable and interesting, and may be safely recommended to all who appreciate a record of adventure in out of the way regions of the world.

The Disenchanted. *(Disenchantee's) Pierri Loti. Translated by Clara Bill. (Macmillan & Co.)*

This very readable novel finds a place of honor in Mr. Stead's Catalogue of "Books of the Month". So far as the Disenchanted is concerned we consider, that the need of love, the absolute impossibility of a life without Love is very powerfully portrayed in the novel. Western Education in the Harems of Turkey has developed a mild revolt of the women, who are beginning to feel under the limitations of the Zenana and who refuse to submit to be the toys and play-things of men, and who hanker after that community of soul and idea, that perfect reciprocity of passion and desire which enriches and ennobles the gross animal instinct of sociality. This need is felt by three young Turkish ladies (students of Darwin and Schopenhauer and De Musset) and in the absence of any nearer personality, the leader of the three Djenan reveals herself by letter to André Lhery, a popular author and novelist whose opinions, and previously published love-experience with a Turkish lady, when he was a very young man, points him out as a possible co-adjutor in aid of the emancipated of Turkish women. With what difficulties the three veiled ladies, who to Lhery were merely "three little black phantoms" in their hideous veils and whose souls only were laid bare to the psychological scalpel, met and contrived to meet often secretly, is dramatically told. The book eloquently advocates the liberation of Moslem women from the senseless restrictions under which they live aimless, impoverished lives of forced and simulated affection or apathetic resignation. The *denouement* of this novel proves most conclusively that, instead of Love being 'dethroned,' it is love in exaltation—love which prefers death to life with an unloved person. To Djenan, Love is woman's whole existence. She recklessly enters into a correspondence with an elderly prosaic man—a French man—and in the end falls desperately in love with him—and rather than be united in marriage with a man she does not love—poisons herself. Her love for Lhery may be spiritual, intellectual and moral, but it is nevertheless the exaltation and not the dethronement of love.

There are hints in the novel that in Turkey the influence of women is not the less powerful, because it is concealed. There too, as elsewhere:—

> Through all the drama—whether damn'd or not
> Love gilds the scene and women guide the plot.

Trial of Maharajah Nandkumar. *(Printed and published by M. N. Mitra, Newtown Press, Bhowanipur).*

This is said to be a *verbatim* reprint of Beveridge's Report of the famous trial. It is preceded by a well-written introduction by Mr. P. Mitter, Barrister-at-Law. Peculiar interest must always attach to this trial as *inter alia*, having given opportunity for the display of those philanthropic impulses which brought the first great Anglo-Indian Pro-consul before the bar of an awakened public opinion in England. From the beginning, there have been men by whom the legality of the proceedings has been questioned, their justice denied, and the motives of those engaged in them been impugned. On the other hand, others have very vigorously asserted the opposite opinion. For a proper appreciation of the questions at issue, a perusal of the Report will be found to be indispensable.

The reader will then be in a position to estimate for himself the amount of truth in Mr. Mitter's criticism that "the whole thing was a ridiculous travesty of justice culminating in a great tragedy and to judge independently for himself whether the conviction and sentence of Nandkumar were not justified under the circumstances so as, in reality, to fix on Hastings the guilt of "having murdered Nandkumar through the hands of Impey."

To the present edition of the Report, is appended Sheriff Macrabie's most touching account of the melancholy execution of the Brahmin Maharajah. There is, in it, the testimony of an eye-witness as to the "more than Hindu apathy" with which Nandkumar conducted himself during his last hours on this side of eternity. It may be truly said of him "He nothing common did or mean upon that memorable scene." This account, at least, makes no mention of the humiliating acknowledgment alleged to have been made by Nandkumar at the place of execution of the justness of the sentence by which he suffered. It may be that Nandkumar had deserved death for some of his undoubted colossal crimes, but he, from first to last, strenuously denied the falsity of the actual charge for which he was hanged.

In spite of a few misprints here and there, we have great pleasure in recommending the present publication for the perusal of the reading public.

The Elements of Jurisprudence. *By Thomas Erskine Holland, K.C. (Clarendon Press, Oxford.)*

Professor Holland's Jurisprudence is well known in the legal world. Indeed, there are few professors or students-at-law, who have not read the work in India. The tenth edition under notice occupies some 450 pages, a deal more than what the student had to read some 15 years ago. The work, we are told, has been carefully revised and much new matter has been added, suggested in more than usual abundance by recent decisions and discussions.

First Steps in Hindu Music. *By Mr. H. Krishna Rao, Sub-Registrar, Mysore services. P. Kr.*

In this book the elements of Hindu Music are clearly enunciated, and the staff notation is used with great advantage. It must be said that the late Mr. Chinnasamy Moodaliar was the pioneer in this field of work; but as the scope of his work was wider, the notation was, as used by him, very complicated. The use of the G-clef, and the placing of the time and key signatures on the staff made the system rather difficult, and we are glad to note that in the book under review, the difficulty is removed. The keynote is placed on the 1st space on the 5-line staff, and the key and time signatures stand at the top of each composition. The pitch of the keynote is selected at the convenience of the singer in Hindu music, and the use of the clefs is, therefore, not indispensable.

It has been shown by scientists that human ear could distinguish sounds extending through eleven octaves, the upper limit being the sound produced by 32,768 vibrations in a second. Hindu music recognises only 3 octaves, which is just the range which a human voice can traverse. The number of sounds used in Hindu music and their names are given in the 1st chapter. How the notes are to be written on the staff is shown in the 2nd; ragas are briefly explained in the 3rd. The various forms of notes and the 35 thalas are described in the 4th and the 5th chapters. The 8th chapter is the most important. Only such abbreviations and embellishments as are most commonly used in songs are explained; and, with a stock of materials so well equipped, we do not see why, when higher works promised by the author appear, the long-standing complaint—adduced only by the Hindus—that music cannot be learnt by means of books may not disappear.

BOOKS RELATING TO INDIA.

THE ROYAL TOUR IN INDIA. A record of the Tour of T. R. H. The Prince and Princess of Wales in India and Burma from November 1905 to March 1906. By Stanley Reed, Special Correspondent of the *Times of India*. (Bennet, Coleman and Co., Bombay).

* CHILDREN OF THE MOTHERLAND: Some of her sons and daughters. (Published by the Central Hindu College, Benares.)

* THROUGH INDIA WITH THE PRINCE. By Mr. G. F. Abbott. Edward Arnold, London.

* MADURA DISTRICT GAZETTEER. By W. Francis, I. C. S. (Government Press, Madras.)

* THE WITNESS OF THE ORIENTAL CONSCIOUSNESS TO CHRIST. By Charles Cuthbert Hall, D.D. LL.D., being the Barrow's lectures. (Christian Literature Society, Madras.)

* RECORDS OF THE GEOLOGICAL SURVEY OF INDIA: Vol. XXXIV. Part 3. Office of the Geological Survey, 27, Chowringhee Road, Calcutta. Re One.)

* INDIAN MUHAMADANS: Their Past, Present, and Future. By A. Yusuf Ali, M. A., I. C. S. (Messrs. P. S. King and Son. Price one shilling.)

* A BOOK FOR THE SWDESHI, or the National Problem and its Solution. Published by Jagadish Chandra Ghosh, B.A., Dacca. As. 15.

A PLEA FOR THE TRANSLATION METHOD. By C. H. V. Joga Rau, Assistant Master, Maharajah's College, Vizianagaram.

BOOKS RECEIVED.

THE WHEEL OF WEALTH: A reconstruction of Political Economy. By Crozier. (Longman's and Co.)

THE AMERICAN SCENE. By Henry James. (George Bell and Sons).

KERRAWALLA'S TEXTILE AND ENGINEERING DIRECTORY And Year Book 1907. Kalachowki Road, Parel, Bombay.)

THE LOVE OF PHILIP HAMPDEN. A novel by John Strange Winter. (Geo. Bell and Sons.)

CHAMBER'S SPELLING VOCABULARY: New and enlarged edition. (W. R. Chambers, Ltd., Edinburgh.)

TECHNICAL ELECTRICITY. By. H. T. Davidge, B. Sc. and R. W. Hutchinson, B. Sc. (London: W. B. Clive. Price 4s. 6d.)

* POEMS OF LIFE AND DEATH. Edited by G. K. C. Bell. Golden Anthologies Series. Published by George Routledge and Sons. Price 1s.—nett.)

FIRST BOOK ON AGRICULTURE. By. C. Benson. (Macmillan and Co.)

JUNIOR PROSE READER. Edited by C. M. Barrow. (Macmillan and Co.)

SENIOR PROSE READER. Edited by C. M. Barrow. (Macmillan and Co.)

INTERNATIONAL JOURNAL. Tantric Order. External Issue. (Tantrik Press, New York).

* These books have been received for Review.

Topics from Periodicals.

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Art Education in India.

Mr. E. B. Havell pleads eloquently in the *East and West* for January for the teaching of Art in Indian schools and colleges. Even in Europe, art, as a part of general education, has come to be recognised only for the last 20 or 30 years. It is no wonder, then, that European educationists in drawing up the curriculum of studies for general education in India have ignored the claims of art. The use of art, in developing man's originality and powers of observation, was fully availed of by ancient Greeks, whose attainment of the highest form of culture corresponded with a very high development in their æsthetic sense. This has been shown us by other nations too. The Japanese have developed an æsthetic sense which approaches nearer to the Greek ideal than any other people's, and the influence of this has been very marked on their achievements. 'The quality inherent in all real and honest artistic work' is the striving to do a thing as well as it can be done, and not merely as well as circumstances permit or the exigencies of the occasion demand. And it is this spirit of doing a thing as well as it could be done, which has been chiefly instrumental in bringing the Japanese happiness and glory.

Western culture has caused the downfall of Indian National Art. The absence of teaching of art has suppressed originality of thought in the educated classes in India. Necessarily, the ideal of culture has deteriorated. The hereditary artists of India have been driven to poverty. Reformers of universities in India should take serious notice of the omission of art from the general education. Therefore, it is that Mr. Havell says:—

> It has, however, been recognised by the best educationists, both ancient and modern, that drawing and other forms of artistic expression are admirable means of developing the powers of observation, and the practice of design is an excellent method of developing the powers of original thought. In many ways artistic design is a much more valuable and practical educational exercise than the theoretical or experimental science, which is now accepted by Indian Universities as the panacea for all the defects in the intellectual training of young India.

RAVIVARMA, THE INDIAN ARTIST.—This is a sumptuous volume which outlines the story of this famous Indian artist and furnishes portraits of the two brothers. Contains also several of his pictures. RS. 5.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

India and Afghanistan.

Mr. H. D. Carey writes a lucid article on our relations with Afghanistan in the December number of the *United Service Magazine*. He discusses why there is not much confidence between the Government of India and Afghanistan, and suggests some measures by which a better understanding could be arrived at. The late Amir cautiously avoided any interference of the English in the commercial development of Afghanistan, because he fully understood that such interference would lead ultimately to the restriction of the liberties of the Afghans, as it has with other Mohamedan powers. The Afghans had justifiable distrust of the Englishmen for more than one reason.

> The periodical interference of the European Powers by threats of armed force in the internal administration of Turkey, in which at least our own Press usually represents us as the prime movers, are deeply resented by Mahomedans throughout the East, and render the Afghans acutely sensitive to any schemes that threaten their own country. On the other hand, despite all our promises, we failed on several occasions in the late Amir's reign to resist Russian encroachment on territory that he considered to be an integral part of his kingdom, while we created the greatest stumbling-block to his acceptance of our assurances by tunnelling the Khojak Pass and massing at New Chaman sufficient railway material to lay a line to Kandahar at a moment's notice. Since the accession of his son, we have employed all our energies in concentrating troops along our north-west frontier, and in endeavouring to push our rail ahead through the tribal borderland to the Afghan end of the Khyber Pass.

Moreover, it is the desire of the Afghans that an Afghan representative should be established in London to lay the views of the Amir directly before His Brittanic Majesty. Such a desire has met with no response, and even the mission of the son of Amir Abdur Rahman in 1895 for this purpose failed. This has given rise to friction.

The fulfilment of the above desire will be one way by which the relations could be improved. But Mr. Carey says that the true basis of an alliance is something more. "We cannot, at the same time, convince one Mahomedan State of our intention to secure their complete internal independence and continue our attempts to compel another by threats of armed force to administer its territories in a more Christian manner." In other words, Mr. Carey says "it is idle to profess our sincerity to the Afghan, while we continue to display abhorrence of the Turk".

Economic Swadeshism—An Analysis.

In this is an able analysis of the leading issues of the burning question of Swadeshism, in the February number of the *Modern Review* (Allahabad) the writer, Dewan Bahadur Ambalal Sakarlal Desai, regards the revival and the spread of the sentiment of Swadeshism all over the land at present as one of the most valuable fruits of the repressive and reactionary regime of the late Viceroy, and says :—

The word Swadeshism has two or three different meanings, with two or three different classes of people. Some, especially the official classes, and those connected with them, confine the meaning of swadeshism [illegible] to the establishment of new industries. The common people regard Swadeshism as equivalent to the eschewing of foreign goods. The most thinking and educated embrace both these objects in their idea of swadeshism regarding them as two aspects of the same question, the one positive and the other negative. The boycotter clears the ground for the Swadeshist sole and simple (to designate by such a title a person of the first class above mentioned) to build upon. Both ought to proceed hand in hand. But for the boycott, the work of the Swadeshist would be arduous and risky, and but for Swadeshism, the vacuity created by a successful boycott might prove burdensome and repulsive. The boycott, of course, must be economic and not emotional [illegible] be stripped of its unnecessary and accidental concomitants, if any.

The chief objection urged against boycott is :—it is either useless, or mischievous. If the country-made article is as good and as cheap as its imported rival, it is bound to displace the latter, and a boycott of it is unnecessary. If it is not so good and cheap, then a boycott of the foreign article is harmful, because it imposes a burden on the poor to the extent of the extra price or the inferior quality of the indigenous article.

This is the stock-plea used by free-traders against any form of protection whatsoever. The answer to it must be the one used by eminent free-trade economists in this connection. New and nascent industries cannot be called into existence, without some such protection. They would be exposed in the absence of such a safeguard to the fierce onslaught of rich and powerful foreign competitors, who would even face a temporary loss to strangle a new industry in India at its very birth. That all fears of a destructive foreign competition are not illusory, may be proved by a reference to a known recent case. Since the Japanese came to know that match factories had been set up at Ahmedabad and elsewhere, they have begun to lower the price of their own matches, and now the latter are 25 p.c. cheaper than they were before, and may be cheapened still further. What is the duty of every patriotic Indian in such circumstances? If, by adopting such protection, Indians are committing an error, they are erring in very good company. The prosperity of England began in the nursing-house of protection, and, at the present day, the policy of protection is followed by many nations of Europe. In the absence of protection by the State, we have to take the matter in our own hands. Our efforts will be necessary for a prolonged period, and can only cease when the occasion for them ceases, *viz.*, when our industries are able to stand upon their own legs. Lastly, it may be well to resort to a fundamental principle, *viz.*, that the object of economics ought to be not simply buying articles in the cheapest market, but maintaining our people in health and comfort. The actual experience of more than a year proves beyond doubt that boycott is a safe and sound course. The patronising by a large section of the Indian people of the fabrics of Indian mills has put more profits into the pockets of the mill-owners; the latter have extended their establishments; the country fabrics are getting cheaper and will eventually reach the old level; with the advantage into the bargain that wages have increased, many labourers hitherto living in idleness have found remunerative employment, our capitalists and merchants have profited and practical skill has been developed. How can we, in the face of tangible results like these, adopt outside advice to leave off boycott?

The second objection to boycott is, that boycott cannot stop short at goods only, but will lead to racial animosities. If this objection is sound, it must be the look-out of our rulers to prevent such a catastrophe by identifying their interests with ours. Our business is to make our own national interest exclusively our goal.

The third objection is that boycott must lower artistic taste, and the economic standard of the people is undesirable even from a merely industrial standpoint. It is a matter of far greater moment to see that every one in this land is well-fed and well-clad than that some fancy foreign articles are not abjured. It is a debased taste that hankers after outlandish baubles. Moreover, the supposed evil can be at best temporary; for, in the final adjustment of things, which will take place when India is economically independent, taste will have its place, but the crying problem to which everything must be subordinated for the present is that of bringing up all our countrymen in full health and vigour. So an economic boycott of foreign goods, viewed in every way, will be seen to be not only completely vindicated, but to be a *sine qua non* of our progress in industry. Sincere Swadeshists often express a regret that native mill-owners and other producers, do not take care to make their products accessible to the poor by making them cheap enough. But it is to be urged that, if country-made goods were as good and as cheap as foreign goods, they would make their way in the country naturally, and the aid of the Swadeshi propagandist would not be at all necessary. It is because in the beginning our goods cannot be always as good and as cheap that people are asked to undergo a small sacrifice either in taste or in money, and the Swadeshi preacher is needed to help in the work.

It is a wrong principle to call upon the producer to forego any portion of the price he asks for his goods. The whole merit of the boycott movement lies in the extra profits which it puts into the pockets of the producer. The profits are turned into capital and production is increased, fresh supplies are brought to the market, and prices begin to decline. That such is the fact is proved by the positive experience of the cotton mills and other concerns all over the country during the past year. As a matter of practical business, however, it is not possible for mill-owners or others to raise prices permanently. The price is entirely regulated by the law of supply and demand. The consumer is as much responsible for the higher prices as the producer. It must not be for a moment supposed that a business can be managed on any other than business principles. Business and philanthropy make uncongenial friends. If any lesson is to be derived from the foregoing remarks, it is that economic boycott ought to be vigorously preached and practised. Capital, scientific and technical knowledge are all necessary. But boycott is the pioneer.

INDUSTRIAL INDIA.—By Glyn Barlow, M.A.

CONTENTS.—1. Patriotism in Trade. 2. Co-operation. 3. Industrial Exhibitions. 4. The Inquiring Mind. 5. Investigation. 6. Indian Art. 7. Indian Stores. 8. India's Customers. 9. Turning the Corner. 10. Conclusion.

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Indian Subjects in the Transvaal.

In the *Empire Review* for January, Sir Charles Bruce, G. C. M. G., considers it an irony of fate that a Liberal Ministry, whose supporters are so concerned about the exclusion of labour and the lower ranks of trade from a voice in the Government of Russia, should be responsible for a constitution which, by limiting the franchise to the white population, excludes from all share in the exercise or control of the Government of the Transvaal practically the whole of the labouring population and a large proportion of the class of small traders who are the principal agents of cheap supply to the labour class. And, about the reservation of powers to control the so-called Responsible Government, in legislation affecting the interests of the classes excluded from the franchise, he writes :—

On paper it may seem that the reservations will secure to these classes the protection afforded by the Lyttelton Constitution; but there is all the difference in the world between legislation and administration, and the transfer of the executive from the control of the Imperial Government to the control of a local legislature involves the consequence that measures enacted for the protection of natives in accordance with principles approved by Imperial Government may have to be administered by officers responsible to a legislature hostile alike to the letter of the law and the spirit in which it has been enacted.

He contends that, apart from all religious considerations, reason based on history, on the example of other nations, on our own experience, and on the facts of the economic position of the Transvaal, demands the adhesion of the Empire to the principle of equal civil rights for black and white, dictated, independently, by the faith we profess and by political expediency.

With reference to the recent message of President Roosevelt to the Congress, that he will do everything in his power to enforce the rights of the Japanese in California and will employ to that end all the forces, military and civil, of the United States, which he may lawfully employ, Sir Charles warns the British Government that it will be an evil day for the Empire, should it ever be declared that His Majesty's Government have no power to claim for His Majesty's Indian subjects in the Transvaal such rights as President Roosevelt is prepared to claim in every State of the Union for the friendly but alien Japanese.

And, although the present Government is looking for a *modus operandi*, which shall avoid the injustice of present measures and yet save the white population from a destructive economic protection ultimately leading to the federation of South Africa in a single system, the writer believes that a permanent settlement will be found in equal rights for every civilized man.

The Mysore State.

Sir Roper Lethbridge writes on "The Mysore State: A Model of Indian Administration," in the *Asiatic Quarterly Review* for January. After briefly explaining how Lord Lytton reconstructed the relations between the Imperial Government and the several Feudatory Sovereigns of India, and how the 'Rendition' of Mysore was a direct result of such wise policy, the writer reviews the past history of the administration of Mysore and holds it up as a model for other Governments. The grave fears, that were entertained at the time when Mysore was restored to the ancient line of Rajahs, about the relations between the colony of English planters and English officials on the one hand, and the Mysore Government on the other, proved to be groundless, and the subsequent history shows that none of the sinister predictions were fulfilled. The relations are now very cordial and, owing to the confidence between them, "the capital and the technical skill of the West have at all times freely flowed into this enterprising and up-to-date State" with the result that trade has thrived, industries have improved, and the prosperity of the people has been ensured. Coffee-planting, gold-mining, and electrical-engineering have added to the welfare of the State, and a successful experiment at rubber cultivation has been recently reported.

Coming to the Mysore Representative Assembly Sir Roper Lethbridge says:—

> We see that, under the beneficent sovereignty of His Highness the Maharaja—a potentate who occupies, in Feudatory India, much the same exalted position as that of a Governor or Lieutenant-Governor in British India—the executive is greatly assisted, supported, and strengthened by the Representative Assembly, an Advisory Council that is chosen by popular election, and representative of every class in the state and every district.

He also suggests the desirability of such Advisory Councils being introduced in every division of British India. By way of illustration, he points out how the recent unpopularity of the Government could have been avoided, if, in the first instance, Lord Curzon had consulted such Representative Assemblies, before the Partition of Bengal was effected.

The policy of the Mysore Government, in placing its affairs truly before the people, invokes a large amount of confidence in the people. The real needs of the people are taken account of. In the Mysore State, Co-operative Societies and Agricultural Banks have been introduced. The State encourages enterprises in railways and agriculture. And, as mentioned before, the Government takes a special interest in mining, and its State officers of the geological survey are the pioneers in this branch, and also in chrome and manganese. In the end, Sir Roper sums up as follows:—

> But what has been done with the gold-mining industry and with electricity in Mysore is probably a small matter compared with the future of the rubber industry, which has captivated the far-seeing imagination of the present Dewan. All well-wishers of India will hope that this enterprise will prove as successful as seems likely to be the case. And, anyhow, all will agree, after careful study of Mr. Madhava Rao's address, that a more alert, progressive, and up-to-date administration does not exist than the Maharaja's Government of Mysore.

Fair Scope for Self-Government.

The above is the title of the leading article in the *Hindustan Review* for January. In it the writer suggests, in case Mr. Theodore Morison's scheme of a province or division being exclusively administered by natives as a trial and a training of them in self-government is found to be impracticable, the conferment, as an alternative, of fuller autonomy on Native States by the withdrawal of the political officer or resident who is a "great power for unnecessary interference" and who prevents the States from "putting forth their best energies and showing what they are capable of achieving in the way of self-government." In these days of established tranquillity and paramountcy of the British throne, of well-defined relations of the supreme government with the Native States, of native princes and dewans with highly increased talents for administration, and, lastly, of a net-work of railway and telegraph lines which have brought even the remotest Native States into close touch with the foreign office of the Governmet of India, the justification for these political agents is not so great as it was in former days.

This scheme, if carried out, would achieve the same results as Mr. Morison's scheme by giving fuller scope for the display of indigenous talent in the Native States. The writer concludes:—

> We would, therefore, venture to draw Mr. Morley's attention to the fact that the time has now come to abolish the political officers in the courts of these princes and give them the privilege of corresponding direct with the Foreign Office of the Viceroy. If these States are to be under the perpetual tutelage and the leading strings of the Politicals, how can they aspire to even a semblance of Self-Government? The materials are all there. Only the British Government should overcome the superstition in which they have so long indulged, *viz.*, that but for the Politicals, the States would have annihilated themselves. Power is sweet to the Politicals and they are interested in establishing a case for their own existence. A hue and cry, such as was never heard, will possibly be raised by them. But Mr. Morley is a wise statesman who is conscious of the foibles of human nature, and we appeal him to consider dispassionately the suggestion we have made.

Political Science and Ethics.

Mr. James W. Garner (University of Illinois), examining in the *International Journal of Ethics* for January the views of different philosophers on the relation of politics to ethics, finds that almost all of them, except Machiaveili and, in some degree, Kant, agree in asserting a most intimate relation between the two. The ethical idea dominated Plato's mind; so he subordinated politics to ethics. According to him the end of the State was virtue. Aristotle's analytical mind could conceive and treat political and ethical theory as distinct subjects, though he was of the firmest impression that they should never be dissociated in practice. Machiavelli was the first political writer of note to deny the existence of all connection between ethics and the theory, or practice of politics. His science of politics, divorced from the science of ethics, was not immoral so much as unmoral, and did much to clarify the problems of politics and to "check the tendency to make of political science a mere congeries of moral and religious precepts. But his dissociation of ethics from practical politics inculcating that hypocricy, bad faith, deception, falsehood, duplicity, violence, even murder are legitimate means for accomplishing political ends is wicked. "Let the prince," he said, "look to the preservation of the State; the means will always be deemed honourable and will receive general approbation. Spinoza and Hegel following Plato based their political doctrines on ethical principles. Kant rather inclined to the opposite extreme, but did not touch it. "Politics," he said, "may be regarded as saying 'be wise (*i.e.*, prudent) as serpents'; morals adds as a limiting condition 'and harmless (*i.e.*, guileless) as doves'". Kant's view is coloured by those of the German juristic school who regard the State as a mere political machine devoid of all other aims social, moral, or other. Other German writers, such as Von Mohl and Von Holtzen dorff, two of the most eminent European public lawyers and political scientists, give a high place to ethics in their political theories. According to the former, the constitution should reflect the entire moral content of the nation.

In the French conception morals and politics are closely bound together as is shown by the *Sciences morales et politiques* which they often speak of. Paul Janet's brilliant "Histoire de la science Politique dans ses Rapport avec la Morale" is typical of this conception. The English political philosophers, Hobbes, Bentham, as well as recent political writers, English and American, Sir. James McIntosh, Sir George Cornwall Lewis, Sidgwick, W. S. Lilly, Lieber, Woolsey give great weight to ethics in their treatises on the State. There is no question, therefore, that ethics, though not interwoven with politics in an inextricable fashion, yet exerts a powerful influence upon it. "States, like individuals, have moral natures, and in their multiform relations and activities should consider themselves bound by the rules of the moral law. In practice the most highly civilized States now act on this principle, and every good constitution aims to be the objective of the moral concensus of the nation. In method and in subject matter law and ethics coincide. In fact, this conformity of law to ethics is its chief sanction.

> In its relations with other sovereign communities the State, no less than individuals, should be governed by the injunctions of the decalogue. The territorial expansion of the State, the extension of commercial advantages, the observance of treaty obligations, intervention in behalf of oppressed peoples and many other questions of international politics are at bottom also questions of international morality. Want of frankness and comity, the practice of deceit, bad faith and duplicity, disregard of international obligations are all moral vices no less reprehensible because committed by the State than by individuals. All the relations with which politics has to do, says an acute writer, lie within the domain of ethics. Duty, loyalty, honesty, charity—these are the forces that underlie and support the State, that give to law its most effective sanction that cross and modify the egoistic struggle for gain. There is no small amount of truth in the observation of Lord Acton that the marrow of civilised history is ethical, not metaphysical, and that political differences essentially depend on disagreement in moral principles.

Sringeri and Sankaracharya.

This is an account given in the *Dawn* for January, of Sringeri, the seat of the first Sankaracharya, whose spiritual descendant wields the authority and rules over the *matha* established by him there. This place is situated in Western Mysore, which contains a number of other places, such as Sakunagiri, Heremagalur, the scence of the celebrated *sarpayaga* of Janamegaya, Sakkarepatna, having associations with stories of the oldest and most sacred of our *puranas*. Sringeri itself derives its name from the famous Rishyasringa, who is supposed to have had his hermitage there. Several large festivals are held at Sringeri, attended by thousands of people. The revenue of the Sringeri mutt is Rs. 50,000, excluding Rs. 10,000 a year given to it by the Mysore State.

The Last Days of Bajee Rao Peshwa.

In this article in the November number of the *Indian World*, are summed up the negotiations and correspondence between Bajee Rao and Sir John Malcolm previous to the surrender of the former to the latter in 1818 A.D., and the chief features of Bajee Row's life after his surrender. When the Peshwa misguided and betrayed by his allies became disheartened and sued to Malcolm for the restoration of his power with great reductions, if the Company's Government so pleased, as penalty for his crime, that stern officer offered him no more favourable terms than these.

"1st. That Bajee Rao shall resign, for himself and successors, all right, title, and claim over the government of Poona, or to any sovereign power whatever.

2nd. That Bajee Rao shall immediately come with his family, and a small number of his adherents and attendants, to the camp of Brigadier-General Malcolm, where he shall be received with honour and respect, and escorted safe to the city of Benares, or any other sacred place in Hindustan that the Governor-General may, at his request, fix for his residence.

3rd. On account of the peace of the Deccan, and the advanced state of the season, Bajee Rao must proceed to Hindustan without one day's delay, but General Malcolm engages that any part of his family that may be left behind shall be sent to him as early as possible, and every facility given to render their journey speedy and convenient.

4th. That Bajee Rao, on his voluntarily agreeing to this arrangement, shall receive a liberal pension from the Company's government *for the support of himself and family*. The amount of this pension will be fixed by the Governor-General, but Bridgadier-General Malcolm takes upon himself to engage that it shall not be less than 8 lakhs of rupees per annum.

5th. If Bajee Rao, by a ready and complete fulfilment of this agreement, shows that he reposes entire confidence in the British Government, his requests in favour of principal *jageerdars* and old adherents, who have been ruined by their attachment to him, will meet with liberal attention. His representations also, in favour of Brahmins of remarkable character, and of religious establishments founded or supported by his family, shall be treated with regard.

6th. The above propositions must not only be accepted by Bajee Rao, but he must personally come into Brigadier-General Malcolm's camp within 24 hours of this period, or else hostilities will be recommenced, and no further negotiation will be recommenced with him.

Bajee Row, though he had sufficient means to protract the war or to challenge the English from the strong hold of Asserghur, found solace in peace, and submission and accepted the terms offered to him. The submission of the Peshwa was hailed with delight by the British Government, and though the Governor-General, the Marquis of Hastings, grumbled at first at the pension of 8 lakhs yet he as well as the Court of Directors were satisfied after hearing Malcolm's explanation in which, among various considerations, he says :—"Though necessary to press Bajee Row to a decision, I wished to refrain from every measure that would drive him to despair, or make him to take refuge in Asseer. * * * My own observations in Malwa and the reports I had of the state of the country to the southward made me satisfied that, from the frontier of Mysore to the northern extremity of Malwa, every province would be in a state of agitation till Bajee Row submitted or was taken: the latter, which would have been difficult under any circumstances, was, if he accepted the refuge which was offered him by Jaswant Rao Holkar, impossible." Bajee Row's residence after his surrender was fixed at Bethoor, about 12 miles off the great military station of Cawnpore and there he, though shorn of a kingdom, with admirable submission devoted his head and heart to make the remaining years of his life happy and peaceful. Amid tinfes of disturbance, he kept to his pledge of loyalty to the British with the most conspicuous and unshaken constancy. He offered them assistance more than once when they were in trouble, and a loan of five lakhs of rupees when the war in Afghanistan had emptied the Company's treasury.

Bajee Row had no issue but two daughters. He adopted two sons, one of whom died before him. He sought recognition of the British Government for the right of the other adopted son, who was the greater favourite of the two, to succeed to the title and pension of Peshwa. But the Government refused to accede to his wishes, though it did not shut out the hope that some provision might be made for his family. Bajee Rao died on the 28th of January 1851.

The Revival of Islam.

Lieutenant-General Sir Edwin H. H. Collen, G. C. I.E., C.B., writing in the *Empire Review* for January, under the above heading, sympathises with the political aspirations of the Mahomedans in India, but declares unhesitatingly that Indian Mahomedans have no active simpathy with Pan-Islamism, which is an effort to bring all Mahomedans under the spiritual headship of the Sultan of Turkey. The Sultan's qualifications to be the Khalifa of the Mahomedan world are not implicitly admitted by all Mahomedans. In these circumstances, the policy of the British Government should be, while showing to the Mahomedan world that it is inspired by no settled antagonism to Turkey, not to support the spiritual leadership of the Sultan either in India or in other parts of the world where there is a Mahomedan population under it.

Our Insult to Japan.

Mr. C. Vey Holman, alluding in the January number of the *Arena*, under the above title, to the cold-blooded slaughter of the Japanese seal-poachers, on the island of Attu, by an American naval officer, and to the law passed by the school board of San Francisco discriminating against Japanese children in attendance upon the public schools of that city, gives a warning to the Americans against the danger of wounding the susceptibilities of the Japanese by repeating in their case, in a senseless ethnic antipathy to the whole Mongolian race, the treatment which they have with impunity accorded to the Chinese. The reasons for this view are stated by him as follows :—

To begin with, aside from radical differances of temperament and character, the Japanese residents of our country occupy to the industrial and business life of the communities in which they have located themselves positions and relationships fundamentally variant from those of the Chinese. They are infinitely more ambitious and more aggressive, and, from policy as well as by nature, seek to identify themselves with the world movement around them, where the Chinaman prefers an anonymity amounting to philosophic self-effacement. By no means more wise and in a commercial sense possibly less honest than the Chinese, they are yet governed in matters of public administration by an intensity of pride and a passionate conception of honor that render them doubly susceptible to the apprehension of public or private humiliation and, despite a calmness of demeanor almost completely masking the attribute, feverishly sensitive to slights, individual or national, real or imaginary.

Further, be it not forgotten that the causes of offence so far given them by our people are, in nature if not in extent, immeasurably more apt to rouse their resentment than those visited upon the Chinese were to awaken animosity or invite retaliation in kind.

Further, leaving alone the consideration that the benefits of public and private intercourse with Western civilization was forced upon the Japanese by us as a nation, that Japanese labour is an important factor in many industries of the Pacific slope, that Japanese capital is to a great and growing extent embarked in the promotion of business undertakings of no insignificant moment in America, and that armed conflict with Japan would almost certainly cost the United States the Philippines and probably Hawaii which means at all events a crushing blow to the pride and prestige of the Americans, the law of the United States constitution, expressly recognising the right of all children born in the United States to the citizenship of the States, makes it peculiarly binding upon the Americans to accord the children of the Japanese a far different treatment to that which has been given to them. The writer hopes that candour and equity rather than chauvinism and bigotry will be invoked by his country's authorities in dealing on the subject, with the acute and far-sighted diplomacy of Japan ; and that a radical and honest re-adjustment will be effected of the present unfair and unreasonable attitude of the Americans towards all types of Mongolians, the fit and qualified of whom they should welcome to their business intercourse not only, but to their citizenship as freely, as they do members of the African and Caucasian races.

Characteristics of the Afghan.

In the January number of the *East and West*, Sir Thomas Holdich, K. C. M. G., discusses the question whether the Afghan is abnormally treacherous in the strictest sense of the word:—

He says that the grace of hospitality is common to all, as is also a certain chivalrous idea of the responsibilities entailed by the host. If a man who holds the position of a gentleman amongst Afghans pledges his word to see to the safety of a stranger, he would sooner lose his life than break his word, so long as that stranger is within his gates ; although this is considered compatible with open enmity as soon as the duties of host have been fulfilled.

The writer says that he has often relied on this trait of character during the prosecution of explorations on the frontier, without once having had occasion to regret his confidence. But, sometimes, the Afghan is treacherous. Under what circumstances he becomes treacherous, is explained in the following passage :—

If he is personally treacherous, his treachery is often tempered by a fine sense of chivalry. But the frequent massacres which have occurred in recent history as the result of internal dissensions or external policy, although they have not necessarily involved the breach of any personal contract, have too often been the result of careful pre-arrangement to escape altogether from the category of national treachery. What may be termed "official" treachery of this nature was common enough amongst the civilised nations of the world a few centuries ago, and is common to almost all Orientals at the present time. It indicates nothing abnormal in the methods of Afghan politics, and it must be admitted that there is often a moral twist in the Afghan code of political honour which it is difficult to reconcile with any ideal of straightforward honesty of purpose. Whilst there are Afghan gentlemen with as true a sense of personal honesty and fair play as is maintained by any of the distinguished Muhammadan gentlemen in India who live their straight lives untouched by reproach, it must be admitted that amongest the mass of the Afghan people any method employed to outwit a personal foe is regarded as being just as creditable as similar "slimness" is amongst the Boers and the nice distinctions between that which is admissible and that which is dishonourable are often drawn too fine for the crude European intellect to follow.

Wanted a Referendum for England.

In an article under the title of "The Lords or the People," in the *Independent Review* for January, Mr. J. A Hobson suggests a solution for the vexed problem of the relations between the House of Lords and the House of Commons. The people would not like the ending of the Lords; neither would they give the power of veto to them. Then what is to be the alternative? The doctrine of forcing a dissolution and 'asking the country to judge between the two Houses, does not really help towards ascertaining the real opinion of the people on the particular question. A general election, such as is held now, does not turn upon one single issue and the popular judgment in returning a party is not on the particular question submitted to them, but is the result of a consideration of many burning questions. If such is the case, the appeal to the people, after a forcible dissolution, has no efficacy in determining whether the House of Commons had or had not abused their trust.

Mr. Hobson then urges his suggestion :—

> Let the Government introduce a Bill empowering the House of Commons, in case a measure passed by them is either rejected or grievously amended by the House of Lords, to exercise an option of submitting the measure as originally sent up to the Lords, or as subsequently re-amended, to a popular referendum, with the provision that, when a majority of those voting approve the measure, it should forthwith be submitted to the assent of the King. Or, if it seemed better, the onus of submitting the measure to the referendum might be laid upon the House of Lords, who, on receiving a second time from the Commons a Bill they had rejected or mutilated, should be obliged either to pass it intact or to exercise that constitutional power which is claimed for them, to obtain the popular judgment upon a measure for which they say no mandate has been given.

If the Commons exercised the option, the Lords would have had the last word, before the question was submitted to the people; if the Lords were to be given the power, then the Bill would go with the amendment of the Commons.

There are many advantages from adopting such a course. The Commons will be careful in considering amendments rather than risk an adverse popular vote; the Lords will propose only such amendments as they are sure, will meet with the approval of the Commons, once the power of final veto is taken away from them. The risk run in passing laws not desired by the people, will diminish. There is also the advantage of getting the people to know the full meaning of self-government and act in the consciousness of exercising rightly the power of veto taken away from the Lords. Such a referendum will also check the production of 'forced' laws, which are not desired by the people and which are passed in open defiance of the general will under the fatal idea that the legislators know more of the necessities of the people than they themselves do. Another defect which is cured by the referendum, is that permanence for laws will be secured. The common spectacle of a Government devoting the first year or two of its office in repealing the laws passed by the previous Parliament, will then become rarer, for then, 'when a plain separate sanction of the people is given to a law, the seal of finality is set upon it.'

Kamban.

An account of this famous Tamil poet is to be found in the *Ceylon National Review* for January. Kamban, it is said, was the posthumous son of the King of Kambanadu, who having been killed in a rebellion, his wife fled to the village of Tiruvalananthanur and gave birth to the poet there, in the house of a mendicant. This origin of Kamban is, however, disputed by some who say he was of the mendicant class. Whatever that might be, Kamban was brought up till his seventh year in the village of Tiruvalananthanur, when both the mother and son were offered an asylum by a millionaire named Sadaiyappa Mudaliar in his city, Vennainallur. Kamban was given education there, and he was found to be possessed of extraordinary faculties of mind. He was early introduced to the Chola Raja, and installed by him as one of the principal pundits of his court, besides Odda Kuttar, at Uraiyur. Here, at the joint request of the Chola Raja and Sadaiyppa Mudaliar, he composed the famous Kamba Ramayana. Kamban had a poet's usual struggle against jealousy before he made his name established. He was loaded with presents and praise by the Pandian Raja, after hearing his recitation of his Ramayana. The latter days of Kamban, however, were much embittered on account of a misunderstanding with his King. He was deprived of everything he had by the King. He then went and took service under King, Seran as betel distributer. After some time, the Chola Raja returned to his regard and affection for Kamban and received him once more into his court. Again they quarrelled, and Kamban fled to the Pandian Kingdom where he died at the age of sixty at Ramanathapuram.

The New Theism.

In this article, in the January number of the *Hibbert Journal*, the Rev. Carl S. Patton elucidates and expands the most advanced Christian idea of God, which is that of His being immanent in, and not transcending the universe. The first idea, the reverend divine says, that must be attached to the word immanent is not merely that God is in his world, but that, in his world, there is nothing outside of God, neither nature, nor man, nor anything else actual, or conceivable. This is the real meaning of the word infinite as applied to God—that which contains and includes all things that are,—not some thing without bounds, limits, or relations as it is sometimes understood. This larger idea of God does not destroy his personality which is essential to religion, but makes it clearer. For, if we analyse the idea of personality, it would be found to end in no more than a certain unifying power. Or, to put it in other words, the inner aspect which every man's life has, in distinction from the outer aspect which it wears to others, is what is meant by his personality, or his self. God is simply that person in whose life all things are unified, the inner aspect, the self of the universe. He is not an individual person, but the universal, infinite person. This is the idea of God to which present-day thought is leading. Any other idea of God is too small, too particular, too partial to satisfy us. It is a presupposition, moreover, and forms a substratum, as it were, of all our ideas—truth and error, good and bad, right and wrong, cause and effect, etc. To this idea there must also be added those moral attributes which have always been assigned to God. God thus conceived, a stronger basis for religious confidence is established than under any other hypothesis. The Writer concludes :—

> For this, which I have ventured to call the new theism, the least I can claim is that, sooner or later, it will prove to be the most revolutionary idea for religious thought that has arisen since the days when polytheism gave way to monotheism. The change that came over men's views of life and religion when the one God succeeded to the many will be paralleled by the change that will come when it is generally recognised that the God who is one has been again succeeded by the God who is all.

"THE GURUKULA MAGAZINE."

This is a new magazine published at Lahore and edited by Lala Kalla Ram advocating the cause of the Gurukula system of education and dealing with religious, philosophical and social matters. The object of the magazine is to revive our ancient ideals not only in education but in all our life with those changes only which modern conditions demand and it seems to be well adapted for the purpose.

What is a Simple Life?

Mr. Henry S. Salt, writing on "Thoreau and the Simple Life," in the January number of the *Humane Review*, gives us his views on what a simple life is and how Thoreau has been misunderstood. Pastor Wagner, in his essay on "The Simple Life," only states half the argument, when he says that simplicity is a personal one and amounts to little more than what might be called moderation and good taste in the various departments of life; he defines it as a 'state of mind,' and insists that it presents 'no external characteristics.' He forgets the social side of the question. And again Mr. A. C. Benson "From a college window" says: "The first requisite is a perfect sincerity of character, and the essence of the really simple character is that a man should accept his environment and circle." And he goes on describing the simple lives as a pleasant, comfortable, well-balanced person.

It is clear that he misses the point about real simplicity which Thoreau practised. Both the above-mentioned gentlemen do not see that there is a practical, as well as a spiritual side of the simple life, that in it is included the simple action as well as the simple taste.

Mr. Salt, as an illustration, takes up the question of clothing, and argues how a simplification in dress may promote to advantage the well-being of man and his sub-human creatures. He remarks: "The fur fashion alone means the torture of millions of animals yearly. Politicians may talk of 'one man one vote'; but really, a programme of 'one man one skin' seems more important." And so is the case with regard to food. The writer then says that simplicity is something more genuine, something more actual than a disposition which accepts its environment on £ 3,000 a year.

It is the deliberate abandonment of what is excessive and luxurious, with a view to one's own comfort, both of body and of mind—of body, because, as all experience shows, the happiest men are they who live simply: of mind, because to live otherwise than simply is to put a grievous burden upon others.

How to Live the Simple Life.

By Calvin Pater. How to lead a simple life has become the principal question of the time, but it is also a question which has occupied the sages and preachers of all ages from the days of Epictitus and Marcus Aurelius to those of Emerson and Marie Corelli. It has been my aim to crystallise the wisdom of all writers on the subject into a practical guide to seekers after the simple life.

Contents:—The New Crusade; The Simple Selfish Life; The Wisdom of Wagner; The Stomach; The Soul; The Mind; The Body; Mammon and Manners. As. 14.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

Famine and Population.

Sister Nivedita writes an article of great research, learning and insight on the above subject in the *Hindustan Review* for January. We give a few extract from it.

When a nation or a race starve to death all together, it may be because climate and soil have combined against them to produce no food. But when two or three individuals, or even two or three thousand, die of hunger, in the midst of a city that feasts and is merry, it is because something is wrong with the distribution of food, and something wrong too with those human relations that brought no hurrying footsteps with pity and help, to every sufferer over whom had fallen the shadow of despair.

The modern world is such a city. Nowhere to-day is man so far from man that one has any right to die of want of food, while another lives. Nowhere. And yet they die. The two or three become many millions. The heedless city about them becomes the whole indifferent world. And the old drama is played out on the larger scale. As want grows fierce in one place, luxury and waste increase in another. Here, men are brutalised by starvation. There by gluttony, more men here, and more there. This is the change that we call progress. One mother, mad with hunger, kills her child that she may not see it starve. Another absorbed in pleasure, has no time to see her own child eat. What one spends on her toilet, would lift the other out of hell. Surely this shows want of adjustment.

A rapidly-increasing population, even where based on the abundance of food, is more apt, other things being equal, to signify squalor and degradation, than prosperity and progress.

But increase of population does not always proceed from a fall in the price of bread. That is more you feed [up to excess] the more you breed, is true. But the opposite affirmation is also true. The more you starve, the more you breed. The fact is, extraordinary conditions in either direction act first in stimulating this activity.

A superstitious reverence associates itself with trade and the stability of finance, and no consideration justifies tampering with these. In the Russian Famine of 1895, M. Hilkoff, Minister of the Interior, stopped the trains of wheat on their way to Odessa, and ran them into the famine-stricken districts. To this good man it seemed obvious that what hungry people needed was bread. The British in India, on the contrary, shrink with horror from any act so calculated to ruffle the composure of the merchant. They venture on no remedy that would disturb the operations of commerce. The correct theoretical relation between man, money, and food must be observed at all costs, even if only in resemblance. And in this way they arrive at the startling paradox that what a hungry man needs is work!

As a matter of fact we must, in considering such questions as the increase of population or the causes of famine, distinguish carefully between the imperial or financial theories of the thing, and the actual facts themselves. We must determine what constitutes prosperity from the people's point of view, and see whether this is aided by growth of population or the reverse. Also we must consider special cases of famine, and determine what are the essential facts of each.

The Rule of the Majority.

There are various theories, according to an article in the *Liberty Review* for January as to how the majority rule came into existence. Bentham traces it to the the principle of the "greatest happiness of the greatest number." Sir Henry Sumnor Maine traces it to the theories propounded by Rousseau about the natural equality of human beings. Another origin is contained in the definition of majority Government—"Counting heads to save the trouble of breaking them" which, cynical as it is, is not without a fraction of truth. The British Parliament is founded on none of these theories. There is no constitutional rule or custom in Britain that a majority in the House of Commons is to be supreme in the State; still less that a majority of the electorate is to be presumed to have given a mandate, which mandate the Cabinet is to embody in legislation. British constitutional system has no place for majority rule which, so far as it has been tried in legislation, has proved distinctly pernicious. It is almost postulated by Mill in his "Essay on Liberty" that a majority is more likely to be wrong than right, and, at any rate, is not entitled to the unreserved obedience of the minority. This conforms with the practice of the British constitution.

What is Urdu?

In the January number of the *Agra Magazine*, Prof. H. G. P. Nigam, gives the following account of the rise of the *Urdu* language, which is now the *lingua franca* of the people in northern India. "Sanskrit was the only language of the people in the earliest days of their history from which, in later days, a new dialect arose which was called Prakrit. It was the language of women and menials, and, when the latter was polished by the dramatists and others, even that language was found to be too difficult to be spoken by the ordinary people, and gave rise to another dialect known as Brij Bhasha.

The advent of the Muhammadans and their settlement in India under Babar gave rise to a new dialect. This was named Urdu, or the language of the army, which the soldiers used in the market to explain their ideas to the Hindustani shop-keepers. These soldiers were of different countries and of different origins, and would naturally use words of their different dialects. It remained only a bazaar dialect for at least two centuries, and was looked down by the educated people and was not used even in speech by them. The court language was Persian; books and even letters were written in the language of the court. Urdu remained neglected till at last it was taken up by poets in the reign of Shah Jahan, the great builder, and was encouraged by the Emperor himself.

India in English and Indian Periodicals.

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INDIAN DISCONTENT. By H. H. The Aga Khan. ["National Review," February, London.]

THE EDUCATION OF INDIAN PRINCES. By the Maharajah of Kapurthala. ["Nineteenth Century," January.]

WOMAN: EAST AND WEST. ["The Light of India", January. Published monthly, by Baba Bharati, 730, West Sixteenth Street, Los Angeles, California.]

CASTE IN INDIA. By Swami Bodhananda. ["Vedanta", January. 62, West 71st Street, New York City.]

YOGA DARSHANA. By S. C. Mukerjee, M.A. ["The Metaphysical Magazine", January. 500, Fifth Avenue, New York.]

INDIA—THE WORLD-SAVIOUR. By R.N. Bijur. ["Theosophy And New Thought," Jan., Bombay.]

EASTERN & WESTERN IDEALS. By Kanno Mal, M.A. ["The Agra Magazine", Jan.]

FEELING & EMOTION IN EASTERN AND WESTERN PSYCHOLOGY. By Louise Appel. ["The Theosophist," January. Published by the proprietors, Adyar, Madras.]

INDIAN AND COLONIAL INVESTMENTS. By Trustee. ["The Empire Review", January. Macmillan & Co., Ltd., London and Bombay.]

THE PROGRESS OF CHRISTIANITY IN INDIA AND MISSION STRATEGY. By Dr. Whitehead. ["The East and the West", January, London.]

THE THEOSOPHICAL MOVEMENT & ITS ASSAILANTS II. By Dr. Hubbe Scheliden. ["The Theosophical Review", January, London.

SOCIAL INTERCOURSE BETWEEN INDIANS AND ANGLO-INDIANS. ["The Indian Ladies' Magazine", January. Royapetta, Madras.]

THE ORIENTAL MIND. By H. Crossfield. ["The Calcutta Review", January, Calcutta.]

THE CHIEF TIMBER TREES OF INDIA. By J. Nesbot. ["The Calcutta Review", Jan.]

MISSION WORK AMONGST THE EDUCATED CLASSES IN INDIA. By the Rev. Canon Brown, Head of the Oxford Mission to Calcutta. ["The East and the West," January, London.]

THE AMIR AND HIS KINGDOM. By Amir Ali, C.I.E. ["Nineteenth Century, January."]

MACAULAY IN LOWER BENGAL. By S. C. Samal. ["The Calcutta Review", Jan.]

AN INDIAN DRAMATIST. By G. Padfield ["The East and the West," January, London.]

BUDDHA AND SAINT FRANCIS OF ASSISI. By Miss Catherine Collins. ["The East and the West," January, London.]

INDIA IN TRANSITION. By Shaik Abdul Kadir. ["The East and the West," January, London.]

THE ASSOCIATION OF INDIANS WITH THE GOVERNMENT OF INDIA. By Theodore Morison. ["The Imperial and Asiatic Quarterly Review," January, Oriental Institute, Woking.]

INDO-BRITISH TRADE WITH PERSIA. By Naoroz M. Parveez. ["The Imperial and Asiatic Quarterly Review," January. Oriental Institute, Woking.]

PAN-ISLAMISM AND THE SULTAN OF TURKEY. By Professor A. Vambery. ["The Imperial and Asiatic Quarterly Review", January, Oriental Institute, Woking.]

THE DECLINE OF VEGETARIANISM IN CEYLON. By Ananda K. Coomaraswamy, D.Sc. ["The Humane Review", Jan., London.]

THE INDIAN EMPIRE AND THE CHURCH OF ENGLAND. By the Bishop of Rangoon. ["The East and the West," January, London.]

MISSIONS AND MODERN HINDUISM. By the Rev. E. S. Oakley, London Missionary Society. ["The East and the West," January, London.]

CONFUCIUS AND COMTE. By J. Carey Hall. ["The Positivist Review", January, London.]

THE AMIR OF AFGHANISTAN. By Dr. Angus Hamilton. ["Review of Reviews", December 1906.]

THE BRAHMANS AND KAYASTHAS OF BENGAL. By Babu Girindranath Dutt, B.A., M.R.A.S. The present work purports, in a brief compass, to be a national history of the two great castes, Brahmans and Kayasthas, which form the bulk of the educated population of Bengal. It is an endeavour to explore a field left still untouched by Oriental scholars. Price Re. One. To subscribers of the *Indian Review*, As. 8.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

UTTERANCES OF THE DAY.

Sir Andrew Fraser on "Knowing the People."

His Honor Sir Andrew Fraser, presiding at the annual meeting of the Royal Asiatic Society, spoke as follows:—

At the same time, I cannot help feeling that there are men who ought to be members of this Society and are not. A very large number of those who come to India or who are employed in this country, are educated men who ought to be interested in such subjects as engage the attention of this Society. More than that, their work is of such a character that it would be greatly improved if they gave themselves to the study of the subjects.

Take, for example, my own service. Surely a member of that service may be expected to be deeply interested in the differentiation of races, and in the study of their languages, of their history and antiquities, and even more of their present customs and characteristics. Surely, such study must be of the greatest interest; and surely it would be of great profit to any man of education destined either for judicial or executive work in this country. I most certainly do not think that proficiency in Indian languages alone ought to be regarded as an adequate claim to advancement in the public service. It is a serious blunder to promote men with a turn for study and a facility for passing examination to situations for which they are otherwise unfit. But I most certainly do think that a knowledge of the language of the people is essential for that free intercourse with them by which alone can be acquired that knowledge of their customs, characteristics and feelings, the importance of which cannot be overstated. We hear a great deal at the present time about the power of sympathy in Government and in the intercourse between races. I believe that power to be incalculable. But sympathy, if partly a quality of the heart, is also an attribute of the mind. It is at least partly informed. To put myself in another's place, and so to be in a position to treat him as I should like to be treated if in his place, I must understand him. I must know something about his history, about his environment, about what he is. Anything that advances this knowledge is worth encouraging.

M. Clemenceau on Democracy.

At a banquet of the Republican Committee of Commerce and Industry held recently in Paris, M. Clemenceau gave expression to some general and highly characteristic ideas on the present situation. He said that in this existing epoch of civil peace and in the midst of the present Republican liberty, where the reign of law is little by little eliminating arbitrary methods, certain great things are being accomplished, a great power is vanishing, and another great power is coming. The Monarchy has gone and theocracy is now packing its trunks.

Clericalism with us and among other peoples is now nothing but the residue of reactionary parties. The former authorities have fallen to pieces, and I will not dwell on the bankruptcy of the aristocracy, for the French Revolution undertook its liquidation. For the aristocracy was substituted the *bourgeoisie* which was put into power by the Revolution. The appearance of the *bourgeoisie* gave rise to great hopes. I do not mean to criticise it, for we must be willing to admit our inferiority. We are *bourgeois*, some of us by the hazard of our birth others by the courage they displayed in the improvement of their social position. I said that a great power is coming. It is the democracy, and by that I mean not only the wage-earning class properly so called, but also the hard-working *bourgeoisie*. The *bourgeoisie* of today has a great rôle to play. Oh, we do not forget the noble efforts of our fathers of 1848. But, from fear of socialism during the difficult epochs of 1849 and 1850, a part of the French *bourgeoisie* took refuge in the camp of the Monarchy and of the dictatorship. The expiation of that blunder was invasion and civil war. Since then the *bourgeoisie* has reflected. It has recovered its self-possession, and has found itself once more a governing class in the noblest and most disinterested sense. There is a good deal to be done. Great things have been prepared, and already a grandiose task is under way of which we are not the authors and which it is our duty to further according to our lights.

This is the task in which I invite you to participate. We hear it said that the working classes are unorganised, uneducated, and undisciplined. This weakness of the working classes constitutes an accusation against those who have failed to enlighten them. We must repair that blunder. It does not behove us, however, to pose as educators. We must teach, but at the same time we must learn. And here is our programme. We want to deliver France from every tyranny, the tyranny of classes as well as the others. We want right, liberty, and justice even for our foes. We want reforms amid peace both at Home and abroad, for without civil peace no reform is possible, and if we are so keen to maintain order in the streets, it is because we know that the only gainer by disturbances is *la réaction*. It is through maintenance of civil peace that we are led at times to make concessions to our opponents, for we are persuaded that liberty will do its work. Our policy is simple. We contend that the accession of the democracy should not remain a vain word. The working classes have rights that are ignored, and it is an honour for us to instal them in new rights. We shall do so progressively with an energetic will and an unflinching method. Who are we after all? We are the sons of those who made the Revolution, who paid for it with their blood, and whose memory there has been an attempt to tarnish. We call ourselves the sons of the men who founded modern France, and what we want is that modern France should continue with the Republic.

RACIAL REPRESENTATION.

While the mass of our people remain still in ignorance, the difficulties in the way of a representative Government must remain great. But it is only well to remember the noble maxim of Gladstone that "nothing fits people for liberty as liberty itself." Without a substantial share in the Government of the country no political education is possible and in the long run political education on national lines is one of the most potent weapons for breaking down racial barriers. So if the Government see its way to make a judicious beginning, the question is not so insurmountable as it would seem. In fact judging from the manner in which the problem has been faced in another part of the world, the outlook does not appear to be so formidable.—*Tribune.*

MRS. SAROJINI NAIDU ON THE EDUCATION OF INDIAN WOMEN.*

In moving this resolution I beg to make a slight amendment and substitute the word *Indian* for *Hindu*, for education knows no distinction of caste or creed or province. It seems to me a paradox, at once touched with humour and tragedy, that, on the very threshold of the twentieth century, it should still be necessary for us to stand upon public platforms and pass resolutions in favour of what is called female education in India—of all places—in India, which, at the beginning of the first century, was already ripe with civilization and had contributed to the world's progress radiant examples of women of the highest genius and widest culture. But, as by some irony of evolution the paradox stands to our shame, it is time for us to consider how best we can remove such a reproach, how we can best achieve something more fruitful than the passing of empty resolutions in favour of female education from year to year. At this great moment of stress and striving, when the Indian races are seeking for the ultimate unity of a common national ideal, it is well for us to remember that the success of the whole movement lies centred in what is known as the woman question. It is not you but we who are the true nation-builders. But it seems to me that there is not even an unanimous acceptance of the fact that the education of women is an essential factor in the process of nation-building. Many of you will remember that, some years ago, when Mrs. Satthianadhan first started "The Indian Ladies' Magazine", a lively correspondence went on as to whether we should or should not educate our women. The women themselves with one voice pleaded their own cause most eloquently, but when it came to the men there was division in the camp. Many men doubtless proved themselves true patriots by proving themselves the true friends of education for the mothers of the people. But others there were who took fright at the very word. "What," they cried, "educate our women"? What then, will become of the comfortable domestic ideals as exemplified by the luscious halwa and the savoury omelette"? Others again were neither "for Jove nor for Jehovah," but were for compromise, bringing forward a whole syllabus of compromises. "Teach this," they said, "and not that." But, my friends, in matters of education, you cannot say *thus far and no further*. Neither can you say to the winds of Heaven "Blow not where ye list," nor forbid the waves to cross their boundaries, nor yet the human soul to soar beyond the bounds of arbitrary limitations. The word education is the worst misunderstood word in any language. The Italians, who are an imaginative people, with their subtle instinct for the inner meaning of words have made a positive difference between *instruction* and *education* and we should do well to accept and acknowledge that difference. *Instruction* being merely the accumulation of knowledge might, indeed, lend itself to conventional definition, but *education* is an immeasurable, beautiful, indispensable atmosphere in which we live and move and have our being. Does one man dare to deprive another of his birthright to God's pure air which nourishes his body? How then shall a man dare to deprive a human soul of its immemorial inheritance of liberty and life? And yet, my friends, man has so dared in the case of Indian women. That is why you men of India are to-day what you are: because your fathers, in depriving your mothers of that immemorial birthright, have robbed you their sons, of your just inheritance. Therefore, I charge you, restore to your women their ancient rights, for, as I have said, it is we, and not you, who are the real nation-builders, and, without our active co-operation at all points of progress, all your congresses and conferences are in vain. Educate your women and the nation will take care of itself, for it is true to-day as it was yesterday, and will be to the end of human life that the hand that rocks the cradle is the power that rules the world.

* Delivered at the Social Conference.

NEVER ENTER GOVERNMENT SERVICE.

Every man who enters the Government service forfeits his birthright as a child of the soil, and he can no more serve the true interests of the Motherland. His career, even when well-spent, can serve only to tighten the foreign hold and prolong our present political serfdom. But oftener, to serve his alien master, he has to go against his country, for the interest of the Government are in most cases not the interests of the people. The rulers and the ruled in India stand face to face in opposition and who deserts his post and goes over to the hostile camp loses for ever the right and privilege of living and dying for the land of his birth. What to think of that education which has bred no spirit of independence? They keep their body but lose their soul. Is bread so dear and manhood so cheap? Behold the birds in the air and the beasts in their den;—they too feel for their kith and kin; but we in our struggle for existence never feel the least hesitation in going against our country. Oh, the curse of slavery.—*Bande Mataram.*

QUESTIONS OF IMPORTANCE.

WHITE AND NON-WHITE.

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IT is not unfair to say that it has hitherto been the tacit assumption of the white races of mankind that the world belongs to them, and that actual possession and enjoyment are mainly affairs of their own convenience. They have quarrelled freely among themselves about the division of such portions as seemed convenient for immediate absorption, but, taken as a whole, they have not shown much respect for the claims of the natural possessors, or much consciousness that any of the ethical systems in vogue among themselves can apply to races of a different colour. They have always been ready to assume that it must be a virtuous action to "extend the blessings of civilization," and to spread the knowledge of true religion among peoples who are not white, even when the process obviously tends to the extermination of these peoples. These beautiful phrases have frequently blinded the white races to the fact that they have not yet succeeded too well in bestowing anything but the dirty work of civilisation upon the masses of their own populations, or in raising the fairer fruit of practical religion. They have generally been too completely persuaded that civilisation can only mean their civilisation, and religion only their religion, to give a thought to the value of other civilizations older, than, and, perhaps, as admirable in practice as, their own, or to other religions in which men lived and died with comfort and hope for centuries before they themselves emerged from what in a large part of the world they would call the rudest barbarism. The white man's civilisation has been called by one white cynic the assiduous invention of new wants, and white men have certainly learned to want every discovered product of every country and every clime. It cannot be said that extending the blessings of civilisation has been a process bearing any very conspicuous marks of disinterestedness. The white man has always expected it to pay him handsomely, and upon the whole has made it pay handsomely. This, of course, is all that it should be, if we grant the primary, though perhaps unconsciously held, assumption that the earth really belongs to the white man, to be appropriated by him as and when and how it suits his own convenience.

That assumption has passed for a long time practically unchallenged. We may suppose that the non-white races had their own thoughts about the matter, but they were helpless. The white men, perpetually striving among themselves for supremacy, developed a civilisation peculiarly strong for aggression. They became masters of lethal weapons against which the non-white races could not contend. These races were wanting not only in weapons, but in an organisation suited for effective defence. The [illegible] mostly in loosely compacted societies which formed were easy prey for communities comparatively well organised and stimulated by the desire of acquisition. So the white man has in fact very largely inherited the earth, though not by that meekness which he is taught in church to regard as the condition precedent. There are now, however, many indications that his assumption can no longer pass unchallenged. There are qualities in some of these non-white races and in their civilisations, of which he did not, perhaps, take proper account. If their untutored thoughts did not run much in the direction of guns and explosives, they have at least proved not inapt pupils in the use of these things. They have exchanged for them the various products of their countries required by a civilisation of numerous wants, and in the case of Japan the methods of manufacture have also been mastered and applied with great success. These races, or some of them, have also learned the industrial methods of the white man, and by their means acquired riches such as were never called for by their simple modes of life. They now meet the white man in the field, on the ocean, and in the factory, with his own inventions and his own methods. Who would have dared to predict forty years ago that Japan would stand where she does to-day? In another forty years those who now think that no other non-white race will follow her example may have been proved equally lacking in prescience.

There is no need, however, to speculate about the future, seeing that there is quite enough in what is now before us to suggest serious reflection. We have to deal with the entry of a new industrial force into what have been the practical preserves of the white races. Not only in Japan, but in our own great dependency of India, large populations accustomed to patient and continous labour, and equally accustomed to a frugal and abstemious mode of living, are entering directly into competition with the white races in important departments. By merely supplying their own wants they would deal a heavy blow at nations, accustomed to depend largely upon their markets. But that is by no means the end of the matter. The white man's lesson has been too thoroughly learnt. Those non-white populations that go thoroughly in production will seek, and are already seeking outlets for their goods, and these goods are no longer the indigenous products sought by white men as articles of luxury or ornament, but are tending more and more to become every-day goods of common necessity. White industry has thus to face a new compititor, possessing the enormous economic advantage of producing at a very low cost, and capable of alarming expansion before any great rise in the price of abundant labour can be anticipated. At the same time, white labour is becoming more and more exigent and fastidious; more and more determined to retain a larger share of the results of industry, and more and more impatient of the harder forms of toil. One result of which is that, in spite of all race prejudice, the non-white peoples find their way into the white men's own territory. Within the British Empire some delicate questions are ripening, which are not dissimilar from that now pending between the United States and Japan, although the political pressure will come in a different form. Altogether it seems to be time for the white races to take a fresh survey of the whole situation, and to recognise that in the changed conditions the old haughty and dictatorial attitude stands in need of modification.—*The Times*, London.

BOUND TO FAIL.

We can assure our English and Anglo-Indian "friends" that their attempt to retard the progress of united India by vilifying a section of the people cannot but fail. The New Spirit is abroad—converting heterogeneous hordes into a homogeneous whole—and a sense of common nationality binds us together and points to us the common end of our political existence—which is to be gained—not surely through profuse political sympathy imported from the country whose rejected remains are afforded employment in India and suck the moisture from the land that ought to have given sustenance to the children of the soil—but by the united exertion of the Indians themselves.—*Bande Matram.*

THE NEW SCHOOL.

WE have read a great deal recently about the "new school," and, considering the terror it has inspired in the breast of so many "leaders," we desire to say a word or two about it. The ideal of this "school," proclaimed in no uncertain terms, is independence of British Rule and the establishment of a purely Indian Government. For our own part we do not think that this is an ideal worth discussing. Those who accept it have to begin action at once, showing how it can be realised. If any one says "we ought to hold communication with Mars," the answer would be "what is the good of talking about it? If you can do it, then do it. We shall be pleased if you do." To those who desire to make the country independent we say likewise: "If you can do so, by all means do it; we shall be well pleased. But there is no use merely figuring forth the ideal." Whether the "new school" means to take any action or not, we do not know; but we are inclined to think that even if it does not, others will take action against it. As soon as the country is settled, the Indian Penal Code set in motion will make clean work of the "new school," and with it its talk will perish. If the "school" does take action, a few British bullets will dispose of it. That is the future that we are able to see of the "new school." One thing is clear. Granting, that national independence is the ideal, it can be attained only in one of two ways: either by asking the British Government to confer it, or by overthrowing that Government by force. A detestation of "mendicancy" will prevent any asking for the favour; and if any modest application is made for it we know what the answer will be. The "new school" will then be driven to the use of force. If it is able to overthrow the British Raj, it will have given the best proof of its own wisdom and patriotism and the simple *fact* of national independence will get rid of the necessity of discussing the *ideal* of independence. The practical question for the hour therefore is, who is prepared to take arms against British authority in the attempt to overthrow it? It is impossible to conceive anything more fatuous than such a course, and to dignify a small knot of crazy men, who feel themselves encouraged by the generosity or the pusillanimity of the Government to say anything they please, by the name of a "school" of politicians, is little short of absurd. The British lion sleeps when it likes, and when it is roused even by the fluttering of mice about its nostrils, it will know how to get rid of the nuisance. We may tell this "school" that it will no more overthrow the British power than it will dry up the Atlantic. That power is strong enough to hold its own, and, if necessary, it will get the whole world to aid it in putting down a rebellion. Granting, however, that power is overthrown or it chooses to retire, how is India prepared to maintain internal order or save itself from a foreign aggression? We never knew that we had developed such a giant's strength, and, if we have, why do we not show it? Nor had we ever dreamt that the wild fancies of childhood or insanity would ever pass muster as the politics of a "school."—*Indian Nation.*

LOVE IS LOVE. By James Cassidy. His Majesty the King has accepted a copy of this new book.

His Majesty's attention has been called to one of the stories in the book in which the late Prince Consort is mentioned in connection with the hero. After the sale of the current edition the price of the book will be doubled. Price Rs. 2-10.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

WHAT SELF-GOVERNMENT WOULD MEAN.

DADABHAI NAOROJI'S VIEWS.

COMMERCE.

Mr. Brodrick, in his Budget speech of June, 1905, said that the exports from the United Kingdom to India, which last year had grown to £ 40,000,000, equalled the whole of the exports from the United Kingdom to Australia, to Canada, and to Cape Colony combined. This statement is misleading. The truth is this.

The true test of comparison of the exports of British and Irish produce to the four countries is what each received per head of population. Australia's population (1903) was 3,921,274. The exports to Australia in 1904 were £ 17,336,470, giving 88s. 2d. per head. Canada's population (1903) was 5,753,039. The exports to Canada in 1904 were £ 10,624,221, giving nearly 37s. per head. Cape of Good Hope's population (1904) was 2,409,804. The exports to the Cape of Good Hope in 1904 were £ 12,048,778, giving 100s. per head.

Now let us see what India has received of British and Irish goods. India's population (estimate for 1903) was nearly 300,000,000. The exports to India were the small amount of £40,641,277, giving a 2s. 8d. per head. It must be remembered that these exports to India include what is received by land through India by the countries beyond the borders. Allowing also for what is received in India for the consumption of Europeans and the small portion of well-to-do Indians, the British and Irish product would hardly be 2s. per head per annum, as received by the great mass of the people, who, as Lord Lawrence said, "live on scanty subsistence." Perhaps millions never see a British article.

The Colonies, within the short time of their development by self-government, are receiving British and Irish goods in spite of their protection against British goods; Canada, 37s. per head; Australia, 88s. 2d. per head; and the Cape, 100s. per head; India takes the very small amount of 2s. 8d. per head after 150 years of British rule and administration with Free Trade and with entire British control!

What an extraordinary loss this is to the industries, riches and trade of the United Kingdom. Had India been dealt with righteously with self-government, like that of the Colonies, and had she been able to receive British goods, even 2s. per head (let alone 37s., 88s. and 100s.) the United Kingdom would have exported to India in 1804 not the poor £40,000,000, but 72 times £40,000,000, *i.e.*, £300,000,000 as much as the United Kingdom had in 3904 exported to the whole world, which was £100,711,040. What a grand thing it would have been for the wealth, and industries and trade of the United Kingdom! This grand result would have happened if India had self-government; and will happen when India will be a self-governing country.

FINANCE.

From the financial point of view, the employment of Indians under self-government will naturally be on a lower scale of pay than the inordinate scale that exists at present for Europeans. Besides, as in the United Kingdom, all that is raised by taxation will go back to the people—the tax-payers—by a hundred different channels.

—ELF GOVERNMENT FOR INDIA.

SIR WILLIAM WEDDERBURN'S VIEWS.

The following interesting letter from Sir William Wedderburn appears in a recent number of the *Spectator*.—

Whatever the *Spectator* says on Indian subjects must always command the greatest respect, yet I cannot refrain from expressing a doubt whether in your last issue you deal quite adequately with the present situation. So far as you contend that it would not be possible in any circumstances to introduce into India any form of representative government no one need complain. This must be a matter of opinion. You apparently have no fault to find with the present government of India, but where is the absolute autocratic? I do not wish to quibble about words and I know that all monarchs, even Oriental ones, are rarely, if ever, able to do exactly as they please. There is generally some class of persons—nobles, priests or soldiers—whom they must be careful about offending. This is a check upon absolute authority: but the checks on authority in India are altogether different. They are checks imposed by the law. Not only is "sloth and corruption" restrained, but everyone, from the Governor-General down to the lowest officer of Government, is bound to act within the limits of the law. If he exceeds these limits, the Courts of Law can interfere. This is a power which is wholly inconsistent with "absolute and autocratic" Government. It is a power which the Courts of Law do not possess even in Republican France. Of course, from the point of view of the people of India, the Government may be called despotic, because though the checks upon arbitrary power which I have mentioned above are a very substantial protection to the people of India against oppression yet, whatever be the forms of Government, the ultimate powers of sovereignty are absolute and unrestrained. The King and Parliament are a despotic power in England, and in exactly the same way they are a despotic power in India. The true grievance of India, however, does not lie here but in the practical exclusion of Indians from all share in this power, which in England is diffused very widely. In short, it is exactly the same grievance as is now felt by many women in England. To them, as to the people of India, the government is a despotism. And it would be a great mistake to suppose that this grievance is only felt by a minute fraction of Indians. Does the Hindu Patriot, of Calcutta, not only of Bengal, but of Madras, of Bombay, Sind, the Punjab, of Lucknow, now represented by Mr. Are we to imagine (as Mr. Meredith Townsend) asked we to imagine that the Indian Press alone in the world once seen [illegible] the ideas which its conductors represent? Are we for ever to go on sitting under a despotic Government with Indians, is an absolute impossibility? Surely it is not on moral grounds that this can be said, for we have already handed over to them the greatest share in the administration of justice. Do we not pride ourselves on the efficiency and purity of our administration of justice, and do the moral qualities of the judges contribute nothing to them? Again have we not established in a large part of India a system of co-operation between British and Indian authority which, whilst it places the ultimate responsibility for good Government on British shoulders, leaves to Native Princes a large freedom of action? If co-operation in this form between ourselves and Indians (not as our nominees) is possible, why should a like co-operation in any other form be so absolutely inadmissible?

INDIA AND BRITISH RULE.

The following letter from Dr. Josiah Oldfield, under the title of "India and British Rule," appeared in the *Tribune* recently:—

I am not sure that very many English people appreciate the immense popularity which Mr. Dadabhai Naoroji enjoys in India.

It was to me a revelation, when lecturing in different provinces in India, to find that whereas other Indians, whose names are to the front in England, had only a local reputation in India, the name of Mr. Dadabhai Naoroji was known, respected, and enthusiastically received from the Punjab down to Mysore.

It is extraordinary that a man who has devoted his life so unselfishly to the welfare of his people should have no recognition in the distribution of titles in England where other men, far inferior in mental capacity and in unselfish patriotism, and who have done comparatively little in India as a whole, have received honours from Conservatives and Liberals alike. The problem of India is at present little troubled about in England because Indians are not nationalists enough to sink their differences and work for a united Empire, but the tendency is all in this direction, and those who can read the signs of the times, and who have sufficient knowledge of India to know that the type of Indian young men whom one meets in England is by no means representative of the best that India is producing, are aware that there is a great and growing force towards a union and a united Empire.

At present the force is wholly loyal, and it recognises that English people at home mean to be just to India; but if the grievances which exist continue to be persistently ignored, and if Indians of capacity are prevented from holding posts in their own land on an equality with Englishmen, the future is less hopeful. I heard it said freely in many provinces that, with all its barbarity, the old Moslem rule was more just towards India than the English rule, because Akbar, the Moslem Emperor, was generous enough to appoint a Hindu Prime Minister, whereas under British rule no Hindu, whatever his capacity, can hope for a post of corresponding importance.

A loyal and happy India is possible to-day for those who understand the shaping of Empires, but as to to-morrow who can tell?

SELF-GOVERNMENT WITHIN THE EMPIRE.

Mr. Gokhale gave a happy description of our political ideal when he defined it as "Self-Government within the Empire." That puts our aim beyond all cavil, dispute and suspicion. It is at once consistent with our staunch loyalty to England and our highest development as a nation. In that we have nothing to modify; from that we have nothing to withdraw.—*Indian Patriot.*

FOREIGN FAVOURS.

Commenting on the All-India Moslem League, we had said that the growth of the assertive spirit among the Mahomedans was a happy sign and would ultimately make for the union of the two communities in India. Let the Mahomedans, too, be animated with national ideas, and when in every case they pray for bread, they will get stone, they will appraise foreign favour at its true value, and understand wherein lies our salvation.—*Bande Mataram.*

Industrial and Commercial Section.

The Fly-Shuttle Hand-Loom.

DIFFICULTIES IN BENGAL.

In the course of their Resolution reviewing the administration of the District Board during 1905-06, the Bengal Government says:—

On the whole little success has attended the efforts of the District Boards to introduce the fly-shuttle loom. The Commissioner of Burdwan, however, reports that the interest now aroused in the country in the improvement of the textile industry has induced many people to set up these looms in various parts of the Midnapore District, and that many weavers who had sought employment in other industries have returned to their looms. The fly-shuttle loom was extensively used in the Hooghly District, and a few Japanese and other looms of improved pattern were also brought into use during the year. Besides cloth, other articles of less importance, such as nibs, pen-holders, brushes, blacking, bronko and blanko, are also being manufactured in this Division in small quantities.

In the Bhagalpur Division, the weaving class started by the Monghyr District Board was continued during the year, and four students who had learnt the use of the loom set up looms of their own on leaving. There were six students on the rolls at the close of the year, and eight prisoners from the local jail also received instruction. Sixteen students are shown on the rolls of the weaving school maintained by Manbhum District Board, but it is reported that the pupils who have completed the course of instruction are unable to purchase improved looms and still continue to use looms of the old pattern. The District Board agreed to advance two-thirds of the cost of looms and to charge no interest on the advance, but up to the present the offer has not been accepted. The question is one of considerable importance, as it is obviously useless to instruct persons in the use of the fly-shuttle loom, who will subsequently have no opportunity of applying the experience they may have gained, and it is difficult to believe that it is want of money only which prevents the weavers who have been instructed from making use of the improved loom.

Indian Matches.

One of the many promising new industries which the industrial revival in India, is aiming to fit up successfully, is the manufacture of matches. The question of a thriving match-making industry, as well as that of a pencil-making industry, is dependent on the co-existence of two materials which are not always found together. The mere existence of graphite and phosphoric deposits in various parts of the country is practically worthless, if proper and fit timber could not be found for the manufacture of the finished pencils and matches. In an excellent article on timber and wood-work at the Industrial Exhibition, *Capital* gives a critical and suggestive account of the Indian wood-works which are being exhibited in Calcutta in connection with the local manufacture of matches. There are no less than ten firms in the Industrial Exhibition intent on providing substitutes for the Austrian and Scandinavian match and the world-renowned products of Bryant and May. There are the Amrit matches from Bilaspur, the Lakshmi matches from Calcutta, and the Guzrat Islam matches from Ahmedabad, the latter of three kinds, called "Sulphur," "Star" and "Pyrotechnic." In addition to these are the "Bengal Safety" made in Calcutta and the "Ship" matches made in "United Bengal," and others from Dibrugarh, Assam, Khulna, Mysore, Kaliktale and Baroda. Many of these samples, says our contemporary, will not pass criticism in want of finish either in the stick or the box or the label or the method of ignition. One of these firms had the labels of the boxes printed in Sweden, an item of the industry which one would consider could be done in India. With regard to the most suitable woods for the manufacture of matches and match boxes, Mr. Kanjilal, of Dehra, suggests the employment of pine and poplar wood obtainable in the Himalayas; and in other parts of India, the Bombax, Ailanthus and Boswellia, with about twenty others. The writer also suggests that Indian match boxes might be made of sections of the round hollow stems of bamboo; covers could be readily prepared, and the round boxes are calculated to be less expensive than the familiar square boxes now in use. The subject is thus one which it behoves the Forest Department, as well as students of forestry and timber production in India, to investigate, if suitable wood could be made available. India has, like Japan, the prospect of two very promising industries before it.

The Plantain Fibre Industry.*

The object of the present note is to draw attention to the common plantain as a latent source of an immense quantity of fibre which has hitherto been practically wasted and which might be turned to account by the Indians, to furnish some information about the extractor, the mode of extracting fibre, its outturn per bigha, its value and the costs of extracting it, &c.

The existence of fibre in the common plantain has probably been known in India from ancient times, and its value and utility have been brought prominently to public notice at intervals from time to time. At the time of the temporary suspension of the supplies of Russian hemp to the English market by the occurrence of the Crimean War, the Government instituted an enquiry as to the different kinds and relative values of fibres obtainable in India. The information obtained was interesting and valuable at that time. The main reasons for not making use of the fibre contained in the stems of the common plantain are: (1) general ignorance of its existence; (2) the comparative abundance of other species of fibre-yielding plants which can be easily and profitably grown by the people and with whose fibres and with the means of extracting them they have long been familiar; and (3) the want of some simple but efficient machine or an appliance suited to their means for extracting the fibre.

My experiments have shown that an average plantain stem cut for fruit would give about ¾ of a seer of the clean lustrous long stapled and commercially valued fibre. An adult with a week's experience can work about stems a day, a boy being given to assist him in tearing the sheaths into longitudinal pieces of ½ inch width and in collecting the broken fibre and in drying it. The adult's wages being put down at four annas and the boy's at one and half an anna one will get in a day seven seers of fibre, for five and a half annas. Even taking the outturn as per experiment granting that especial men are to be engaged for fibre extracting works, the charges of extracting one ton of fibre from plantain stems as they are cut for fruits amount to lbs. 2,240 × 5½ as. × 14½ or Rs. 55 a ton. Add to this Rs. 40 for freight, trader's commission, insurance, baling, cooly and cartage, &c., the total comes to Rs. 95 or in round figures it reaches London at Rs. 100. Compare this with the quotation received recently from the London Chamber of Commerce even taking the value at only the lowest price, *viz.*, Rs. 35 a ton, there is a net profit of 35 × 16 or Rs. 560 less Rs. 100 or Rs. 460 for a ton of fibre.

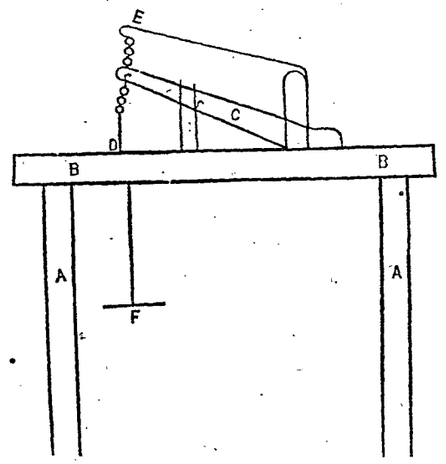
On a bigha of plantain in these parts of Bengal are grown about 400 plants; so the outturn per bigha will be about 9 maunds, which would draw a clear income of Rs. 150. The profit to the agriculturist owner will not be all the Rs. 150; it may be put down at least Rs. 25 a bigha, and this means conversion into money of fruit-cut stems thrown away to rot on the ground. I venture to say it is opening a new source of agricultural wealth. There is no special expense to be incurred for fibre industry. Remember that the said income of Rs. 150 per bigha of plantain is over and above the value of fruits and leaves obtained from the plantain stems which may be at least 2 annas a stem and at a minimum net income of Rs. 25 in a bigha, plantain fruit being 18 months crop, the annual income per bigha from both plantain fruits and fibre is Rs. 150 + Rs. 100 × 1½ years or Rs. 250 or Rs. 166 per year (a bunch of fruit is sold from 8 annas to over 12 annas), from a trader's point of view. There is an easier method of presently starting industry. Rather than waiting for 18 months for the growth of plantain tree, the numberless stems available from places scattered here and there over several villages may be utilised if they can train their men or labourers to extract the fibre of each stem as it is cut for fruits. This may be stored for sale to the agent of the Central Factory when he may turn up every now and then at their villages for purchasing the available fibre. And there they can make a net profit of at least Rs. 25 per bigha over and above the income from fruits and leaves. Let them, therefore, induce all plantain owners to take to the extracting of fibre after the stems are cut. I have arranged to supply the cheapest machine for extracting fibre at Rs. 15 each. This can be seen at the Industrial Exhibition.

The machine is strong and simple in construction, portable and efficient to easily extracting the fibre of plantain sheaths. The fibre extracted is so strong that a fine rope may be made out of it equal to aloe or manilla hemp, and when dyed in different colours, it may be manufactured into different kinds of beautiful heavy goods such as carpets, rugs, window screens and good many useful articles.

A. Two posts fixed on the ground to support the horizontal beam *B. C.* The links to obtain the required pressure of the blade of the knife on the fibre. If the spring *E* becomes weak, attach the knife to the spring by the shorter link *D.F.*, a piece of cord tied to the end of the handle of the knife passing through the hole in the horizontal beam. The other end of the cord is tied to a pedal.

* By Mr. J. N. Banerjea.

DIAGRAM.



"HOW TO MANIPULATE."

The plantain stem should be cut soon after the tree has borne fruit when it is 18 months old. Each length should be split into strips 1½ inches broad. The length may be cleaned on the same day as the stems are cut down and about an hour after stripping. The inner portion yields a better fibre than the outer, and should be collected separately. The strips are placed innerside uppermost under the open knife, the foot being on the pedal. Keep hold about 7 inches of the end of the strips and with both hands draw the strips steadily, after taking the foot off the pedal, first under the gugged portion of the blade and then under the blunt edges.

This should be done two or three times and then a few times outside uppermost. After the cleaning of one end is finished, the other end should be cleaned similarly. Then the fibre will be thoroughly dry in a short time. Sunlight should not be visible between the knife and sole plate, and any wearing out of these parts should be detected and rectified.

Planters, Zamindars and especially the villagers who have plantains growing on their estates and in their gardens might, with the aid of this machine, very easily and without much expense, obtain all the fibre necessary to make cords and ropes for their own requirements.

Temporary Importation of Certain Articles to be Worked in Japan.

The *Japan Weekly Mail*, publishes an Imperial Ordinance specifying the articles which are exempted from import duty if temporarily imported for the purpose of having work done to them, in accordance with Art. viii. (i.) of the Customs Tariff Law. The following are the articles in question:—

Manufactured articles imported for the purpose of engraving, making cloisonné, inlaying, plating, enamelling, lacquering, or printing pictures or figures thereon.

Porcelain and earthen ware imported for the purpose of firing pictures or figures thereon.

Thread fabrics and manufactures thereof imported for the purpose of refining, bleaching, dyeing, printing or stamping figures thereon.

Fabrics and manufactures thereof imported for the purpose of making drawn thread-work, skein-work, embroidery, or hemstitching thereon.

Fur and hides imported for the purpose of tanning or dyeing.

After the articles have undergone the particular process for which they were imported, they must be exported, through the open port at which they were imported, accompanied by a certificate drawn up by the firm carrying out the work.

The Morals of Finance.

In these days, when so many men go into the City and on the Stock Exchange for a living, one is apt to find that the atmosphere is not such as to encourage high ideals, better and cleaner ways of looking at and conducting one's life. They have not the advantages of those who are working for a living in art, agriculture, or even jam-making. In jam-making, one must consider the quality of the jam; in agriculture, the quality of the fruits of the earth to be gathered; in art, the quality of the work to be turned out; all of which come between the man and his money. On the Stock Exchange there is no intermediary, the man and his gold are at absolute close quarters, and the hero is the one who amasses most of it. The regular young sprig of the period is, therefore, a person whom one finds on closer acquaintance to be devoid of all the gentler attributes—those qualities of thought which tend to raise us out of the mire of ordinary life.—*The World.*

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Indian Beads.

The *Agricultural Ledger* contains an interesting note by Mr. Vieux, the Assistant Curator of the Indian Museum, on the materials which are used in making chains of beads and rosaries in India. The seeds of certain trees and shrubs are very largely used for this purpose, and many of them are supposed to possess special properties. Every one is familiar with the chains of red seeds with a black eye, that are taken from the rati. Among the Nagas the wood of the baxas is made into small beads and hung round the necks of children to keep them from cold. Beads are also made from the bael fruit tree, a tree which is sacred and alluded to in ancient Sanskrit poems as an emblem of fertility having sprung from the milk of Shri, the goddess of abundance. The seeds of the fever nut are strung up on red silk and worn by women as a charm against sorcery. The seeds of the rudraksha are very largely used, necklaces of them being much worn by the followers of Siva. It is believed that these seeds somewhat resemble the human face, and that the rudraksha necklace is the symbol of the eyes of Mahadev. In Bombay, an experiment was tried on other uses to which the seeds could be put, and hairpins, coat buttons and the like were the results. A further experiment was made by coating the rudraksha with copper or silver and the effect was said to be very satisfactory. The seeds of the umber are put round women's necks to bring about an easy confinement, and it is stated that there is a common belief that near every umber tree there runs a hidden stream. The stones of the fruit of the joti are strung together into necklaces which are worn by fakirs and children to keep off evil spirits. Hence the vernacular name which signifies the life of a child. The stone of the hogplum is also used for necklaces, and in some places a woman whose children die prematurely places a thief's fetters about one of the legs of a child with a necklace of these stones. The tulsi, the most sacred plant in the Hindu religion, is also largely used, the wooden stem being made into beads and rosaries on which are counted the number of recitations of the deity's name. Religious necklaces are sometimes made from bones, horn, ivory, the vertibræ of snakes, and stones. In parts of Madras, Darwar and Mysore beads are made of white clay and are used by women of the Sudra caste who have been dedicated to deities. These women take the place of a son in the performance of religious rites of parents and are styled "Basivis." The necklace they wear must have five white clay beads in it. The priests and priestesses wear the same number of white clay beads, as also the members of families in which priestly functions are hereditary. There is an interesting list of rosaries and necklaces in the Indian Museum at Calcutta. One of them contains 108 nuts representing the 108 names of Vishnu, or to a Buddhist, the 108 symbols in the sole of the foot of Buddha.

The Handloom Industry.

Mr. Havell is a great believer in the handloom industry. This is what he says in a letter which has been published in the *Modern Review* :—"It grieves me very much to see Swadeshi people wasting their money and energy in starting powerloom mills, which only can benefit the shareholders and help to push the handloom industry further down. What I want to see is one Indian weaving village provided with the best modern weaving apparatus, with proper technical help and financial assistance—as a model for all other weaving villages in India. If this were worked properly it would easily compete with the powerloom factories, and it would be an object-lesson worth all the technical schools in the world. The cost of the experiment would not be the tenth part of the powerloom factory, and would be paid eventually by the weavers themselves out of their enhanced earnings."

National Trade Marks.

Trade marks, the property of individuals, are amongst the most ancient of trade institutions. A trade mark, the property of a nation, is amongst the newest of novelties. To Ireland belongs the credit of inventing and registering a mark which only manufacturers in Ireland can use. The device, an old Irish ornament, and the Celtic inscription "Dlanta I. Eirinn," is applicable to every article of manufacture and produce; and in time perhaps its look and its meaning will grow familiar. Meantime, heathen Sassenachs, not to mention strangers of other races, must be pardoned for wondering what in the world the motto means. Hitherto, Irish goods have been none too well esteemed in Ireland, and it is for users of the new mark to see that it stands for high quality as well as for national origin. Was there not an Irish bootmaker whose stock was almost unsaleable until he deluded custom with the mark "Jamais á Pairs"?—*Mercantile Guardian.*

Economy in Indigo Dyeing.

At a meeting of the Society of Dyers and Colourists, held on the 16th of December at the Manchester School of Technology, a lecture on "Economy in Indigo Dyeing" was given by Mr. Peter Maguire, of Rochdale. He pointed out the need for economy generally in dyeing, and particularly when using indigo, owing to the fact that, in spite of the cheapening of most colouring matters which had taken place during the last decade, indigo was still a relatively high-priced dyestuff. He referred to the extreme sensitiveness of indigo to the chemical reagents which were generally employed along with it in the processes of dyeing. In many instances these were liable to effect the partial destruction and consequent loss of indigo. The chemical reactions taking place in indigo vats by the different processes of reduction employed for dyeing cotton are very complicated, the knowledge of them incomplete, and they bear direct relationship with the losses incurred. The losses in vat-dyeing are stated to be from 2 to 30 per cent. of the amount of indigo used, according to the class of vat employed, and the lecturer, recognising, however, the fact that the different kinds of vats possess their own peculiar advantages for the production of particular effects, such as tone of colour, fastness, and even odour of the treated material, outlined in a general manner directions in which some of these losses might be diminished. An interesting discussion was taken part in by Messrs. Barnes, Brown, and Dewhirst, and Drs. Knecht and Wuth, during which the various points brought forward were enlarged upon and appreciation expressed of the observations and new lines of thought suggested by the lecturer.—*Indian Trade Journal.*

Indian Labourers in New Caledonia.

The Secretary State for India has brought to the notice of the Government of India the fact that there is no prospect of employment for Indian labourers in New Caledonia, and that in the event of their destitution there is no likelihood of their being afforded relief by the Colonial Government. The Government of India accordingly requests all Local Governments and Administrations to make the above intimation generally known, particularly in places from which emigration to New Caledonia is believed to be most common; and also to warn intending emigrants at the ports of embarkation of the risks they run in proceeding to that Colony.

Condensed Vegetable Milk.

The following note appeared in *Nature*, October 25 :—

Mr. T. Katayama, a writer in a recent issue of the Bulletin of the Agricultural College, Tokyo (Vol. VII, no. 1, April 1906), describes the preparation of condensed vegetable milk, a product which, though not yet in commerce, would appear to have possibilities for tropical countries. The Japanese prepare vegetable milk from soy beans by soaking, crushing, and boiling in water. The liquid obtained is said to be very similar in appearance to cows' mik, but it differs widely in composition. The average composition of soy milk is given as: water, 92·5 per cent.; protein, 3·02 per cent.; fat, 2·13 per cent.; fibre, 0·03 per cent.; nitrogen-free extract, 1·88 per cent.; ash, 0·41 per cent. To this material, Mr. Katayama added sugar and a little dipotassium phosphate, the latter to prevent protein separating out; he then evaporated the mixture, and obtained a condensed milk. This product is described as having a yellowish colour, an agreeable taste like cows' milk, but a slight odour of beans. It is recommended for culinary purposes as a cheap substitute for ordinary condensed milk.

Wanted an Enterprising Company.

The Cuddapah correspondent of the *Madras Mail* writes :—In Cuddapah, Proddatur and Jammalamadagu Taluqs of the main division is there found, at a few feet below the surface over a large extent of country, a fine blue limestone. This is usually called Cuddapah stone. In many parts it is stratified and can be quarried in layers of various thickness. It is hard yet, easily worked. It stands the weather and has a good appearance and can even take a beautiful polish. It is largely used as slabs for flooring, but locally its chief use is for the ordinary building of walls. There is any quantity supplied by nature, and for a long distance near the railway line. Quarrying is, however, left to such local enterprise and skill as the village supply, and there is much waste and expense in delivering it at any station. A short time ago an agent came from a firm in Burma wanting 10,000 square feet of this stone but the persons who work the quarries could only at the utmost supply 2,500 feet. As this quantity was not enough for the needs of his firm the agent had to go elsewhere. If a small but enterprising Company could get control of one or two quarries, and work them carefully, it could soon have a prosperous trade and command a good market.

Indian Tanning Materials.

Among Indian tanning materials which have been under investigation in the Scientific and Technical Department of the Imperial Institute in London, samples of kino have received special examination. This product which is obtainable in large quantities in India, is at present only used to a small extent in medicine and other uses for it are now said to be desirable. The value of Indian kino as a tanning agent has been investigated and it was found that an extract could be prepared from it which could be used for tanning leather. The principal objection hitherto to the use of kino as a tanning agent had been the deep red colour which it communicates to leather tanned with it, but in preparing the extract at the institute a method of obviating this difficulty was found, and it is said to be probable that this specially prepared extract will now be commercially utilized, if it can be produced at a sufficiently low price.

International Customs Amenities.

A number of little civilities are possible between the nations in matters affecting commercial travellers and their luggage. For instance, there seems next to no reason why one examination of samples by the Customs officer of any one country should not serve for the Customs of all countries through which the traveller may subsequently pass. We are far yet from that ideal, but an agreement struck between the Foreign Office and the Belgian Government marks an advance. It is agreed that the marks or seals placed by the Customs of the one country at the time of exportation shall exempt the package from inspection on importation. I hope to have to report many sensible bargains of that sort. None but the best results come of making travelling pleasant.—*Mercantile Guardian.*

Currency.

The Registrar of Imports and Exports at Singapore (Mr. A. Stuart) reports that a proclamation was published in the *Straits Settlements Government Gazette* of 23rd November declaring sovereigns to be legal tender in the Colony, as well as 50 cent pieces which formerly were limited as to tender to sums not exceeding two dollars. Mr. Stuart adds that it has also been decided to reduce the weight of the Straits dollar by one-fourth, instead of reducing its fineness to 800.

Essential Oils.

In some parts of Bengal there are various kinds of grass which grows luxuriantly from which we can easily extract the essence of lemon and peppermint, at a trifling cost. It has a strong lemon and peppermint-like odour which does not usually fade even when cut or dried.

Put the same grass in an earthen pot half filled with water, and close the mouth with a well-fitting cover securely fixed with flour gum. This cover has a central hole in which is placed a pipe of the shape of an inverted tobacco pipe, and similarly fixed. The whole apparatus is to be placed on an oven, and at the end of the pipe should be held a glass flask immersed in a tub full of cold water. The hot water vapour and with it the otto or essence of the grass will come over and will be condensed in the flask. At the end you would find drops of a very fragrant oily substance floating on the surface of the water in the flask. These drops should be separated by a piece of new blotting paper. This is, I believe, the lemon-otto or essence as well as peppermint too, sold in the bazaar. When this otto is dissolved in ether or alcohol, the essence is prepared. The water left in the flask will have a very pleasant smell and, I think, might be sold as lemon or peppermint water, for it is in no way inferior to rose water in its scent and refreshing qualities.

I can arrange myself to supply those gentlemen who intend to cultivate lemon or peppermint grass with seeds at a very nominal price.

The plain and simple apparatus described above and almost entirely made of earth, and therefore quite inexpensive, is a worthy substitute for the rather costly metal distilled apparatus of the market and can be easily obtained by giving orders to a potter and used with success. Instead of the glass flask a long-necked pitcher might be used.

Matters of Some Interest to Trade.

The Director-General of Commercial Intelligence receives from various sources notes on matters of some interest to trade, but not of sufficient importance to be dealt with in a weekly journal whose space is already taxed. These are placed on a table in the ante-room of his office and may be seen by accredited representatives of merchants and the public Press.—*Indian Trade Journal.*

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AGRICULTURAL SECTION.

International Institute of Agriculture.

On the occasion of the foundation by the King of Itlay of an International Institute of Agriculture, endowed with an annual revenue of £12,000, a Congress assembled at Rome. There were representatives from 38 nations, who have received the protocol governing the institution, the provisions of which are reproduction of propositions made by the French mission. According to this document the Institute has its headquarters at Rome, and they will be opened after next year's conference, which will fix details of working. The object of the Institute is thus defined. It will condense, study and publish as soon as possible technical or economical statistics relating to culture, animal and vegetable products, commerce, and prices in the various markets. Forward all such information as early as possible to interested persons. Specify the wages of rural labour. Describe the new diseases of plants which appear in any part of the world, mentioning the afflicted localities, progress of the disease, and, if possible, the remedies. Study questions regarding assurance, co-operation, and agricultural credit in every form. Collect and publish information useful to different countries for organising co-operative, assurance, and credit associations. Submit, if necessary, for the approval of the governments, measures to protect the general interests of agriculturists and improve their condition, having previously obtained all requisite means of information. All questions relating to economic interests, legislation, and government of a particular country are outside the scope of the Institute.—*Agricultural Economist.*

Flavour of Vegetables Grown on Sewage.

As far as I have seen, there are at least two disadvantages arising out of the use of green vegetables grown on sewage farms:—(1) That the flavour in some instances, particularly with Brussels Sprouts, is too strong for many palates; and (2) that after being cut the produce does not keep good nearly as long as that from ground cultivated in the ordinary way. These points may also apply to other kinds of vegetables, but I have not observed them to anything approaching to the same degree. I have noticed, too, that crops grown on the flat are much stronger than those from raised beds or ridges.—*Agricultural Economist.*

Cocoanuts in the Malay States.

In his report on a visit to the Federated Malay States, the Hon. Staniforth Smith, of the Parliament of the Commonwealth of Australia, deals at some length with the cocoanut industry. The following information is extracted from this report:—

The area under cocoanuts in the States is estimated at 86,000 acres, the plantations lying chiefly along the west coast, as the trees yield best when they can taste the sea. In 1904, 976 tons of copra were exported—an exceedingly small return for the area planted. This is to be accounted for by the fact that the trees in the great majority of the plantations are just coming into bearing. With the present area in full bearing, the export of copra should be something like 43,000 tons or ½ ton to the acre, as the yield of the trees in the Peninsula is heavy.

The trees begin to yield in five years, and are in full bearing, when eight or nine years old. A full-grown tree should yield sixty nuts a year, and with fifty planted to the acre, that area will yield 3,000 nuts, or ½ ton of copra, worth £5.

An idea of the value of a cocoanut plantation in the Malay States can be gained by the report issued by the Inspector of Cocoanut Trees, in which he records the sale of a plantation of trees just coming into bearing at £30 per acre.

A factor of great importance in connexion with the copra industry is the absence of large fluctuations in the price of the product, and the remote probability of there being a serious slump in prices, as the demand for the oil is almost unlimited. One of its principal uses is for soap manufacture, and as the price of cocoanut oil is very little more than that of the best tallow, the demand is not at all likely to fall off.—*Agricultural News.*

What can Government do for Agriculture?

In Canada the Government not only provide a thoroughly pratical and scientific education in agriculture, but they give 160 acres of land as a bonus to successful students.

It is suggested to make a similar grant in Sydney, Australia, and the Minister of Agriculture for New South Wales is advocating the plan. He thinks these land grants do two good things. They stimulate the students to acquire excellence, and they furnish exampless of up-to-date and intelligent farming when the successful students become practical agriculturists.—*Agricultural Economist.*

An Experimental Farm at Bobbili.

The Maharajah of Bobbili has secured the services of an experienced agriculturist and an experimental farm has been opened there. The farm covers an area of five acres and is situate near the new School Buildings. About a sixth of the farm is devoted to the cultivation of onions. The crop which is now fairly over is encouraging taking both the quality and the quantity into consideration. Chillies, ground-nuts, lucerne, American maize, jute and various kinds of English vegetables are tried in the farm and the results are in every case satisfactory. Plantain trees are planted in rows alongside the banks of the various plots of cultivated ground and they are beautifully strong and leafy. The ground was originally covered with mango trees and wild shrubs. It was bought by the Maharajah and cleared for the purposes of the farm which is on the whole a splendid success. It proposed to open a bigger farm of about five undred acres for experimental and demonstrative purposes, with a school in connection with it to train farmer boys in the art of scientific agriculture.

Abasi Egyptian Cotton in India.

A Karachi telegram states that 1,518 maunds and 7 seers of Abasi Egyptian cotton were sold at the 4th auction held recently in the presence of the Colonisation Officer, Jamrao Canal, Mr. Chatfield, I.C.S., at Mirpurkhas. At the auction 325 maunds and 3 seers from Doulatpur were purchased, at Rs. 14-6 per maund, by Messrs. Volkart Brothers; 387 maunds and 17 seers from Digri, at Rs. 12, by Messrs. Ralli Brothers; 144 maunds and 26 seers from Tando Jan Mahomed, at Rs. 10-10-6, by Messrs. Ralli Brothers; 74 maunds and 14 seers from Jamesabad, at Rs. 13-4-0, by Messrs. Volkart Brothers; 105 maunds and 12 seers from Khudadad, at Rs. 13-2-3, by Messrs. Ralli Brothers; 160 maunds from Mr. Mackenzie's Farm, Mirpurkhas, at Rs. 13-2-3, by the Gujrat Ginning Factory; and 21 maunds and 15 seers from Pithgro, at Rs. 13-1-0, by Ahmadabad Factory. The last two lots belonged to the Government and were auctioned under their orders. The whole scheme of auctions of Egyptian cotton under Government supervision has been throughout successful, and Zemindars have greatly benefited thereby. The success of the scheme, as of the experiment of Egyptian cotton in Sind, is owing very largely to the exertions of Mr. Chatfield.—*Indian Trade Journal.*

Canadian Imperial Windmill.

The Royal Agricultural Society, recognising the great importance of the question of water supply, at the Park Royal Show in 1903 wisely instituted an exhaustive series of trials of windmills and pumps, and nearly all of the leading British and American appliances were entered for the competition. The first prize was awarded to the Canadian Imperial Windmill.

The reasons given by the engineers for the R.A.S.E. for their award were as follows:—

(1) Its general excellence of design, especially as regards the engine and pump; (2) its efficiency as determined by the amount of water pumped; (3) its successful governing; (4) the arrangement of the automatic application of the brake; (5) its economy in upkeep, due to the slow motion of its moving parts; and (6) its reasonable price.

Many landowners have since adopted this windmill upon their estates, to the advantage of themselves and their tenants, and several have been and are being erected for the supply of water to villages.—*Agricultural Economist.*

Cotton Cultivation.

The *Depeche Coloniale* states that the Government of the Dutch East Indies has commissioned an expert, M. Gutteling, to report on the possibilities of cotton cultivation in the province of Palembang, Sumatra, where the soil and climate seem admirably adapted for this purpose. M. Gutteling proposes, in the first instance, to visit British India with a view to studying the methods of cotton cultivation prevalent in that country. Another expert has been appointed to report on the districts of Demah and Grobogan, Province of Samarang. An offer of ginning machines made to the Department of Agriculture by the Dutch Cotton Union has been welcomed, and two of these machines are to be despatched to the Dutch East Indies:—*Board of Trade Journal.*

EARNING & ECONOMY.

MILK-POWDER: Ever invented in India. 8 as. a pot.

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Departmental Reviews and Notes.

LITERARY.

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MONETARY VALUE OF LITERARY MEN.

A writer in the *Chambers's Journal* for January, avers that there is a distinct commerical value in that long roll of honoured names, of which we are apt to say, with the pride of safe mediocrity, 'he was too clever to make money,' and although it is true that the monetary value of literary men during their lifetime is very generally a negligible quantity, it is only succeeding generations who realise that they are in any way a commercial asset. The following are some of the best examples:

We, who have grown accustomed to the thousands of visitors who make their yearly pilgrimage to Stratford-on-Avon—not because of its intrinsic beauty or for its Elizabethan buildings, but because Shakespeare was born there, and went 'unwillingly' along its streets to the old school, and made the cottage at Shottery immortal—can hardly realise what the demure little country town would be like if all remembrance of him could be swept away; or, to go a step farther, what a national loss it would be, not only of fame but of money, if the names of all our great men could suddenly be blotted out, with the places that they had rendered famous! How the towns and villages would sink back into unimportance, and the tide of travel be dried up at its source!

Beyond and above the great men of literature and of art there are, of course, great men of science and practical great men about whose monetary value there has never been any doubt, who pay directly into the Exchequer of their country money forged with their brains and stamped with the superscription of genius. The man, for instance, who made three blades of wheat to grow where one grew before not only deserved well of his country, but paid her well.

The thinkers of great thoughts, the writers of great books, and again the books about books, the biographies, the lectures, the cheap reprints, the reproductions of splendid pictures, all express the monetary value of great men, and are part of the fortune they have bequeathed to their country.

And so, to sum up, it appears that life and death—the birthplaces and the tombs of the great—form their principal asset from the commercial point of view.

Sometimes this does not appear to be the case. We see the apparent failure of great hopes, great powers, premature death, and obscure graves which hide the tragedies of genius; but each fleeting dream may have meant a nearer approach to an ideal that will be realised by-and-by: the indirect influence on others of some suggestion, traced perhaps to a forgotten book that never even paid for its printing; the first impulse towards some great discovery, obscure fancies: all the trivial, unremembered, unrequited labour which helps towards the finished building—these are all impulses towards the stream of accomplished work which, though it does not always pay the workers, pays such immense returns to other people.

A NEW LITERARY MONTHLY.

A new monthly will be issued shortly under the title of the *Amateur Journalist and Literary Aspirant.* It will be edited by Mr. Oliver McEwan, Director of the British School of Journalism, 97, New Bond Street, W.

A YOUTHFUL PARSEE POET.

In the *Review of Reviews*, Mr. W. T. Stead pays a well-merited tribute to the poetical genius of Mr. Dastur Khorshed Hormusji, better known in England as Mr. Dastard Cecil, over which name he has contributed some excellent verses in the English language which have won him recognition at the hands of the editor of a famous journal like the *Review of Reviews.* Mr. Stead, in reviewing the literary efforts of this young man of twenty-five, refers first to his character which formed the subject of newspaper comment a few months back. Mr. Dastur, in trying to rescue two pretty ladies from what they described as the peril of their lives, had exposed himself to prosecution and imprisonment by his chivalrous conduct which was grossly misrepresented, but which was more than amply vindicated in a law court where the trying magistrate dimissed the case. The self-same young man, a few months after, is made out as a poet and a dramatist by one of the greatest journalists of the world who has showered a bountiful praise on him. Mr. Cecil's historical tragedy of Nero is a remarkable piece of work, and, while it displays a great command of the English language, it displays likewise a profligacy and impatience which are pre-eminently the traits of youth but which, it is hoped, will disappear with time. The Parsee community have reason to be proud of this juvenile poet.

SHAKESPEARE IN THE MEN OF LETTERS.

A series of monographs on English men of letters which failed to include Shakepeare might be said to resemble the representation of "Hamlet" with the character of the Prince of Denmark omitted. Till now, this has been the case with Messrs. Macmillan's admirable "English Men of Letters" the volumes in which when the series was inaugurated something like thirty years ago, came as a delight and a joy to the book-lover. A volume on Shakespeare was, indeed, contemplated from the beginning, and it has been stated that no less distinguished an author than "George Eliot" was requested to undertake the work. Unfortunately that came to nothing, and it has been reserved for Professor Raleigh to write the long-talked of volume. It is now in the press and should be in the hands of the public before very long.

EDUCATIONAL.

FEEDING OF SCHOOL CHILDREN AND OLD AGE PENSIONS.

Professor E. S. Beesly writes a short article on "Socialistic Experiments" in the *Positivist Review* for January. He discusses the new Bill introduced into the Parliament with regard to the feeding of school children and thinks that, with some modifications, such a proposal, if carried out, would serve the purpose desired. A Positivist as he is, Mr. Beesly thinks that feeding the underfed before they are asked to rack their brains, is absolutely necessary. He quotes the opinions of some people on the Bill, who think that it is purely socialistic and that it will have the effect of putting an end to voluntary agencies who are now doing the work. But Mr. Beesly prefers to take the word of Dr. Macnamara, who thinks that these charitable agencies have failed to give relief to the really underfed, but that their bounty has gone to children whose parents could well afford to pay. With the passing of the Bill, a sense of responsibility would be developed among careless parents.

As a Positivist, Mr. Beesly is opposed to any change that would have the effect of weakening or dissolving the family union and thus weaken political society as a whole; and it is only with regret that he supports a piece of legislation that removes the child from the parent and encourages it to look for food to a stranger's hand. And so it is that he advocates caution. He is opposed to any attempt to recover the cost of school meals from such parents, who prefer to spend their wages otherwise than on feeding their children well; for here the children will rather go without food at all at school than face their parents with the uncanny bill. Another proposal which does not meet with Mr. Beesly's approval is the arrangement by which meals are given at school at a reasonable charge for the boys of parents who could afford to pay. A third suggestion is that only breakfast should be provided, and that the children should go home to take their meals at mid-day.

Mr. Beesly's opinion of old age pensions is this:—

> As a beginning [for here, too, we should proceed experimentally and cautiously] *all* persons over sixty-five, whatever their history may have been, should be entitled to a weekly pension of 5s., on condition that they attend at the pay-office personally on the appointed day, unless their state of health makes it impossible. It is not likely that well-to-do people will stand in a queue with their poorer neighbours for the sake of five shillings.

ANCIENT AND MODERN EDUCATIONAL IDEAL.

In this article in the *Gurukula Magazine*, a new journal published at Lahore, the editor of the journal puts forward arguments for adapting the modern system of education in which the teacher and the pupil do not come into personal and intimate contact with the teacher to the old Gurukula system of education of the Hindus in which the students lived with the guru and which was productive of incalculable benefit to the character as well as the intellect of the pupils. This system was not peculiar to the East. It obtains to-day in Oxford and Cambridge; for, does not the tutor in those universities answer to the guru of ancient India? A person having experience of English Universities speaks of the tutor as follows:—

"A tutor really makes you feel as if he were constantly at his post watching your interests; it is your life at the university which he is directly concerned with. The purpose of the tutorial system is not to increase the number of passes in the colleges, nor simply to make you more attentive to your studies, but it is to infuse the ideal of higher life into you, so that your inner self and your character may be elevated by the personal intercourse with such a man whom you are to regard as your tutor.

THE SECRET OF SUCCESS IN TEACHING.

This is a symposium of the opinions of eminent teachers representative of all grades in the scholastic world, in the January number of the *Grand Magazine*. The Rev. Edmond Warre, D.D, M.V.O., late head master of Eton College, says:—

"Given the intellectual and moral qualifications which should be required in all teachers, the two things that are most conducive to success are sympathy and self-sacrifice. Mr. A. H. Gilkes, M.A., head master of Dulwich College, places first, among the requisites, "A knowledge of God and man, which will bring good-humour, sympathy, kindliness, faith in human nature, earnestness, unselfishness. Miss. C. L. Maynard, Principal of Wisfield College, Hampstead, lays stress on the thorough understanding on the part of the teacher of his subject and his pupil, and an investment of himself for the time being wholly in them treating them as of supreme interest. Among other requisites expressed, are an inborn love of teaching, lucidity of expression, a well-cultivated voice, a bright and cheerful countenance, and tendency to look always on the bright side of things, an inexhaustible patience, power of discipline and organisation and last, but not least, a very good physique.

LEGAL.

THE KING CAN DO NO WRONG.

"This maxim . . . means . . . that by no proceeding known to the law can the King be made personally responsible for any act done by him; if (to give an absurd example) the Queen (Victoria) were herself to shoot the Premier through the head, no court in England could take cognisance of the act."—Prof. Dicey, "Law of the Constitution," p. 24 (ed. 1897). According to the Trade Disputes Bill (which will probably soon become an Act), "if a union should own a motor car, and the chauffeur, a servant of the union, should in the course of his employment, through his gross negligence, drive over an innocent wayfarer who has no connection with any trade dispute whatever, and cripple him for life, the sufferer will not be able to recover a penny of damages from the union, even if it possesses £50,000."—Prof. Dicey, *The Times*, November, 1906. Who is King?

JUDICIAL APPOINTMENT.

Recent events have engendered the suspicion that the highest authorities in the land are inclined to disregard the principle that appointments to the public service are made according to merit. "'A fair field and no favour' excludes considerations of colour as of creed, caste and of complexion in politics, in the conferment of high administrative and judicial appointments. If official patronage is to be gerrymandered in the interest of any one particular community, then, we can conceive of no greater misfortune befalling our administration of India. At all events, we are all agreed that no departure ought to be made in those traditions which surround the highest judicial appointments and which have ensured a long line of Judges of our High Courts, whose ability is as unquestioned as their honesty is incorruptible. It is impossible to associate the appointments to the High Court Bench of the late Justices Dwarka Nath Mitter, Telang, Syed Mahomed or Muthuswami Aiyar with jobbery. Nothing tending to destroy the prestige of the bench and its glorious associations with the professional uprightness of our Judges should be permitted. We cannot make a High Court Judgeship the appanage of a creed.—*Indian Daily News.*

BARRISTERS AND THE STAMP ACT.

Barristers in India may possibly be effected by the recent decision of Mr. Justice Bray that any writing acknowledging receipt by a barrister of more than £2 for his fees is a receipt requiring a stamp under the English Stamp Act of 1891. This disposes of the fiction which the profession has maintained since time immemorial that a barrister is not working for payment, in an ordinary sense, but is gracious enough to take an honorarium for his valuable services. The definition of a receipt in the Indian Stamp Act is practically the same as that in the English Act under which Mr. Justice Bray's decision was given, and it seems, therefore, that if the question were to be raised now in the Indian Courts, previous decisions which have gone in the favour of barristers would have to be overruled.—*Statesman.*

PARENTAL LIABILITY FOR CHILDREN'S CRIME.

The parents of minors who commit crimes, whatever their moral responsibility may be, have not hitherto, at least in most jurisdictions, been held to any legal liability therefor. In New York, however, by chapter 655 of the Laws of 1905, such legal liability is created to a limited extent. If any parent or guardian of a child under sixteen years of age (except in the city of New York) omits to exercise due diligence in the control of such child to prevent violation of the law, such negligence constitutes a misdemeanour. Another provision makes it also a misdemeanour for any person to encourage or contribute to any violation of the law by such child. This does not go so far as the Chinese law, by which in some instances it is said parents are executed for heinous crimes of a child, on the theory that, if they raise such a criminal, they must take the consequences. This justice, if it be justice, is somewhat crude. But nothing can be reasonably said against the justice of the provisions of the New York law, which limit the liability of the parent or guardian to cases of neglect of the duty to use due diligence for the proper control of the child. The enforcement of this law will undoubtedly create a keener sense of responsibility on the part of some parents and guardians, and consequently prevent much juvenile crime. The law is obviously just and useful that one may wonder that it was not long ago enacted it may well be adopted in every State.

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MEDICAL.

WHENCE IS OUR GERM-KILLING POWER?

A most interesting article is that about Opsonins, in the January issue of the *Cornhill Magazine*, by Dr. Andrew Wilson. He gives us a short but a very lucid account of the recent researches in blood which have culminated so far in the discovery that substances called 'opsonins' in the fluid part of our blood called 'plasma', are the sources whereby the white corpuscles are enabled to kill germs that enter the human body. Going back about a half century or so, we find Dr. Augustus Walles announcing his discovery that white corpuscles in the blood are always making special movements, that they push themselves into the tissues, and that, under certain circumstances, a literal rush takes place of numbers of them. Then Professor Metchnikoff, head of the Pasteur Laboratory at Paris, established that this rush was due to the curious instinct in these white corpuscles which make them give battle to microbes which have got entrance into the human body. Each of these white corpuscles is a minute living being, constantly changing its shape and twisting itself round any particle that comes near it. And the chief and the most important use of them is that, when any foreign matter or microbe gets into our body, these rush at it in a crowd and kill it and devour it. In the words of Mr. Sutton:

> In the conflict the cells die, and often are eaten by their companions; frequently the slaughter is so great that the tissue becomes burdened by the dead bodies of the soldiers in the form of pus, the activity of the cell being testified by the fact that its protoplasm often contains bacilli, &c., in various stages of destruction. These dead cells, like the corpses of soldiers who fall in battle later become hurtful to the organism they in their lifetime were anxious to protect from harm, for they are fertile sources of septicæmia and pyæmia (blood-poisoning)—the pestilence and scourge so much dreaded by operative surgeons.

These phagocytes or white corpuscles undoubtedly do their work, but it was suggested that some outside help was required by these before they could do their work. A set of recent investigations carried on by Dr. Wright and Douglas of St. Mary's Hospital, London, have confirmed this view. They have found that, when the white corpuscles were separated from the blood-fluid or plasma, and the former alone allowed access to germs, they did not attack them. "It was as if two contending parties had been brought face to face, waiting to attack, but restrained by some negotiations proceeding between the parties." But, when the separated blood-fluid was brought into the field, the war began in all its fury. From this unmistakable fact, it has been inferred that the addition of blood-fluid supplied some necessary condition for the battle. This quality of plasma is said to be due to the presence in it of substances called 'opsonins'. The work of these 'opsonins' is thus described: "It would almost seem as if they partially cooked the microbes, or shall we say stupefied them, in order to render them less effective antagonists of the phagocytes for whom they cater as it were." The measure of a man's germ-killing power has been termed his 'opsonic index,' which is found to vary for different diseases. And it has been found possible to increase the quantity of opsonins; and so the opsonic theory has been carried into the practical sphere in the matter of curing diseases.

RACE DETERIORATION IN ENGLAND.

The Fabian Society of Great Britain undertook an investigation into the above question, and Mr. Sidney Webb has published a summary of the conclusions arrived at by the Committee appointed for the purpose. It has been found that in Ireland and among the Irish and Jewish immigrants in England and Scotland, the brith-rate has not deteriorated. Among the other classes of population the brith-rate has, and with regard to them the following conclusions have been come to:—

1. The decline in the brith-rate is not merely the result of the alteration in the age of the marrying population or in the proportion of married women. 2. It is not confined to the towns. 3. It is exceptionally marked where the inconvenience of children is specially felt. 4. It is most noticeable in places inhabited by the servant-keeping class. 5. It is much greater in that section of the population which gives proof of thrift. 6. It is due evidently to some cause which was not appreciably operative 50 years ago. It is principally, if not entirely, the result of the deliberate action of married people.

On this it is remarked in *Chautauquan* for January:—

> It is admitted that the struggle for existence, the dread of poverty and destitution, the uncertainty and irregularity of employment, involuntary idleness, and the like on the one hand, and the growing love of ease and comfort, the weakening of religious sanctions in many quarters, and the diffusion of education and reading on the other, account for the phenomenon, and great industrial and moral changes are the product of slow, evolutionary processes. The Fabian Committee will favour such measures as feeding of the children of the poor (a bill for such feeding is pending in Parliament) in the public schools, industrial and technical education for all in addition to elementary instruction and even, perhaps, the recognition by the State of maternity as an honorable service to society meriting reward.

SCIENCE.

SANSKRITIC TERMS IN MODERN SCIENCE.

The terms of science are usually derived from the Greek or the Latin. But the advent of that brilliant Hindu scientist, Professor Bose of the Presidency College, Calcutta, in the field of modern science, seems likely to be signalized by going back beyond Latin and Greek to the mother tongue of Greek and Latin and all the European tongues, Sanskrit, for the latest and most delicately shaded learned terms. Professor Jagadis Chunder Bose, M.A., D.Sc., etc., has just published a book of seven hundred pages treating on the movements of plants in response to stimulation, arriving at the astonishing conclusion that there is no physiological response given by the most highly organized animal tissue that is not also to be met with in the plant. Professor Bose assumes the right, and should have that claim allowed in view of his contributions to European science, to suggest that European science, when it sets out to go back to an ancient language for its name had better go a little further still—logically harking back to the tongue of tongues, the root language, never uprooted from its original dwelling-place. Thus Professor Bose has christened the instrument he has devised for recording the contractile response of the plant (just as the myograph records the response of the animal), the "kunchangraph," from the Sankrit "kunchan," "contraction;" and the appliance by which the suctional response is measured, the shosungraph, from the Sanskrit, "shosun," "suction." And the reviewer in a scientific contemporary has the bad taste to remark that these venerable roots look "grotesque." What looks grotesque is purely a matter of convention. It is certainly grotesque for a presumably scientific writer to be caught thus looking a gift to science, of such immense interest and importance as Professor Bose's in the mouth, as it were.—*Bosten Transcript.*

A GREAT SCIENTIFIC DISCOVERY.

An important scientific discovery is announced in the *Daily Chronicle* (January 22). It is a process of extracting nitric acid from the atmosphere in such a way as to make it available for commercial, industrial, and agricultural purposes. The achievement is the result first of original research by the distinguished scientist who discovered the new element, thallium—viz., Sir William Crooks, F.R.S.—followed by exhaustive and costly experiments, prolonged over several years, by Prof. Joseph von Krowalski and Mr. I Moscicki, a very gifted electrician, both of the Fribourg University, Switzerland. Nitric acid is the most essential ingredient in elements so different in character as the beneficent nitrate of soda and the destructive nitro-glycerine. Nitrate of soda is well known as a powerful fertiliser of the soil. Wheat pre-eminently requires nitrogen; and the productivity of land fed with nitrates is more than doubled. . . . Abount one million tons of nitrate of soda (Chili saltpetre) is annually exported from Chili, and, speaking broadly, about twelve million tons could be absorbed in addition with ease. Nitric acid alone in market price ranges from £50 to £60 per ton. It is stated that the new system is in the hands of a body of experienced English gentlemen, including competent experts and engineers, for development in the United Kingdom, in the United States, Canada, the Colonies, and other countries. Patents have been applied for, and in several countries already granted. A vast amount of water power has been secured in various countries in contemplation of the working of this system on a gigantic scale.

THE FIRST HOUSE LIGHTED BY ELECTRICITY.

Lord Kelvin, despite his great age, continues to be active and to take part in public functions. At a dinner of electrical engineers in Glasgow, he recalled that it was seventy years since he first became acquainted as a child with Glasgow University, and in some reminiscences of Sir William Siemens he mentioned that he believed that the first house on this planet in which the whole lighting was done by electricity was a house in the University of Glasgow. There had been houses lighted in London. Edison had lighted rooms in houses in America. He had never heard, however, that any house was wholly lighted by electric light at that time.

A HISTORY OF HINDU CHEMISTRY.—From the earliest times to the middle of the sixteenth century A. D., with Sanskrit Texts, Variants, Translation and illustrations. By Dr. P.C. Ray, *Professor of Chemistry, Presidency College, Calcutta. Cloth bound.* Price Rs. 8-4. Cheap Popular Edition, Price Rs. 3.

Marriage after Puberty: According, to Hindu Sastras. By V. S. Srinivasa Sastri, B.A., L.T., under the authority of the Madras Hindu Association. Price As. Eight.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

PERSONAL.

THE LATE MR. N. G. MUKHERJI.

The following appreciative notice has been issued by the Director of Agriculture :—

The Bengal Agricultural Department has suffered a severe loss in the untimely death of Mr. N. G. Mukherji for many years an Assistant Director in the Department, who died at his residence at Bhowanipur on the night of the 20th January. Mr. Mukherji was a graduate of the Calcutta University and of the Cirencester Royal College of Agriculture. On his return from England he was employed on various duties in connection with the Agricultural Department of this Province. He was widely known all over India for his work, more specially in connection with silk, a subject to which he had devoted particular attention. He was specially selected by the Government of Bengal for deputation to Europe to study the latest and most approved methods of sericulture and measures for the eradication of disease amongst silkworms. After thoroughly studying the subject at M. Pasteur's Institute, in other parts of France and in northern Italy, he was placed on special duty on his return to carry out certain investigations in connection with the production of pure seed by means of microscopic examination and improved methods of rearing in this country. He rendered valuable service to the silk industry in this matter, and his labours acquired for him a wide reputation as an expert on sericultural questions. About two years ago, he was placed on special duty to make enquiries in connection with the improvement of silk reeling based on a study of the methods adopted in Kashmir and Mysore.

Mr. Mukherji was the author of a Handbook of Indian Agriculture and a Handbook of Sericulture, besides many special monographs and reports and numerous papers on agricultural and sericultural matters. One of his last duties was to make a special collection of exhibits of certain classes of agricultural products for the Calcutta Industrial and Agricultural Exhibition, and the very fine collection which he had got together was greatly admired by all who visited his stall, including His Honor the Lieutenant-Governor, who evinced a special interest in the exhibits. His loss will be mourned not only by the Department in connection with which he laboured for so many years, but by a wide circle of personal friends throughout Bengal and in other parts of India and the East.

GOVARDHANARAM M. TRIPATHI.

This is the subject of a short but feeling appreciation in the pages of the *East and West* for January, from the pen of Mr. Krishnalal M. Jhaveri. Mr. Tripathi died on the 4th of January. He was fifty-two when he passed away. "His whole life," says Mr. Jhaveri, "was consecrated to literature and sanctified by a sincere desire to serve and uplift Hindu Society by appealing to all that was noble in it." His name was a household word among the Gujaratis, and his novel *Saraswatichandra* gained him great fame. He was a frequent contributor on all subjects touching India, and every one sought advice from him. As a lawyer, he displayed great erudition and was known for his fearless advocacy. He was an ardent lover of nature and of books, and he remained a student till the end. In accordance with his resolution formed when young, he retired from the active and lucrative business of a lawyer some years ago and lived at Nadiad. He was engaged, at the time of his death, in a study of the Upanishads and the great epics with a view to form a picture of the Hindu Society as it was then. He greatly enriched Gujarati literature by his writings.

THE FOUNDER OF DACCA.

Now Dacca has become the seat of Government of the newly created British Province of Eastern Bengal and Assam, it will be interesting to read an account of the founder of that historic city. This is furnished by Maulvi Sayid Aulad Hasan, in the current quarterly journal of the *Moslem Institute*.

Shaikh Alàuddin Chishtì Farùqì, the founder and the first Mughal Viceroy of Dacca, was the son of Shaikh Baddruddin, and the grandson of the famous Saint, Shaikh Salim Chishti of Fatehpur, after whom Jahangir had been named Salim. His wife, Ladli Begam, was the sister of Abul Fazl. He was a foster-brother of Jahangir, who, in the first year of his reign, had appointed him Governor of Behar with the title of Islam Khan and the command of five thousand horse. In 1016 H. [A. D. 1607-8], in the third year of Jahangir's reign the Emperor was pleased to promote him to the Nizamat of Bengal, on the death of Jahangir Quli Khan Làlà Beg.

He led two successful expeditions, one against the Raja of Arakan and the Portuguese, and another against Usman, the Afghan Chief of Dacca. He led also an expedition against Majs, who, according to *Riyaz*, were brutes in human shape. Islam Khan died at Dacca in A.D. 1613. His body was conveyed to Fatehpur Sikri and buried in the family grave yard. The only public building of his time still standing is said to be a small mosque in Ashiq Jamadar's Lane, Islampore.

GENERAL.

"DONT'S."

When Lord Curzon was appointed Viceroy, the Calcutta correspondent of the *Daily Chronicle* gave him advice as to how he should deport himself. The advice may possibly be of some use to many a ruler of India, so we beg humbly to reproduce the suggestions made to Lord Curzon by the kind-hearted, old and garrulous correspondent of the London paper. Here they are :—

ADVICE TO LORD CURZON.

Don't be unapproachable.
Don't lose your temper in public.
Don't forget you are human clay.
Don't discourage private enterprise.
Don't promise unless you can fulfil.
Don't rule by red-tape and regulation.
Don't be worried by the Secretary of State.
Don't legislate in haste and amend at leisure.
Don't encourage aloofness from native life.
Don't be a party politician ; you are the State.
Don't use your position to screen official sinners.
Don't be unsympathetic to the Hindu, even when he raves.
Don't mind what the Englishman says, when he is angry.
Don't be dictated to by the pre-historic Councillors of the India Office.
Don't coddle the Mahomedan ; make him to take his right place in life's handicap.
Don't educate the brains of India at the expense of muscle, skill and character.
Don't be frightened to get out of the old groove, when you are convinced the groove is worn out.
Don't be brusque to the old nobility. The old nobility is apt to be a nuisance, but it has its uses.
Don't believe all that the Secretaries tell you. Though they try hard to forget it, they are mortal and can err.
Don't wink the other eye. Insincerity is an unpardonable sin in the East ; the orientals find it out at once.
Don't suppose India is entirely made up of half-a-dozen cities; a few old battle fields; a ruin or two; and the North-West Frontier.
Don't leave unhonoured the native painter, scientist, novelist, etc. A few decorations will do more to promote taste for such pursuits than any act of legislation.
We may also add a few more "Dont's" to the above.

Don't forget that it is not true that England conquered India by the sword and that it can retain it by the sword.

Don't forget that Indian blood and money secured the Indian Em for England and saved it when it was about slip out of her hands during the Sepoy Wa

Don't forget that gal was never conquered; that but for the help of the much-maligned Bengalee Babus, the English ruler would not have been able to establish British rule upon a firm basis in the whole of India.

Don't forget that there is only one Englishman among thirteen hundred people in India.

Don't forget that Empires flourish so long their affairs are conducted on righteous principles, and break up as soon as moral laws are outraged.

Don't forget that the building of an Empire upon the hearts of the people is the only way to place it upon a solid foundation.

Don't forget that though England is the mistress of the seas, she has yet to secure her mastery over the clouds and the nether regions, and the most powerful navy can be shattered in a moment by a cyclone or an earthquake.

Don't forget that God is not a myth ; that every man in ruling position will have to die and render an account of his doings before the Supreme Authority; and that terrible punishments await those in authority who, by their selfish, haughty or relentless conduct make their fellow-beings miserable.

Don't forget Kipling's prayer to "God of our fathers," to protect Englishmen from a "boastful pride," and the London *Times* pious criticism upon it : "The most dangerous and demoralizing temper into which a State can fall is one of boastful pride. To be humble in our strength, to avoid the excuses of an overconfident vanity, to be regardful of the rights of others as if we are neither powerful nor wealthy—these are the conditions upon which our dominion by sea and land is based even more than fleets and armies."—*A. B. Patrika.*

THE INDIVIDUAL *v.* THE RACE.

Don't ever believe anybody who tries to tell you that "self-preservation is the first law of nature." Nature knows better. It might be true of the phœnix—there's only one of him at a time. Even he has to burn up to make another. Race-preservation is so wholly the first law of nature that she sacrifices the individual by millions to insure it, and even to improve it.—MRS. CHARLOTTE PERKINS GILMAN, in *The Independent.*

POLITICAL.

POLITICAL PHRASES: EXPRESSIONS & THEIR ORIGIN.

Speakers, writers, debating society orators, and anyone in search of a new and amusing parlour game will find it in a recently published Dictionary dealing with famous political phrases and their origins. "When did Mr. Chamberlain speak of 'a miners' war'?" or "When did Mr. Gladstone use that famous phrase 'marching through rapine'?" for instance, would be a puzzle to most folks to fix the date. By awarding points to those who come nearest in their guess as to the right date and place, an interesting comparison may be instituted. It will be found how amazingly at variance on these points presumably well-informed people may be. Here is a brief guide to the more famous of these phrases:—

"Methods of Barbarism."—A phrase used in a speech by Sir Henry Campbell-Bannerman, M.P., at the Holborn Restaurant on June 14, 1901. But when you come to ask about it, then you are told that the war now going on is not war. When is a war not a war? When it is carried on by methods of barbarism in South Africa.

"Dumphobia."—Mr. Asquith's name for the policy of retaliation against "dumping," used in a speech at Cinderford on October 8, 1903.

"Cave of Adullam."—Scriptural parallel drawn by Mr. Bright, March 13, 1866, when he compared Lord Grosvenor and the Liberal opponents of Lord Russell's Reform Bill to the men who gathered themselves to (David I. Samuel, xxii).

"Sick Man."—An epithet applied to the Sultan of Turkey by the Tsar Nicholas of Russia on January 14, 1854.

"Old Grang."—The name given to the members of the Front Opposition Bench, 1880 to 1884, by Lord Randolph Churchill and the Fourth Party.

"Armed Revolt."—Mr. Redmond, speaking in the House of Commons on April 12, 1905, said: "If he believed that there was the smallest reasonable chance of success, he would have no hesitation in advising his fellow-countrymen to endeavour to end the present system by armed revolt."

"Big Revolver" Argument.—Used by Lord Lansdowne in defending the policy of fiscal retaliation in the House of Lords on June 15, 1903.

"Ministry of Caretakers."—Name given to Lord Salisbury's Government which took office June 23, 1885, was defeated at the polls November, 1885, and resigned January 27, 1886.

"Chemical Parcels Post."—Phrase used by John Burns in a speech in Battersea Park in April 1887: "He would ask those who deprecate force and extreme measures, if they did not like the idea of Joseph Chamberlain following the Tsar and Lord Salisbury to heaven by means of a chemical parcels post, to join hands with those near who were trying to remove the causes which made political assassination necessary."

"Fill the Cup" Policy.—Founded on phrase used by Mr. Chamberlain October 20, 1884. "I have no spite against the House of Lords, but as a Dissenter I have an account to settle with them and I promise you I will not forget the reckoning .... The cup is nearly full."

"Greater Freedom and less Responsibility."—Used first by Mr. Gladstone to Midlothian campaign at Edinburgh on March 17, 1880.

"Half-Sheet of Notepaper."—Mr. Balfour, speaking at Manchester on January 26, 1905, claimed that he could place his fiscal policy on half a sheet of notepaper.

"Helots."—In May, 1899, Lord Milner, High Commissioner in South Africa, wrote to the Home Government: "The spectacle of thousands of British subjects left permanently in the position of the helots does steadily undermine the influence of Great Britain."

"Inebriated with the Exuberance of his own Verbosity."—The phrase applied by Lord Beaconsfield to Mr. Gladstone at a banquet given to Lord Salisbury on July 27, 1878, on their return from the Berlin Conference.

"Last Link" Speech.—Made by Mr. Parnell at Cincinnati, U. S. A., on February 23, 1880, when he said: "None of us will be satisfied until we have destroyed the last link which keeps Ireland bound to England."

"Leap in the dark."—A phrase used by Lord Derby in the House of Lords on August 6, 1867, with reference to the Reform Bill of that year.

"Lonely Furrow."—Phrase applied by Lord Rosebery to his position in politics, at the City Liberal Club, on July 19, 1901.

"Twelve Millions on the verge of Hunger."—Sir Henry Campbell-Bannerman, M. P., at Perth, on June 5, 1903.

THE "TRIBUNE" PROSECUTION.

We learn that a complaint under Section 500, Indian Penal Code, has been filed in the Court of the Deputy Commissioner, Jullundhar, by two R. A. M. C. Officers in connection with the Jullundhar Punkah Cooly Case. The accused in the case are the present Editor and the late Joint Editor, Babu K. P. Chatterjee.

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INDIA'S DUTY TO HUMANITY.

BY CAPT. J. W. PETAVEL (*Late R. E.*)

—:o:—

FAMINE is again reported in two great countries; the gaunt spectre which hovers over our planet has made itself visible in China and in Russia; we say made itself visible because it is a scourge that is always with us, though not always recognised. Unhappy England with about a quarter of her people hungry—in the condition defined as primary poverty—and India with her poverty problem, are never rid of famine; but people have become used to these chronic conditions of starvation, and only the acute manifestations defined as famine attract notice. In approaching this subject, the economist can but cry out to the gods to have pity on poor human intellect. Has man been given intelligence, only, as Goethe said to be more stupid than brutes. It really seems so. Machinery has multiplied our powers of production fifty-fold, but all to no purpose it would appear, for we still manage to starve. What would the people of a few centuries ago, labouring with scarcely any machine to help them, have said, if they had been told that we, with fifty times their productive powers, would still be poor? An Austrian Professor has calculated recently (Professor Herzka in *The Laws of Social Evolution*) that if the able-bodied men of a community worked for about two and a quarter hours a day with the best appliances, and under efficient organization, they could provide everyone with everything people have as yet learnt to wish for; the whole nation living in luxury!

We will not enter here into a dismal analysis of how we manage to be poor despite such means of production as we have, and with our men, and often women and children also, toiling long hours. The whole explanation can be summed up in a few words; short-sighted selfishness, by which the different classes of society is divided into, defeat each other's interests, and doing so defeat their own, and reduce society to a chaos of mutually conflicting units; of people working against each other, and not making anything like efficient use of the greatly improved means of production which invention and science offer them. Much more interesting and more useful than considering at length how this all occurs, is to consider briefly what might be done to make things more bearable for the workers, and to prevent any failures of crops resulting in famine and starvation.

First, however, we have to answer accurately and fully the question of why people are poor; we must understand how much truth there is in the over-population theory, and where that theory ceases to be true. It has been calculated that, with the best known agricultural methods, a man may obtain his food, in all necessary variety, from an eleventh of an acre of land; at which rate the tiny spot called Great Britain could a great deal more than feed the whole population of India; and, with the best methods in common use among advanced agriculturalists, Great Britain could feed double its present population. All this does not seem very astonishing when we reflect that an eleventh of an acre may easily yield enough potatoes (twenty-four hundredweight) to give one person seven pounds a day

throughout the year. Quantity thus is easily obtained, science and skill are required only to give us variety. From this point of view, then, neither the world as a whole, nor even the most densely inhabited portions of it, are anywhere near to becoming over-populated.

On the other hand, however, imperfect methods of agriculture (especially when in combination with the habit of making meat a principal article of diet) may make several acres necessary to feed each person. A country, therefore, may become over-populated in a true sense, when it has several acres to each inhabitant. More accurately, however, the cause of that country's poverty is not over-population but under-education. In reality, then, there is no such thing anywhere as over-population.

In countries like India, the hollowness of the over-population theory is particularly apparent. The villagers have, generally speaking, land from which they could get all the food they want, if only they had the appliances and other things to enable them to make the best use of their land. Poverty is due primarily to the lack of these things; also to the fact that, in almost every case, the peasants will have difficulty in obtaining manufactured articles, and in paying taxes, because it is difficult to exchange for money the food-stuffs and other things they produce. What is clearly needed, then, is to establish, throughout the country, under competent foremen, public workshops, equipped with simple appliances, with the help of which unskilled labour would be able to make the most necessary articles; so that, the peasants could come to these workshops, and produce what they wanted for themselves; each one, however, learning to produce some particular thing of which he would make enough to be a fair equivalent for the different things he would take away, and to leave something towards the maintenance of the foremen, who would thus receive their pay partly in kind. Prosperous peasants would prefer to give food instead of labour for the articles they required, whilst landless men would want to give labour and not produce, so a useful exchange of service for food-stuffs would be at once established. The system of paying taxes in kind would then become much more workable than it is now. Labour or produce could be received in payment and used to support people who would be employed in the workshops making articles the Government would order from each district as contributions in kind. The establishments, in all cases, should have land attached to them, on which would be practically illustrated the best means of "making two blades grow where one grew before."

In actual practice, in a country like India at all events, such a scheme as this would not necessitate training any very large proportion of the peasantry in a rough industry. The very first result of the establishment of places from which everyone, whether he had money or not, would be able to obtain what he needed to cultivate his fields in the best way, would be to increase the proportion of prosperous peasants, who would pay with produce, and not with labour, for what they wanted from the establishments. Again this increased prosperity would cause the peasant classes to employ more labour, and so automatically relieve the pressure on the establishment. In all such things a little help given in the right place, indirectly causes a lot of help to be given in what might be called natural ways. Finally, therefore, we should find that only a very small proportion of the population would be likely to be at all dependent on the establishments for work.

It is very clear why such establishments would relieve poverty where ordinary industry would not. The establishments would give everyone who applied what he wanted in exchange for some labour or produce, because it would be good for the country to do so. A firm would give work

only to those by employing whom it could make profit, because it is good for dividends, and dividends are the only things a firm thinks about. What is commonly understood by over-production would not occur in such establishments, as everyone coming to produce something would take away with him what he had produced or its equivalent; he would come as a customer for his own produce. Only, out of, say, five applicants for five different kinds of articles, each one would produce one kind, instead of every individual being taught five trades; this would necessitate a certain amount of stocking of goods, as the five would never apply simultaneously, nor ask for things requiring exactly the same amount of labour to produce them. We can, therefore, conceive such a thing happening as the people applying for goods and all offering the same kind of service in exchange, and thus the establishments running the risk of being overstocked in one kind of article. To some extent, of course, this difficulty could be met by the various establishments making suitable exchanges of goods, also by training people to other kinds of work. It must be remembered that production for purely utilitarian purposes, with appliances to simplify the work, and not merely to expedite it, as in ordinary commerce, is extremely simple, especially when there are skilled superintendents to help in difficulties. Learning these utilitarian trades is, therefore, not to be compared with learning ordinary trades; with learning to produce things to catch customers' fancies, and to compete in overstocked markets.

It is conceivable, however, that difficulties might arise when, owing to some cause, a very large number of entirely untrained men applied at the establishment for work and goods.

But the establishments we have been describing should not be larger than necessary to accommodate the *average* number of people who would apply for work in them; and there should be, in addition to them, larger and much better equipped establishments, in central localities, where an overflow of labour would be directed. With modern means of production the larger the number of people working together and the more ample the mechanical means employed, the greater is the result, and the better the use that can be made of unskilled labour. Five men working together will use machinery with the help of which they will do ten times the work that one would have done alone, or they will divide the work and each do a part with a perfected machine that will enable him to work twenty times as efficiently. The tendency is for the increase of efficiency to proceed in an increasing ratio as larger and larger numbers combine their labour.

In these ways a balance would be maintained between any demand and supply in the products of industry. It remains now for us to consider how balance could be maintained between the supply of products of industry, and food-stuffs, the produce of the soil. We can set men to work to produce clothes just when they are required, but we cannot set them to work to produce corn, for which they need the co-operation of nature and time.

But the establishments, as we have already noticed, would have land attached to them, so could supply a certain amount of food, and the large establishments would have more land.

Still we might find it difficult to obtain enough food-stuffs in exchange for the labour offered for them. If we found this state of affairs to be chronic we should have analysed the cause of poverty in the country and found, as an insoluble residua, the fact that the dependent working class was larger than the peasant population was willing to feed in exchange for their services.

The remedy then would be to enrol a considerable portion of the superfluous labourers, and organise them to provide entirely for their own needs. A body of several thousand men so organis-

ed, all producing for utility simply, working with efficient machinery, and under good organization, would have enormous productive powers. Such bodies of workers, even if they did consist of inferior men, would inevitably do a vast deal more than merely provide for their own needs. Efficient organised labour working the whole day, and doing things on a large scale, will easily produce about ten times the food, clothes, shelter, etc., needed by the workers, and, as we have already noticed, the larger the organization, the less the need for individual skill. The surplus produce of these bodies of workers would serve to remunerate the foremen of the establishments, who would be paid in cheques exchangeable for goods, so that the establishments would not, and indeed very clearly should not, cost the country anything. The cheques the foremen would receive should be saleable, so that they would be, in every respect, equivalent to money to those who received them, even as regards getting articles which the establishments did not produce.

The insufficient supply of food-stuffs might be temporary only, and due to poor crops. In this case it would be a slight famine. Summarising, however, what we have said on the question of poverty, before turning finally to the question of famine, we see that poverty among people able to work could be totally abolished by providing what we might call three lines of defence against it. In the first line the establishments, situated all over the country, which would merely give people a tool wherewith to make what they wanted, and instructions how to use it; in the second line the centrally situated establishments, where labour would be better organized and equipped, where cases would be dealt with that could not be dealt with in the first line; finally, in the third line, the organized bodies of workers.

It will be readily seen from the above that, with proper arrangements, famines could actually enrich a country instead of impoverishing it, because they would cause the whole population to fall back on to the third line of defence against poverty, that is to say, to give its labour to be used in the most efficient way possible. When a famine occurs the country loses its crop, but by organizing its labour, it could gain more than it lost.

To provide against famines we might then have, in ordinary times, organized bodies of workers supplying their own needs, and carrying out some public works that would yield revenue. In famine times these works could be sold to companies or mortgaged, and food-stuffs bought with the money from other countries. The peasants of the country, then containing a considerable number of people knowing how to produce every necessary article, could be immediately and efficiently organized for work and self-supply, and, inevitably, they would execute works of far greater value than the sum spent on mere raw food-stuffs.

There are many things at which we look with a feeling of admiration at human intelligence. There are others, and many of them, which prove human weakness. In the first rank among these we must count the poverty that still exists, despite means of production increased fiftyfold. But there is an explanation for the greatest example of lack of intelligence occurring in connection with the most important of all questions—for the first thing man has to do, is to keep himself, if he can, from starving—i.e., the whole question has, unfortunately, been made a political question. Socialists, as ignorant and as fanatical as the governing classes are often apathetic, have suggested impossible measures, urging, in fact, that whole nations be organized in what we have described here as the third line of defence against poverty, which, with modern means of production, is as unnecessary as it is impossible. If man were so advanced intellectually that his whole object were to reduce to the utmost the labour

expended in producing and distributing necessary goods, so as to have the greatest amount of time for intellectual pursuits, socialism would be both possible and desirable. Man, however, is far as yet from having attained that state of development, and, therefore, manifestly unripe for socialism; to the great majority of men the accumulation of riches is still the greatest incentive to exertion, and to others the pressure of necessity is the only moral discipline, so that socialism would not only be tyrannical but also demoralising.

It is a universal law that action produces re-action; the fanatical blindness of socialists and the practical impossibility of their suggestions produces a re-action in the shape of equally blind opposition from the classes to all socialised effort. In Europe socialists and anti-socialists are ranged against each other in two camps of fanatics, neither party pausing for a moment to consider that everything in this world has its appointed place, in which it is best, and there is a clear place for organized production in combating primary poverty, unemployment and famine, and that, kept within its sphere, it would infallibly increase ordinary trade by enriching the country. It is also evident, of course, that the extremist of one kind is as great a danger to society as the extremist of the other, each assisting the other in producing popular discontent.

We can hardly expect, however, to find these things intelligently appreciated in Europe, for where there is the party spirit and the bitterness it engenders, we do not find intelligence.

India should lead the way in this matter for every reason. In addition to her freedom from socialists, who in Europe seem always ready to ally themselves with reactionaries to oppose sensible reforms, her climate makes many things dispensable or superfluous which are indispensable in other climates, and a smaller number of articles of necessity simplifies immensely the problem of co-operative production of necessaries. The greater rapidity of growth of crops in India simplifies things again. But most of all India should lead the way in this matter because of her liability to failure of rainfall, and consequent wholesale poverty. The country that leads will benefit humanity to a perhaps unprecedented degree. Poverty due to idleness we shall always have, but with modern means of production, poverty among people willing to work is the most unnecessary of all sufferings. But the majority of men have as yet to learn this and will learn it only from an object lesson. One country must lead and others will follow.

AFGHANISTAN—PAST AND PRESENT.

The Islamite Under Various Flags.—II.

BY MR. S. Z. ALI, B.A.

AFGHANISTAN, the buffer State which has pushed itself into so much prominence, next engages our attention. Until the accession of Amir Abdhur Rahman Khan, the "Maker of Modern Afghanistan," the Afghan suffered from lack of government verging on anarchy and what little government there was, was of a rude primeval character with some bold touches of democracy, as is evidenced by such institutions as the Council of the *Ulus* (tribe) and *Maliks* (representatives of the tribe). There was a chain of representation for the transaction of business. The men of a *Kadi* (section of a village) sent their delegates to a Council of the whole village and these again to that of the *Khail* (sept) and the selected chiefs of the septs finally assembled as the Council of *Ulus* or the tribe. When once a question was decided by the Council, implicit compliance was incumbent on the tribe under heavy penalties and the *Maliks* (representatives of the tribe) had the right of

enforcing them. In principle, the Council of the *Ulus* which is not unlike the Anglo-Saxon Witenagemot, was a capital representative institution, but in working, it was much abused owing to the turbulent nature of the people. As in most Islamic countries, justice was administered according to the Koran, supplemented by the *Pukhtunwali* (customary law) but the punishment meted out to the offenders even for small crimes, was something horrible and shocking. Imagine theft being punished by amputation of the hands, the agents of the crime! A runaway slave had his legs cut off! There is a grim logic about these drastic measures but it is too gruesome to be tolerated by the civilised world. The Afghan Penal Code seems to have left no room for reclamation. Is it because that the offenders cannot possibly reclaim themselves unless the prepetrating member be irrevocably done away with? There was a General Code for the regulation of the whole Amirate which was "acknowledged and understood by every one and enforced by the community, every member of which considered its infringement as an act committed against its own privileges." For administrative purposes, the ill-defined country with no exact delimitation boundaries, was divided roughly into districts under *Sirdars* who governed them pretty much after their own fashion, allowing at the same time, considerable latitude to the tribes under their jurisdiction. There was the nucleus of a standing army in the feudal levies supplied by the *Sirdars*, who, with their uncertain allegiance, were a serious menace to the unity of the State. Like the Medieval Feudal Barons, they often set at defiance the authority of their virtual "lord" with the greatest impunity. In fact, the Amir was at the mercy of the *Sirdars* but it was a great solace to him that they did not offer him a united opposition and, consequently, he could direct his politics according to the favourite political maxim *divide et impera*.

This highly decentralised state or mock confederate monarchy, if I may venture to call it, was not uncongenial to the taste of the Afghan, who, as is the wont of primeval hill tribes, was more happy to live under conditions which connived at his independence, precarious as it was, than painfully conform to the rigid obligations of peaceful centralised monarchy. The truculent Afghan with his innate love for strife cannot possibly brook organised or, in his opinion, emasculated government. It was against his very nature. The Draconian Penal Code alluded to above and its rough and ready trials appealed to his turbulent nature in a far more equitable spirit than the long deferred sentences of the modern courts and to speak truly, nothing short of the above would have mended Afghan ways. One simply wonders that, in spite of the barbarous stringency of the laws, the Afghan feels a wild delight to break them and suffers the consequences with perfect equanimity and marvellous powers of endurance. The keynote of Afghan character, was struck by an Afghan himself who, on being questioned by Elphinstone to interpret Afghan ways, exclaimed "we are content with discord; we are content with alarms; we are content with blood; but we will never be content with a master."

A profound change came over the country with the accession of Amir Abdur Rahman Khan. Turning to the best advantage his exceptionally favourable geographical position, posing alternately as a friend of Russia and England and never openly quarrelling with either and in the end casting in his lot with the latter, he developed a strategic policy which is the marvel of European diplomats, always gaining some fresh advantage, but never conceding anything in return. His diplomatic success in the consolidation of the State was even more remarkable. With an iron will and a set purpose, he curbed the power of the turbulent *Sirdars* and evolved a strong central government out of a loose confederation of

hill chiefs who were held together more by continual warfare than by peaceful pacts. When once the unity of the State was ensured and the central power respected, the path of reform was easy. Abdur Rahman thrashed out a civil administration from the tribal system, embodying it in a dozen volumes for the guidance of the State. Materially helped by the Indian subsidy, payable monthly, of 12 lakhs a year which was, by the Durand Convention, subsequently increased to 18 lakhs and continually fed by ammunition supplies, in the shape of gifts, from the Indian Viceroys and Russian Governors, he was able to call into being, an efficient standing army under his immediate control and supervision. He effected various other reforms for the amelioration of the State. He gave an impetus to trade which was in a very backward condition, abolished or modified the exorbitant taxes, ensured the speedy collection of revenue, realisable hitherto, only at the point of the bayonet and improved the coinage on Western lines by importing an American minting machine.

A still greater advance was made in the time of the present Amir who materially raised the national dignity of Afghanistan and vouchsafed that profound peace to the land that he could with impunity leave his kingdom for a while and be the guest of the Indian Government—an act which in former reigns would have cost him his throne. Following the footsteps of his illustrious father, he effected further reforms which gave additional solidarity to the State. To encourage trade not only were large retrenchments made in the Octroi duties and some obnoxious taxes altogether abolished, but the State advanced, on good security, capital, without interest, for local commercial enterprises. The creation of an Upper House (Darbar Shahi) which was also the court of final appeal and a Lower House (Kavanin Mulki) in which also sat some of the Sirdars of the Royal House, was a definite step towards modern systems of polity. The details of the civil administration tell the same tale. For the first time "Boards" for various departments were established. The military side, too, received similar attention. Henceforth, instead of the old medley of forces, there were to be three different organised divisions! (1) Army, (2) Militia and (3) Tribal levies.

The Afghan, a fanatic to the core, slow to welcome any innovation especially from the "heathen", West, naturally resented the above reforms although they were directly conducive to his welfare as a citizen and it took a pretty long time to dawn on his foggy brain that the conquests of peace and settled government far outweigh the richest spoils of adventurous life and precarious independence. When once the Afghan assimilated this idea which was verified by ocular proofs, he gradually became amenable to discipline and law; and, in many cases, he exchanged his occupation of raiding for those of a more peaceful nature. The fiery Afghan nature has still an outlet open for itself where it could display, to advantage, its prowess on more organised lines—the army. If the duties of the citizen towards the State which are reciprocated by the guarantee of peace and security be sufficiently brought home to the burly Afghan, Afghanistan with its matchless fighting stock in the world can become a strong powerful kingdom in the East.

Despite all these reforms enumerated above, which tend towards the modernisation of the State, the average Afghan has not yet entered the arena of politics which is a sealed book to him. In fact, he has no knowledge of the world at large. It is a regrettable fact that no Afghan of repute ever visited Europe to study and see the institutions of the West. Even the unprecedented visit of the Shahzada Nasrulla Khan to the capital of the British Empire was nothing but a sightseeing trip, whatever other political significance it may have had at the

time in strengthening the *entente cordiale* between England and Afghanistan and the prince, after his sojourn, remained a stauncher mulla than when he left his country. If the same unique opportunity had been afforded Habibulla Khan, which was for political reasons denied, the regeneration of Afghanistan would have been hastened and the country set on a more healthy footing. Nevertheless, His Majesty in his Indian visit has seen more of the world than his brother in his extensive tour of Europe. His progress through Britain's greatest dependency will be fraught with far-reaching results and Afghanistan, already under the resolving and reforming process of its political molecules into new aggregates, will, ere long, bear an Indian impress in some of its administrative and military details. We were dazzled by the endless versatility of his mind and interests as "a king, a Soldier, and Mulla," a keen observer of things with a specialist's love of detail, susceptible of the feelings of others, a soldier in all his bearings, a statesman of no mean order, far in advance of his country, and yet a mulla to the core and marrow—his prayers never flagged even on the *Hermes*. The fact of his being a mulla—and he fully appreciates this—will give all his acts and innovations the sanction and force of a Papal Bull and will ensure implicit compliance on the part of the fanatic mullas. He will serve as a breakwater between the boisterous mulla class and the otherwise peaceful masses. The Sirdars, the elite of Afghanistan accompanying His Majesty, while being impressed with the smooth working of the elaborate official machinery, the exquisite organisation of the Army both English and Native, the immensity of sea power of Britain as displayed by H.M.S. *Diadem* and *Hermes*, feel a genuine pride that their ruler is the Ward of the Indian Empire and is the recipient of a handsome annual subsidy of 18 lakhs of rupees (to shut the gates of India against a foreign invader from Central Asia.

Whether the future Afghan will abide by the Convention of 1893—resuscitated in March 1905—and have no foreign relations with any Power except through the Government of India or gratify his vanity by having direct diplomatic representatives at the foreign courts—an abortive attempt was made in July 1904—is a moot question, the result of which will be awaited with the greatest interest by the student of politics. At present, it is impolitic and unwise to broach this question and to try to secure for Afghanistan a free international footing. Any attempt, towards this will be directly injurious to the welfare of the country. It will give rise to endless complications which will set Afghanistan astir and disturb the political ingredients now under the process of crystallization. It will affect the Indian Subsidy—a political sinecure—involving practically no reciprocity from the Afghan side which the Amir can ill-afford to lose. The farther the question is shelved the better. Independent Afghanistan without the consular octopusses at Cabul and unburdened by the payment of her consuls at the foreign capitals from which no corresponding gain would accrue—the country is too young to embark on such a scheme—may rest content under the Anglo-Afghan alliance founded on mutual obligation which guarantees its integrity and free internal development, a stipulation which recognises the Amir as a "friend and ally" on terms of perfect equality, the latest demonstration of which was the sending of a congratulatory message by His Majesty the Emperor to His Majesty the Amir through the Indian Government on the eve of the latter's visit to India and the salute of 31 guns—thus placing the Amir on an equality with the Shah of Persia or the Sultan of Morocco.

SOME ASPECTS OF RELIGIOUS REFORM.

BY V. J. KIRTIKAR.

IN my Article on "Degeneration," which appeared in the January number of this Review, I pointed out with special reference to the Vedanta ideals of *advait* and *abheda* that in any reform which might be sought in any of the practical concerns of life, care should be taken to "weld together the religion, the ethics, the philosophy of the hoary East with the science and literature of the young and vigorous West, to give to the people all that is best in European culture with all that is wisest and noblest in Asiatic thought."

The two hemispheres would thus be united, says Dr. L. G. Janes, into "the higher life of the universal brotherhood of man."

If we mean a thorough reform on these lines, we must first take a retrospect of the work that has been hitherto done, unmake the work that has been done ill, and then, without attempting to build on foundations altogether new, or abandoning altogether the old material, we must improve the old foundations, make them deep and sound and build as on a solid rock, utilising, so far as practicable, the old material in the new edifice.

In our religious reform, for instance, if we mean to improve the religious ideals of the people, we ought not to discard the ancient traditions and associations in which we are born and bred and introduce innovations and establish institutions on the ground that there is much superstition in the orthodox religions or that they tolerate Idolatry and the worship of false gods.

I shall have to deal in a separate article with the much-vexed question of Hindu Idolatry. It is enough here to state that no Hindu theologian—whether a *dvaitin* or an *advaitin*—has ever expressed his approval of idolatry in the sense in which that word is understood by Christians.

As stated in my Article in the April number of this Review for 1906, at page 261,

> We make our abstract conceptions popular by means of symbols, pictures and images, never forgetting at the same time to impress the truth that they are but symbols * * * So that, when a Hindu worships his divinity by symbols, pictures or images, he does not worship the symbol, picture, or image, but the metaphysical verity underlying it, all these being but manifestations of that Eternal Verity.
>
> Even in earlier times (says Principal Caird) when mythological personifications were not impossible objects of belief, the conception was even something more elevated than the coarsely humanised form in which it was expressed. [In the worship of an anthropomorphic God that is endowed with all the organs of sense and seated on a throne] even in its immature stage of spiritual culture, the religious mind passes beyond the anthropomorphic figure to seize, in an indefinite but not unreal way, the hidden spiritual meaning". (Phil. Rel. 173-4).

We must remember the undoubted truth that man is naturally incapable of representing the Supreme Reality otherwise than by symbols (D'Alviella) and that the higher the human mind soars in its search after divine ideals, the more inevitable the symbolical representations, which are required for men of immature intellect. These constitute the masses who are often described by Shankar as children, बाला:

We must, likewise, remember the wholesome advice of our forefathers. 'Let no wise man unsettle the mind, of the ignorant but devout people.' Religious teachings, as much as any other teachings, ought to be according to each one's capacity, to grasp and appreciate them. There cannot be one and the same measure for all. What is needed is spiritual satisfaction, and this depends on the intensity and selflessness of religious devotion. As Lilly's Damon puts it, the legend on which the illiterate man bases his faith may be doubtful, but the faith and devotion which it excites in his religious, though uncritical, mind may be very real.

Any wholesale innovations in the systems of religion are like attempts to trim the branches of a tree without having the power or means of

changing the sap; they might produce ruin, but they can never build up. (Hartmann.)

New institutions of this kind, instead of doing good to the community, bring into existence a class of individuals who are looked upon by the Christian missionary as so many dissenters from the Hindu Faith. This Christian enthusiast gloats over the fact that being seceders from the Faith of their birth and having no other Faith to fall back upon, when their own institution falls, as every purely theistic institution is bound to do, they must, sooner or later, come within the Christian fold. The institutions that have come into being are regarded by him as only "half-way houses between Hinduism and Christianity."

Referring to India, Dr. J. P. Jones, of Madras, in his book 'India's Problem—Krishna or Christ' says:—

> We see in that land to-day a number of movements and organisations which are a protest against orthodox Hinduism and are carrying the people in thought and sympathy, from the past to the present, from the old to the new. Most of these movements are merely half-way houses between Hinduism and Christianity. They are with faces more or less turned towards the light and possess the progressive spirit, which, in some cases, cannot fail of landing their members, at no distant date, in the Christian fold. For instance, we have in Western India the *Prarthanâ Samaj* (Prayer Society); in North India the *Arya Samaj* (Aryan Society), and in Bengal the *Brahma Samaj* (Society of God). (India's Problem, Krishna or Christ, by John P. Jones, D.D., p. 349.)

Who can say that the late Lord Bishop of Bombay in his message to the missionaries belonging to his church on the eve of his retirement from India in 1904, had not this fact in view, among others, when he told them not to be disheartened at the slow progress of the work of evangelisation? For said he, there were forces at work from which he felt sure that in a century or so, India must be evangelised!

How far this prophecy is to prove true is a question which must be reserved for consideration in a separate Article. But I cannot avoid making here a few observations which have an important bearing on that question.

Those who are watching with interest the progress of Christian thought in the West, cannot possibly agree with the author of "India's Problem—Krishna or Christ," or with the late Lord Bishop of Bombay.

However unwilling Christian theologians and orthodox Christians may be to admit it, the truth is, that, instead of bringing intelligent and educated Hindus into the Christian fold, Christianity itself is being gradually, though perhaps imperceptibly, vedantised. I shall briefly explain what I mean.

(1) Generally stated, Christianity is being rationally interpreted in the light of the teachings which are obviously Vedantic in their genesis.

(2) Notwithstanding the strong prejudice which Christian writers show against everything that is Indian, the glorious truths of Indian Philosophy are forcing themselves on the Western mind. And it is now freely admitted that what goes by the name of Christianity is not Christianity proper but Churchianity.

Rev. E. W. Thomson, in his article in the *London Quarterly Review* on "The Influence of India on Christian Thought," candidly admits that there are in Indian Philosophy "elements of positive truth which the Christian missionary can accept thankfully and use in the building up of the fabrics of the Christian Church and Nation." (*Times of India*, 7th Oct. 1905.)

(3) Only since recently, Christian writers have begun to realise that, if Christianity is a universal religion, it cannot consist in beliefs about events which happened in time and in a little corner of the earth. A religion deals with spiritual truths, which are eternal in their character, true of all time and in all places; while the events which are said to have happened in Galilee, nineteen hundred years ago, can never be fundamental verities, which every man on earth must know and believe in for his salvation.

A belief in such events ought never to be considered an essential article of the Christian Faith. (*Hibbert Journal* for January, 1907, p. 269).

A belief in the Immaculate conception, the Crucifixion, the Resurrection, and the Ascension of Christ to be an article of Faith requires an explanation which could be eternally true, and such an explanation is to be found in the Vedanta which deals with universal truths. And this explanation is now given by the Bishop of Ripon. (See my Article on the Ethics of the Vedanta, in this *Review*, for February, 1906, p. 98 and note).

(4) The Christian conception of a Personal Extra-mundane and Creative God is being rapidly replaced by the doctrine of immanence such as is recognised in the Vedanta, and the Christian prejudice against Indian Pantheism is fast dying out. *

(5) Biblical passages, which could not be explained except in the light of the Indian ideas of *tat twam asi* (that thou art) and Reincarnation, have attracted the notice of Christian thinkers and we now find these ideas to be acceptable in the West, though not yet very widely.

A good many Christians admit that the Indian ideal of *tat twam asi* is true and was veritably the teaching of Jesus himself. (See, for instance, *Hibbert Journal* for October, 1906, pp. 74 *et seq*).

(6) It is, likewise, admitted that the Christian Scriptures do not explain or account for the origin of evil. (Whately and Rev. Kay).

To the Hindu, the doctrine of Re-incarnation affords a satisfactory solution, which Dr. Kay admits may, perhaps, be justified by the Newtonian principle about the *infinite regressus*; the conceptions involved in the doctrine are influential in directing the current of speculation in Europe, in quarters where that current runs deepest.

And Rev. E. W. Thomson, whom we have already quoted, after referring to the Hindu ideas of the Unity of Life and of the Continuity of Life as having made a marked impression on the Christian mind, adds "that the doctrine of Transmigration, purged of the puerilities associated with it, will exercise its influence on Christian theology in the future as it has done in the past."

(7) The past here referred to is the mediæval period when mysticism prevailed in Europe. It was condemned later by writers who were themselves out of the pale of mysticism. But now a mystic reaction has set in throughout the West, says Prof. D'Alviella. (See my articles on Mysticism, Part III., in this *Review* for October last, p. 740).

In Part II. of that article, printed in the the September number, I have endeavoured to show how Christian Mysticism is related to the Indian Yoga. This last has its admirers in the West, and I have seen the Sutras of Patanjali translated with approval in a work published by a well-known member of the Psychic Research Society—a work which made as great a sensation in Bombay when it appeared as Dr. Meyer's work did in England.

(8) The lectures lately delivered in India by Rev. Cuthbert Hall—notably the one on Mysticism—may also be usefully read in this connection. When all this is considered, who can say that Prof. Max Müller was wrong when he said that, to understand Christianity in its true spirit, one must study the *Upanishads*.

It would be a sad irony of fate, if, in the face of the facts above indicated, any educated Hindu—of the upper classes—is tempted to give up the faith of his birth and embrace Christianity, or rather the Churchianity that the Christian missionary may offer for his acceptance.

* See also a very instructive article on "The New Theism," by Rev. C. S. Patton, in the *Hibbert Journal* for January, 1907.

But do the Christian missionaries seriously believe that they could, in this twentieth century of the Christian era, take any of the upper classes of educated Hindus within the Christian fold?

No doubt, they have become enlightened under the influence of Western education and Western thought, and 'superstitious notions' have disappeared from among them; but they have acquired the capacity to choose whatever is best in any of the systems of religion that come under their observation; they know to distinguish between religion properly so called, and the dogmas that differentiate the several systems.

There is no reason to suppose that this kind of enlightenment in a Hindu will ultimately lead to his conversion to Christianity any more than to Mahomedanism or Parseeism.

Educated Indians are, indeed, as Dr. Jones says, "with faces more or less turned towards the light", but that light is still in the East; in the West it is but reflected or rather refracted light. The light, in reality, is in each one's own heart; one has only to seek it to find it; one need not go to the West for it.

Christian writers will do well to remember what Schopenhauer has said:—

> In India our [Christian] religion will never strike root; the primitive wisdom of the human race will never be pushed aside there by the events of Galilee. On the contrary, Indian wisdom will flow back upon Europe and produce a thorough change in our knowing and thinking." (Parerga).

The remark made by Prof. Max Müller in 1883 is as true now as it was when made. That remark is:—

> So long as India is India, nothing will extinguish that ancient spirit of Vedantism which is breathed by every Hindu from his earliest youth, and pervades in various forms, the prayers even of the idolater, the speculations of the philosopher, and the proverbs of the beggar. * * * In India, in spite of all appearances to the contrary, and notwithstanding the indifference on religious matters, so often paraded before the world by the Indians themselves, religion and philosophy, too, are great powers still. ("India, What can It Teach Us," p. 250).

The only fault of which educated Indians are, perhaps, guilty is that they neglect the sacred literature peculiar to their own systems. This they ought not to do.

This literature has a value of its own; and it would, indeed, be wrong to condemn any sacred literature, because we, "with our eyes of the flesh," are yet incapable of understanding or of appreciating all the sentiments contained therein. It is a well-known fact that spiritual truths and spiritual teachings are often veiled in allegory or in language which may strike the lay reader as puerile, or coarse, or vulgar or even revolting to one's sense of decency. Patient study alone, under proper guidance, would reveal the secrets which are veiled in allegory or shrouded in mystery. It must be remembered that saints, whose thoughts may thus lie embodded, are so many divine messengers, and contempt of these messengers is contempt of the divine message itself.

We ought to take a lesson from our Christian brethren in this particular. The unorthodox section of the Christian community does not admit their Bible to be a book of Revelation in the sense in which the orthodox understand it to be. The more sober and impartial even admit that it contains much that is foreign to our conception of a Divine Revelation and even opposed to moral sense; yet no body has ever suggested the absolute rejection or even the deletion of such portions thereof as are apparently objectionable.

This is what Rev. J. M. Wilson says of the Bible:—

> The Bible is so unlike what you would expect; it does not consist of golden sayings and rules of life; [it does not] give explanations of the philosophical and social problems of the past, the present or the future; [it does not] contain teachings immeasurably unlike those of any other book; but it contains history, ritual, legislation, poetry, dialogue, prophecy, memoirs and letters; it contains much that is foreign to your idea of what a revelation ought to be. But this is not all. There is not only much that is foreign but much that is opposed to your pre-conceptions. The Jews tolerated slavery, polygamy and other customs and cruelties of imperfect civilization. There are vindictive psalms, too, with their bitter hatred against enemies—psalms which we chant in Churches. How can we do so? There are stories of immorality, of treachery, of crime. How can we read them?*

Principal J. Caird, also, notices grave blemishes in some of the Scripture worthies, blemishes which in our day (he says) "would banish the perpetrator from decent society, or * * * would expose him to the penalties of the criminal law." And he asks "Can the modern evil-doer palliate his vices by the example of these Scripture worthies? Or, if not, must we remove the latter from their pedestal of sanctity and reverence? I answer, no." He then gives his reasons for the answer which I have already referred to in my last Article in this *Review* for January, 1907, p. 19.

Such is the account of the Bible given by men whose honest adherence to the genuine teachings of Christ (without the dogmas which are an extraneous accretion by the Church) cannot be doubted.

And yet no one has ever suggested the absolute or partial rejection of the Bible. Notwithstanding the drawbacks noticed by Christians of eminence, it has been always held to be a sacred book, and still occupies its place on its "pedestal of sanctity and reverence."

We find Canon Gore, for instance, endeavouring to reconcile the Mosaic Law with the teachings of Jesus Christ, although men like Kant and Count Tolstoi notice them as diametrically opposed to each other and consider the alliance between the two to be quite unnatural.

> The moral law of the Old Testament (says Canon Gore) as it is expressed in the Ten Commandments, was the utterance of the same God who now speaks to us in the person of Jesus Christ. It appears here in the Sermon of the Mount but deepened and developed.† (The Sermon on the Mount, p. 2.)

We here see how attempts are made to leave undisturbed the traditional beliefs of the people that the Old and the New Testament are equally inspired.

And there is no reason why the Hindu Reformer should abandon his ancient landmarks and reject his sacred literature wholesale as a vast mass of absurdities and what not.

Surely, with the exception of the stories about Krishna, which the Christian missionary has done his best to disfigure and misrepresent, no body can venture to assert that our sacred literature has faults of the description noticed above. The utmost that one can say of it is that the stories of our saints and prophets teem with exaggerations as to dates and distances and frequent accounts of miraculous interventions of Providence. And, perhaps, there is, as Mr. Justice Ranade says, "a danger in all such stories of making Providential intervention too cheap, but this fault [he adds] is more than balanced by the high moral which underlies these accounts."

The Reformer must try to bring into prominence the beautiful teachings contained in his sacred literature and make a proper presentment of them, where they may appear to him as disfigured in its unessential elements.

He can thus check the corruption which he may find, and purify and elevate the social and religious life of the people with whom he may come in contact.

In so doing, he would keep the people *with* him and help them smoothly on in their onward progress, instead of setting them up against himself.

He must remember that though the religion of Reason—pure and simple—may become the religion of the select few, it can never become the religion of the masses. Comtism, for instance, which takes Humanity instead of the Deity for its object of worship or reverence, has succeeded in gathering a select few in its fold, but its reli-

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* 15 S. B. E., p. xx. See also *Hibbert Journal* for Oct., 1906, pp. 147 to 162, for a severe criticism of the Old Testament.

† The Mosaic Moral Code does not consist only of the Ten Commandments. Chapters 20 to 24 of the Exodus contain what God is said to have revealed to Moses face to face, and the Ten Commandments are only a portion thereof. The reader may compare these five chapters with the Sermon on the Mount in any of the Synoptic Gospels, and judge for himself how far Canon Gore is right.

gious influence, in the sense which it attaches to the term, does not exist, so far as the masses are concerned. (D'Alviella).

For the masses religion "stably exists in combination with coarse substances," and only in such combination it "can ever be the living religion of the crowds."

In an article in the *Hibbert Journal* for April, 1906, by Mr. D. C. Butler, M.A., the writer pertinently observes:—

> Man is not a disembodied spirit; he is made up of soul and body, of spirit and flesh; and the teaching of history appears to be that a religion that appeals to the spirit and disregards those instincts of human nature which have their root in the material side of man, can be a religion only for a few—so few that they are a negligible quantity; for normal mankind it seems that religion must have two sides, corresponding to man's twofold nature—the Religion of the Spirit, indeed, without which there is no religion at all; but also an admixture of those elements . . . . sacramental, doctrinal, symbolical, ritual—without which, as all past experience teaches us, the Religion of the Spirit cannot live and work in concrete men as God has made them.

Sentiments like these, it may be said, may encourage superstition, but, as remarked by Barth in his "Religions of India," "the common people have a certain safeguard in the very grossness of their superstition." Superstition, says Cardinal Newman, is "the sure companion of faith when vivid and earnest, and we may surely concede a little superstition, as not the worst of evils, if it is the price of making sure of faith."

The way to remove this superstition and the several defects I have noticed in my last Article is not by disowning our allegiance to the faith of our birth, or by practically severing our connection with the people, or by founding new *panthas* पंथ or churches on foundations entirely new.

We ought not to keep ourselves aloof from our old associations. No moral sin is incurred in attending our well recognized places of worship and freely mixing with the people. Resorting to such places for purposes of devotion does not mean the worship of false gods.

Theistically considered, the message of God is one and the same to us all; but He is differently apprehended by different minds. Each worshipper has some kind of symbol or picture (प्रतीक) to help him in apprehending God. These *pratikas* must necessarily vary and no two may correspond. The God thus conceived and apprehended by one is as true as the God conceived by another. All in reality are worshipping the same Supreme Being by whatever name called, or in whatever form conceived, and the efficacy of such worship depends not on the kind of symbol used for apprehending God but on the intensity of the faith and devotion it excites. God wants not fine and learned addresses but a burning heart.

We must freely mix with the people and endeavour to purify and elevate their social and religious life.

We must take in hand our religious preachers (the Puranics and Kirtankars), gently reason them out of the puerilities in which they often indulge. We must remember that these men will be a power in our hand for good; they will serve as a connecting link between us and the masses."

Our religious edifice will then be as on solid rock; it will gain immense strength with the help of the people; the people themselves will become fit for united action under a strong religious bond, and they will, as a united people, move with one mind towards a common goal.

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BY MR. G. SUBRAMANIA IYER, B.A.

"THE LAST SESSION OF THE CONGRESS.

NEARLY 2,000 Indians, belonging mostly to the educated classes and representing diverse professions and ranks in society, attended the last session of the Congress in Calcutta as delegates. A large number of them were our political leaders and took part in the moulding of the deliberations and in the formulation of the resolutions of that assembly. Others took an active interest in the discussions and private conversations that invariably take place among the delegates in anticipation of the deliberations of the Subjects Committee. In view to the expected differences of opinion in regard to the Boycott and the Swadesi movement, these informal discussions and conversations were this time more earnest and animated than usual; and there was a general feeling that the Twenty-second Session of the Congress was called upon to deal with a critical situation. There were, indeed, differences of opinion, hot discussions, and apprehensions of a cleavage marring the harmony and unanimity which usually characterise the proceedings of the Congress. But, thanks to the tact and good sense of the leaders and to the practical patriotism of the general body, the resolutions of the Congress were adopted without dissent, though the debates were more lively and excited than usual. Every circumstance contributed to the effect of the session on the minds of the delegates and spectators, and at the conclusion of the three days' sitting, every one came away impressed with the great work that had been achieved and fully inspired by the momentous national work to which the Congress had pledged itself. What this work is, will be seen from the following resolutions that were unanimously adopted.

ITS CONSTRUCTIVE PROGRAMME.

1. That having regard to the fact that the people of this country have little or no voice in its administration and that their representations to the Government do not receive due consideration, this Congress is of opinion that the boycott movement inaugurated in Bengal by way of protest against the partition of that province, was and is legitimate.

2. That the Congress repeats its protest against the policy of Government in respect of High and Secondary Education as being one of officialising the governing bodies of the Universities and restricting the spread of education. The Congress was of opinion that Government should take immediate steps for (1) making primary education free and gradually compulsory all over the country, (2) assigning larger sums of money to secondary education, special encouragement being given where necessary to the education of the backward classes, (3) making the existing Universities more free from official control and providing them with sufficient men to take up the work of teaching, (4) making adequate provision for technical education in the different provinces having regard to local requirements.

3. That, in the opinion of this Congress, the time has arrived for people all over the country earnestly to take up the question of national education for both boys and girls, and organise a system of education,—literary, scientific, and technical,—suited to the requirements of the country, on national lines and under national control.

4. That this Congress accords its most cordial support to the *Swadeshi* movement, and calls upon the people of the country to labour to promote its success by making earnest and sustained efforts to promote the growth of indigenous industries, and encourage the consumption of indigenous articles by giving them preference over imported commodities.

5. That this Congress is of opinion that the system of Government obtaining in the self-governing British Colonies should be extended to India and that, as steps leading to it, it urges that the following reforms should be immediately carried out, *viz.*, (*a*) that all examinations held in England only should be simultaneously held in India and in England, and that all higher appointments which are made in India should be by competitive examination only, (*b*) the adequate representation of Indians in the Council of the Secretary of State and the Executive Councils of the Viceroy and of the Governors of Madras and Bombay, (*c*) the expansion of the Supreme and Provincial Legislative Councils allowing a larger and truly effective representation of the people and a larger control over the financial and executive administration of the country, (*d*) that the powers of local and municipal bodies should be extended, and that official control over them should not be more than what is exercised by the Local Government Board in England over similar bodies.

THE CONGRESS IS COMMITTED TO BOYCOTT.

It is unnecessary to point out the extremely difficult and serious nature of the work that the Congress, that is, the educated and intelligent classes of the country, have taken upon themselves. Though some of the more prominent delegates from Madras did not approve of

the Boycott movement as an instrument of political agitation throughout India, still it cannot be gainsaid that in having voted for the Resolution that was actually adopted, they have approved of the principle involved in it. They have tacitly declared themselves in its favour under certain conditions, such as those that have made and still make it legitimate in Bengal. It is not only the people of Bengal, but the people of all parts of India that have no voice in its administration; and it is not only representations made by our Bengal countrymen but by our countrymen in any and every part that receive little or no consideration. If then, boycott is legitimate in Bengal, how can it be illegitimate in other provinces? Boycott is not exclusively an instrument of political agitation; but, as an instrument of our industrial redemption, it is of great value. It is one of the two essential aspects of Swadesism. The patriotic Indian who wants to help in the industrial rivival of this country should be both a Boycotter and a Swadesi. While he avoids the purchase and use of the foreign article, he is a Boycotter, and while he buys the indigenous one, he is a Swadesi. As Dewan Bahadur Ambalal Sakarlal Desai observes in an article on "Economic Swadesism" in the *Modern Review*, "Each is supplementary to the other. They are like the two lobes of a grain of pulse, which must both remain united if the grain is to germinate and bear fruit."

BOYCOTT OR SWADESI AN ESSENTIALLY POLITICAL MOVEMENT.

Though boycott may be adopted as a part of the industrial movement, it is difficult to separate it from its political result. Englishmen are not such dull people as not to perceive the effect of successful Swadesism on their own interests in India. There is no meaning in Swadesism "endeavouring to develop home industries in an open market," as Lord Minto said; nor is the thing called "honest Swadesi, dissociated from political aspirations," conceivable. Every Swadesi, and for that matter, every Boycotter, is, consciously or unconsciously, a helper in the cause of nationality. For, Swadesism, in its full significance, is political as well as economical. In all countries, including the Free Trade England, economics are brought within politics in the wider sense, and the dominant idea is not the increase of wealth so much as the development of the nation. To create new industries, to place struggling ones on a firmer basis, to secure employment for labour, to increase population and wealth, to stimulate the productive powers of the nation, and to raise the country to a scale in civilisation worthy of its past history and its present resources—such are the objects aimed at by the leaders of the Swadesi movement in India. It is, therefore, political as well as industrial in its spirit and scope. Swadesi cannot be and should not be such a weak thing as encouragement of Indian industries in an open market, because such encouragement exists in plenty at present and has produced no beneficial result. But it must be an aggressive, so to speak, and constructive movement, breaking down obstacles, checking foreign competition, clearing the ground for progress and activity, helping in the establishment of new industries. The resolution of the Congress, not only accords the most cordial support to the Swadesi movement, but also calls on the people of the country to labour to promote its success by making earnest and sustained efforts. It behoves our leading men in different centres to call the attention of the people to this duty and help them in its fulfilment.

SWARAJ INVOLVES THE ADMISSION OF THREE RIGHTS

Swadesi and Swaraj are mostly synonymous, and call alike for all the efforts of which we are capable. Mr. Dadabhai Naoroji put the remedy for our political and economic evils—we may add, to a great extent social and moral evils too—

in one word, "Self-Government or *Swaraj* like that of the United Kingdom or the Colonies. Swaraj involves the admission of three rights, viz., (1) just as the administration of the United Kingdom in all services, departments and details, is in the hands of the people themselves of that country, so should we in India claim that the administration in all services, departments and details, should be in the hands of the people themselves of India; (2) as in the United Kingdom and the Colonies all taxation and legislation and the power of spending the taxes are in the hands of the representatives of the people of those countries, so should also be the rights of the people of India; (3) all financial relations between England and India must be just and on a footing of equality, *i.e.*, whatever money India may find towards expenditure in any department—Civil or Military or Naval—to the extent of that share should Indians share in all the benefits of that expenditure in salaries, pensions, emoluments, materials, &c., as a partner in the Empire as she is always declared to be." While the authoritative recognition of these rights and the establishment of Swaraj rest on British statesmen as their duty to this great country, Mr. Dadabhai did not ignore the great duty which rests on us by way of bringing adequate pressure to bear on these statesmen and of educating our own people.

OUR OWN DUTY AS WELL AS THAT OF THE BRITISH STATESMEN.

While we put the duty of leading us on to self-government on the heads of the present British statesmen, we have also the duty upon ourselves to do all we can to support those statesmen by, on the one hand, preparing our Indian people for the right understanding, exercise and enjoyment of self-government, and, on the other hand, of convincing the British people that we justly claim and must have all British rights. We should send our "Petition of Rights" to His Majesty the King-Emperor, to the House of Commons and to the House of Lords. The next suggestion of Mr. Dadabhai's is that the well-to-do Indians should raise a large Fund of Patriotism. With this Fund we should organise a body of able men and good speakers to go to all the nooks and corners of India and inform the people in their own languages of our British rights and how to exercise and enjoy them. Also to send to England another body of able speakers, and to provide them with means to go throughout the country, and by large meetings, to convince the British people that we justly claim and must have all British rights of self-government. By doing that, I am sure that the British conscience will triumph and the British people will support the present statesmen, in their work of giving India responsible self-government in the shortest possible period. We must carry on a great agitation in England, as well as here.

THE PROVINCIAL CONGRESS COMMITTEE.

Such is the programme of reform which we are called upon to work out, and such are the methods suggested by our veteran patriot for realising it in the fulness of time. In pursuance of this end, it was provided in the constitution of the Congress adopted last year at Calcutta, that each province should organise at its capital a Provincial Congress Committee in such manner as may be determined at a meeting of the Provincial Conference, or at a special meeting, held for the purpose, of representatives of different districts in the province. This Provincial Congress Committee should act for the province in all Congress matters, and it should be its special care to organise District Associations throughout the province for sustained and continuous political work in the province. I am not aware that in pursuance of this resolution a Provincial Congress Committee has been organised in Madras. The Mahajana Sabha is generally known as the Standing Committee for this Presidency. But I am sorry to say that

owing to its most culpable lethargy it has forfeited the confidence and regard of the public, who have almost ceased to look to it for the initiative in carrying on any public work. I believe that eight leading Congressmen of this Presidency were appointed at the last session of the Congress as Madras members of the Central Standing Committee, whose duty it is to carry out the resolutions of the Congress and to deal with urgent questions which may arise in the course of the year. I am not aware that either the Mahajana Sabha or the Madras members of the Central Committee have met to consider what they should do in pursuance of this resolution. What they are required to do is clear.

DISTRICT ASSOCIATIONS.

In the first place, the Provincial Congress Committee should be organised and then an association should be brought into existence in every district. In districts where there are already associations in existence, they should be stirred into full living consciousness of their duty to the national cause, and in other districts, new associations should be established. All these associations should be affiliated to the Madras Committee, and should have definite duties placed before them. In fact, what public spirit and political life exist in the province should be stimulated and brought under a compact and working organisation, in view to the sustained and continuous political work enjoined by the Congress on its Provincial Committees. I have already noted down those resolutions of the Congress which constitute the end and aim of this political work. The eventual establishment of Swaraj and the accomplishment of reforms preliminary to that great end have been laid down as the ultimate fruition of our political struggles, and while the Provincial Congress Committees and the District Associations together with other subsidiary bodies in various places are the instruments, the methods to be adopted in the work of these instruments have been suggested by our revered patriarch, Mr. Dadabhai. The establishment of a large Patriotic Fund and the ordaining of political missionaries to educate our own people in India and to educate our masters in England, are these methods.

THEIR POSITION AND CONSTITUTION.

The Provincial Congress Committee should forthwith take steps to open correspondence with the leading men in the districts, to reorganise existing District Associations and to establish new ones where they are not in existence. Each District Association should adopt a resolution at a general meeting of its members that it is affiliated to the Madras Committee and pledges itself to co-operate with it in carrying out the resolutions of the Congress. There should be a common understanding as to what each District Association is expected to do, between it and the Provincial Committee. Mere affiliation on paper would be useless. A register containing the names of all the members of the Provincial Committee and of all district and subsidiary associations should be kept, and a copy of it should be furnished to all the associations. So far as the Congress work is concerned, all associations should have the same rules framed and follow the instructions of the Provincial Committee. Each district and local association should render some moderate financial help to the central body, and should submit to it a quarterly or a half yearly report of its work. Besides a register of the members of each District Association, as well as the Madras Committee, a list should be made out of all followers of the Congress including sympathisers, and a subscription of one rupee a year should be obtained from each of them. Each District Association should have a paid secretary or clerk, should maintain a district vernacular newspaper, and should employ political missionaries to carry on the work of agitation and education. The funds for the performance of all this work will consist of

the subscriptions from the members of the associations and of the subscriptions from the district and local members and sympathisers of the Congress. The Provincial Committee, which like the associations will have the service of a paid Secretary, will place before the Congress at each of its annual sessions a report of its work during the year.

THE WAYS AND MEANS.

I shall go into further details. I think the Congress has become an institution which has struck deep enough root in the minds of the people, and whose importance to the progress and well-being of the nation is sufficiently understood by the masses. Its followers and sympathisers all over the country can be reckoned in tens of thousands. It would be by no means an exaggerated estimate of the strength and influence of the Congress, if we assume that over the whole Presidency its followers and sympathisers come up to about 20,000 at least. This, I believe, is a very modest estimate, and supposing that each of these pays one rupee a year, by two or four instalments, if necessary, the total income from this means would be 20,000 rupees a year, or, on an average, about a thousand in each district. It may be understood that any district, which may be found to be too poor, may receive aid from the general fund of the Central Committee. The plan is by no means chimerical. People will gladly pay, but only workers are wanted. Even workers can be got if only leaders will come forward. Is it a wild idea to suppose that we can get one thousand men in the City of Madras who would pay one rupee a year for the sake of the Congress and for the sake of all that it has done and will do for our Motherland? Let the city be divided into a number of wards, and a few men in each ward told off to go about and make out a list of all followers and sympathisers of the Congress. The total list would consist of ward lists containing the names and addresses and other particulars of the persons, and bill collectors might be employed to collect the subscriptions. The same arrangement might be followed in the districts, where instead of wards, the units will consist of the district stations and the various taluk stations. The taluk might ramify into Village Associations, where there is sufficient public spirit. There are old fashioned men among us who are not in touch with the spirit of the times, and who believe that any scheme which transcends their own spirit or capacity is wild and impracticable. But, as a fact, there are hundreds and thousands of men in all important centres willing to work for the country's cause, if they are only led by honest and enthusiastic leaders. At all events, let the scheme be given a trial, and we shall soon see how far it is practicable and will succeed. If in the first year the result be disappointing, in succeeding years, if there be only persistency and earnestness among the leaders, it will be better, and in a few years the Congress work will be done in a most successful manner by a network of associations all over the country, and by a numerous body of devoted workers, not in the more important centres alone, but in almost every village and hamlet in the country.

AMPLE RESOURCES BUT NO ORGANISATION.

We lack the great quality of organisation. Our resources are enough. Our people are intelligent and capable of large ideas; there is enough of love for the country and willingness to make sacrifice for its honour and well-being. But to bring all these advantages together and convert them into an organised living and solid force to carry on the national work, organisation alone is wanted. Mr. Haldane, Secretary of State for War, in his recent remarkable Rectoral Address delivered to the students of the University of Edinburgh, pointed out that the great function of the University was to create leaders of men inspired by lofty designs, gifted with the capacity for large outlooks, and with the power of penetrating insight and of wide organisation. The first purpose

of a nation ought to be, he says, "to concentrate all its energies in its moral and intellectual development. And this means that, because, as the instrument of this development, it requires leaders, it must apply itself to providing the schools where alone leaders can be adequately trained." Who will dispute his statement that "organisation is one of the foundations of national strength?" "The true leader must teach to his countrymen the gospel of the wide outlook. He must bid them live the larger life, be unselfish, be helpful, be reverent. He must teach them yet more. He must fill the minds of those that hear him, even of such as are in the depths of national despair, with the sense of the greatness of which human nature is capable." In producing such leaders, the State and the Universities should co-operate. The State in India has interests which prohibit it from bringing such Universities into existence and from co-operating with them even if such exist. The Indian Universities which should produce leaders of this lofty character are our own disabilities, sufferings and sorrows; and that these peculiar self-evolved Universities are capable of such a result, is shown by the appearance already of competent leaders whose "dedicated life," to use Mr. Haldane's expression, is concentrated, with all its strength, on the one high purpose of the nation's regeneration.

NO REASON FOR A DESPONDENT VIEW.

Nor is there reason for a despondent view. For, as Mr. Haldane says, "sometimes even to a nation the revelation comes suddenly. It wakens from its dogmatic slumber, is wakened perhaps by the sense of impending calamity, and proves at a bound what is the measure of its latent capacity." "So it was with England under Cromwell, with France under Napoleon, with the United States under Washington, with Germany under the great leaders of the intellectual awakening of the nineteenth century. So it has been with Japan, the spectacle of whose new and rapid development has just been unrolled before the eyes of this generation. The awakening has come suddenly in such cases, and that awakening of thought and action has been in response to the Higher Command." So it may be with this ancient and noble land. It has wakened from its dogmatic slumber; on it the revelation has come more or less suddenly; a sense of certain and inevitable ruin has brought leaders to the front, and India is conscious of its response to the Higher Command. It is true that among our leaders none could be compared with Cromwell, Napoleon or Washington; but, as Mr. Haldane says, "in certain periods of human history, the Higher Command is wielded, not by a single leader, a divine genius; but it may take the form of a great doctrine—the foundation of a penetrating faith, inculcated and enforced by a group of leaders in co-operation, no one of whom would have been great enough to be the head of a nation." This was so with Germany at the commencement of the last century, and this has been so in the case of Japan. The moral is, Mr. Haldane says, "that, given an inspiring faith, moral or intellectual, and a sufficiency of men impressed with it, and fit to teach and preach it, *no nation need languish for want of a single great leader.*" The great moral law of the universe, the law that no nation shall be doomed to eternal degradation, and faith in the future of our beloved Motherland is the Higher Command; the threatened extinction of the priceless civilisation developed by our *Rishis* and *Munis* and the ruin of an ancient and gifted nation, certain and inevitable under its present subjection and servitude, is the great inducement and sustaining force of our awakened self-consciousness and of our struggle for national independence. Our adversity is our University; the zealous workers in the cause of the Congress are our band of leaders who have dedicated their lives to the cause of the nation. All other accessories to success are in the country in abundance; what we are most in need of is organisation.

INDIA'S LESSONS IN THE HISTORY OF NATIONS.

India has lessons to her in the history of nations. Not to speak of Germany and Italy in the earlier years of the last century, and of Japan in our own times, the heroic and the long suffering little island of Ireland is full of burning lessons for the patriots of India. I shall conclude this paper with a short passage from an account of the doings of the Gaelic League of Ireland. "Thirteen years ago the Gaelic League was formed to avert the threatened extinction of the Irish nationality, its ancient language, culture and civilisation. It set out to recover for Ireland her lost language, her authentic culture. It owed nothing to the Church or the politician; or to men of wealth and influence. It sprang from and was supported by the people, and now after thirteen years of work, it can boast of an enrolled membership of one hundred thousand and nine hundred branches throughout the country. It has forced the teaching of Irish into more than three thousand schools; it has made a knowledge of it essential to candidates for a large number of public offices; it has enlisted the enthusiasm of, perhaps, a quarter of a million students of Irish and with its festivals, its classes, and parties, and summer schools and journals, it has brought home to thousands of Irish men and women a degree of real native culture; literature, music, oratory, singing, dancing and the revival of the old Gaelic games, all come within its scope. It is the only national University that Ireland possesses; and its splendid success means that education in Ireland is to become permeated with Irish ideas and that Ireland is to be made once more an interesting country for Irishmen to live in." This is what the Gaelic League has done in the short period of thirteen years. We have referred to what other countries have done. Has not India then a hope? Yes, she has, if only the Indian patriots would do what the patriots of other countries have done.

THE FORMATION OF A MIDDLE CLASS IN INDIA.

By Dr. D. S. RAMACHANDRA RAO, M. A., M. B. Ch. B.

WE are at a happy juncture in the social evolution of India. Through the contact of Europe and America with India, the Westeren ideals are clashing with those of the East. The period of transition, both in thought and action, which is the inevitable result of such conditions, has taken a bolder relief and prominence hence than ever before, since the beginning of this new century. The rich and the poor have always existed in India. Orthodoxy and heterodoxy are no inventions of the modern age. The extremes of every face of thought and action have been in existence in India as elsewhere, except that, at the present day, the conditions have taken a more serious turn. This may, perhaps, be due to the awakened consciousness of India under modern conditions.

The Indian consciousness is alive now, more than ever, to the obvious extremes that prevail in the social, moral, intellectual, religious and economic conditions of the country. The irony of fate exhibited in these extremes has chilled the enthusiasm and ardour of some of the finest men and women of India. To proclaim equality between the ignorant, despised and humble *Pariah* and the cultured, proud, and audacious Brahmin seems to be an impossible task. To ask all the Hindus, Mahomedans, Christians, Parsees, Jains and Buddists in India, to think alike on religion and worhip the Supreme Being only in one form seems to be absolutely hopeless. To attempt to bridge over the wide economic gulf that exists between the rich, extravagant and autocratic Raja and the poor, overworked and underpaid cooly, appears to be vain. To hope to

raise the masses of India to the intellectual level, and the moral dignity of the cultured philosopher or the most altruistic of saints, might appear to be a fond delusion.

The enormous task of reconciling these extremes might naturally be expected to end in failure and disappointment. No nation in the world has ever undertaken to reconcile the extremes in life, and there is no evidence to show that such attempts have ever met with success. In the very nature of things it is impossible to reconcile extremes. While we admit the existence of extremes, we must have also courage to confess an inability to reconcile them satisfactorily. While one gives up the idea of the reconciliation of the extremes, one might still hope to devise a means, something like a strong central influence, to modify the effects of these extremes. Such extremes are prevalent all over the world, even in the most advanced countries of the present day.

But it is the existence of a middle class, that keeps the balance between these extremes and saves the situation by modifying the evil results, in most of the European countries. In England, for instance, the English middle class is the backbone of the English race. The aristocracy in England has not displayed any particular superiority elsewhere. As for the masses in England, they are not much better off than those of other countries. But the peculiarity of England is that of the middle class which gives it all its stability and greatness. It is in the middle class that one finds the highest culture and the best character. In arts, science, politics and religion, it is the middle class that makes its most decided mark. The labouring classes, by dint of perseverence and force of character, might work themselves up to the lower ranks of the middle class, and, afterwards, even to the higher ranks. On the other hand, the middle class supplies recruits to the aristocracy without much fuss about the affair. Therefore, the middle class is neither too high for the lower classess to dream of rising up to, *once* in their lifetime neither is it too low for the aristocracy to think twice before associating with it on terms of equality.

The middle class has ideas and views, all its own. In fact, it manufactures opinions for the nation. The most important members of the Government are mostly from the middle class. It is the middle class that is most open-minded and least conservative in England. It welcomes the stranger very warmly and the world outside judges England by what the middle class is. The modern development is intimately associated with the growth and predominance of the middle class, in England. England would be torn to pieces to-morrow between the rival claims of anarchy, oligarchy and absolute monarchy, should the middle class disappear to-day. In fact, the middle class checks the audacity of the aristocracy, advocates the rights of the masses, and demands from the Crown the right of popular government.

The secret of the strength of the middle class lies in the combination of the diverse elements of the race, in a harmonious and magnificent blend. It is made of the mixture of all classes. In its veins runs the blood of many races. It is neither steeped in poverty nor has it many opportunities of indulging in extravagance. It works very hard and undergoes strenuous exertion, and yet could easily afford a good holiday frequently. In religion, science, arts and politics, it is most open to conviction; it has the culture to judge aright and the character to carry out its ideals. It is a small race or community in itself, containing the specimens of all classes, creeds, races and colours. It is no wonder, then, that it is so powerful in England.

While the existence of the middle class is such an important factor in the development of modern communities, it is remarkable to note that the absence of such a class has been a most glaring defect in the development of ancient communities, who were very highly civilised in other respects. For instance, in the ancient cities of Rome and Greece, there existed only two classes, the rich and the poor, the cultured and the ignorant. But between the aristocracy and the masses, there did not exist a middle class, to afford a meeting place for these two extremes. The want of sympathy between these extremes and the consequent production of heart-burnings, jealousies and mutual distrust, contributed to the break-down of these once-flourishing communities. It is all the more remarkable to note that this state of things prevailed even in Athens, the most brilliant of the Grecian cities, where intellectual culture and æsthetic temperament were fostered and developed to a marvellous degree of perfection. Rome, the imperial city of the ancient world, with all her ideas of stern military discipline and her scrupulous devotion to law and order, could not withstand the disintegrating influences of the want of a harmonising and centralising class.

So it might not be such a futile question to ask whether such a middle class is essential to India also, should she wish to be progressive, in the modern sense of the word. The signs of the times seem to be most opportune for the consideration of the question; swadhesism is still in the air, and it is gaining ground and influence every day in the country. The idea of nationality has begun to be realised, though very imperfectly and indistinctly, in the India of to-day. Efforts are being made everywhere, though perhaps very feebly, to bridge over the differences, to heal the wounded susceptibilities, and better the relations that exist between the various sections and peoples of the Indian community.

Again, there is plenty of material from which the middle class in India might be manufactured. There are people in India, to-day, who do not scruple to mix with others on terms of equality. There is now an increasing number of those who have been abroad and come home with modern ideas of life. The Parsees, the Christians, the Brahmos and the Mahomedans, profess to have no caste scruples. The more educated among them might be induced to put their principles into practice. These various sections have now different hopes and conflicting ambitions, vying with one another for sectional interests and competing with one another for establishing the dogmas of their creeds. But efforts ought to be made to bring these hopeful and serviceable materials together and impress on them the need for co-operation, union and harmony. It might sound very unnatural for a conservative Parsee, Christian, Brahmo or Mahomedan, to even think of such a possibility. Still, the more advanced and modernised men and women of all these communities might be won over with a little persuasion.

John Bull, for instance, forgets the differences in creed, politics and rank in the idea of an "Englishman." So these advanced people must be made to forget that they are Parsees, Christians, Brahmos, Mahomedans and "Europe-returned" Hindus under the all-absorbing consciousness of "Indian." The differences in social habits and customs, in the dogmas of creeds and faiths, in the frame of mind and thought, might be easily got over by individuals, while the great mass of the people might look on considering them to be stumbling blocks.

Marriages, without considering the differences in the dogmas of creeds, interdining without consideration of caste, and claiming of social equality without the scruples of rank, must be the ideal of the *Indian middle class*. I would even go further and add that respectable Eurasian and Anglo-Indians and all Japanese, Chinese and other foreigners, and, in fact, whoever wishes to associate himself or herself with India, might be taken freely into the middle class. Thus our middle class would be a mixture of various races, bloods, creeds, customs, ranks, colours, and conditions.

It would then, in the right sense of the word, become the backbone of India and the true interpreter of India's hopes and desires, her ambitions and strugg'es, her joys and sorrows. While a great deal of irreconcilable differences exist between the extremes, the middle class will reconcile them all in its own constitution and existence.

This idea might sound most absurd to the average reader of magazines and newspapers in India. But many absurdities and improbabilities have been made the reverse in this world of ours. It is practically impossible to expect that all the Indian classes would be welded together into a harmonious mass in our own generation, or those that are yet to follow. But a minority might attempt with success what was given up by the majority as hopeless. The smaller the minority, the more choice and the more determined it is, the more hopeful the point at issue appears to be.

There is no use giving up to attempt a thing, just because, on the very face of it, it is disagreeable to the vast mass of the people.

The formation of a middle class in India need not be a utopian conception altogether. If one limits the choice of individuals to the more educated of the classes mentioned above, it may not be impossible to get at least a thousand people of both sexes, who would form the nucleus of such a class. If one takes into consideration that it is always the quality rather than the quantity, that has the greatest influence in the formation of national institutions and the day of small things should not be despised, the idea of the middle class in India need not be given up as hopeless. It may be worth the while of the leaders of Indian opinion to consider this question and take steps to put these ideas into practice; often it is a small community that works out wonderful results and becomes the centre of a very wide influence.

While it is so common to hear people complain of the want of a middle class in India, I, for one, can never understand, why those very good and philosophically disposed people that are so obviously convinced of the importance of it should not come boldly forward, to help the formation of such a class. Instead of wasting time and energy in giving the people of India counsels of perfection, it would serve a more useful purpose to launch out a scheme, to find out the meeting point, and facilitate the meeting of the extremes of life, thought and feeling in this country.

From the scientific point of view, variety or differentiation is the source of all energy. There is too much of the separation and isolation of blood in India. New qualities bloom out by the inflow of fresh blood into the race. A new community, rather a community that has the mixture of many bloods in its veins, possesses many sterling qualities. Who can possibly limit the possibility of such a community—the middle class—in India?

The Calcutta Congress and Conferences.

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THE PALLAVAS.*

BY RAO BAHADUR V. VENKAYYA, M.A.

THE word 'pallava' means in Sanskrit 'a sprout,' and the dynasty with which we are concerned claims to be so called, because the progenitor, who is said to have been the son of the *Mahabharata* hero Asvatthaman by a celestial nymph, was laid on a litter of sprouts soon after he was born. This is the derivation furnished by two inscriptions, where the name, instead of being applied to the tribe, is given to the first king. In the *Mahabharata*, as well as in the Puranas, the name is applied to the tribe and not to an individual.

The Andhra king Gotamiputra claims to have defeated, about A. D. 130, the Pahlavas along with the Sakas and Yavanas. In the Junagadh inscription of the Kshatrapi king Rudradaman, belonging to about A. D. 150, mention is made of a Pahlava minister of his named Suvisakha. The form Pahlava, which occurs in the earliest records, does not support the fanciful etymology above referred to, but connects the tribe with the Persians. And Professor Weber was of opinion that the Arsacidan Parthians must be meant by the term Pallava. It seems, therefore, pretty certain that the Pallavas were of foreign origin. The evidence derivable from architectural monuments points to the same conclusion. Speaking of the *rathas* at the Seven Pagodas, Fergusson remarks: "The people, whoever they were, who carved them seem suddenly to have settled on a spot where no temples existed before and to have set to work at once and at the same time to fashion the detached boulders they found in the shrine into nine or ten *raths* or miniature temples."

Thus the Pallavas probably came from Persia and gradually fought their [illegible] across India and finally settled in Coni[illegible]. Mr. Vincent Smith thinks that their [illegible] from the West must have occupied a [illegible]ble time, and remarks that it may h[illegible] to have ended before A. D. 150. To my mind, there are difficulties in accepting this date for their settlement at Conjeeveram. But it was, perhaps, their defeat at the hands of the Andhra king Gotamiputra, that compelled them to seek their fortunes further south and beyond the Andhra dominions. Linguistic considerations, derivable from the earliest known Pallava records, have led Professor Hultzsch to conclude that they could not be far removed in point of time from the Andhra period. Mr. Smith observes that the 3rd century A. D. is "one of the dark spaces in the spectrum of Indian history, and almost every event of that time is concealed from view by an impenetrable veil of oblivion. Vague speculation, unchecked by the salutary limitations of verified fact, is, at the best, unprofitable; and so we must be content to let the Andhras pass away in the darkness." It is reasonable to suppose that the Pallavas took the place of the Andhras after the latter ceased to be the ruling power. Accordingly, until more satisfactory evidence is forthcoming to fix definitely the date of the Pallava migration to the south, it may be assumed that they had become established in Conjeeveram about the end of the 3rd century A. D.

The existence of the dynasty, as well as its history, have been unearthed mainly through the efforts of epigraphists. The family was entirely forgotten, and only a few traces of its existence could be found in South Indian literature. This is partly due to the fact that the bulk of the existing literature came into existence after the Pallavas had ceased to be the dominant power in the south. But Mr. Vincent Smith remarks: "The Pallava power was superimposed upon the ancient territorial states, much in the same way as the Mahratta power was in later times, and presumably was confined ordinarily to the levying of tribute and blackmail. This view of the nature of Pallava government explains the facts that its existence was forgotten, and that tradition never assigned normal recognised limits to the Pallava dominions as it did to the Chola, Pandya and Chera."

The earliest known records of the Pallavas are three Prakrit copper-plate charters, one of which has been found in the Kistna District, while the finding place of the other two is not known. Two of them present to us a king named Sivaskandavarman, presumably the son of a king named Bappa. Mr. Vincent Smith is of opinion that the former reigned in the middle of the 2nd century A. D., though reasonable doubts may be entertained as to the correctness of this view. In one of the charters Sivaskandavarman figures as the heir-apparent (*yuvamaharaja*) and as the reigning king in another. These two charters give us a glimpse into the ancient history of Southern India, which it is worth our while to examine for a moment. In the first place, Sivas-

* Presidential Address to the South Indian Association, Madras.

Skandavarman probably belonged to a period considerably later than the occupation of Southern India by the Pallavas, whenever that might have been. The king is said to belong to the Bharadvaja *gotra*. The earlier grant was issued from Conjeeveram, while the order contained in it was addressed to the provincial governor at Dhanakada, i.e., Amravati in the modern Guntur District, and the village granted was situated in the Andhra country (Andhrapatha). It thus appears that the Pallava dominions included at the time not only the Tondaimandalam in which their capital Conjeeveram was situated, but also the Telugu country as far north as the river Krishna. In the later charter, Sivaskandavarman is said to have performed the *agnishtoma*, *vajapeya* and *asvamedha* sacrifices. The last could have been undertaken only after conquering all his neighbours. That his dominions must have been extensive is clear from the grant which is addressed to "lords of provinces, royal princes, generals, rulers of districts, custom-house officers, prefects of countries," and others. The king's father had granted many crores of gold and one hundred thousand ox-ploughs. The land granted by Sivaskandavarman was to be "free from taxes . . . . . from the taking of sweet and sour milk, from troubles about salt and sugar, from forced labour, from the taxing of oxen in succession, from the taking of grass and wood, from the taking of vegetables and flowers." It thus appears that, unless specially exempted by the king, the villagers were liable to all these taxes and imposts. The earlier grant threatens with corporal punishment those who transgress the term of the royal order.

The third Prakrit charter is later than the other two and mentions three generations of Pallava kings, viz., Vijaya-Skandavarman; his son the Yuvamaharaja Vijaya-Buddhyavarman and his son Budhyankura. These three Prakrit grants prove that there was a time, even in Southern India, when the court language was Prakrit.

Vishnugopa, of Kanchi, mentioned in the Allahabad pillar of Samudragupta, was probably later than the foregoing. There is not much doubt that Vishnugopa was a Pallava, and as the Allahabad pillar has been assigned to the middle of the [illegible] century, it is evident that the Pallavas had by that time become firmly settled in Conjeeveram.

The Sanskrit charters of the dynasty are later, and three of them furnish the genealogy for five generations, viz., Skandavarman; his son Viravarman; his son Skandavarman II; his son the Yuvaraja Vishnugopa; and his son Simhavarman II. The other two charters, which are later, furnish different pedigrees. The former are dated from Dasanapura, Palakkada and Menmatura. The grants belonging to this series have been found mostly in the modern Nellore and Guntur districts. A single one has been discovered at Udayendiram in the Gudiyatam taluka of the North Arcot district. But Professor Kielhorn, who has re-edited the text, has called in question its genuineness. The fact that the earlier inscriptions of this series are not dated from Conjeeveram raises a presumption that that city was not the Pallava capital for some time during the interval. If this presumption is established by future discoveries, it may be concluded that the Pallavas were driven out from Conjeeveram by one of the indigenous tribes of the Tamil country—say the Cholas—and had to retire northwards for a time. The kings of this series are generally described as fervent *Bhagavatas* meditating on the feet of Bhagavat (Vishnu) and as being devoted to the feet of their fathers. They belonged to the Bharadvaja *gotra* and were the rightful *Maharajas* of the Pallavas, who were the abodes of the fortunes of other kings overcome by their own valour and who, according to rule, had performed many horse-sacrifices. Several kings of the series bore names connected with Vishnu, such as Vishnugopa and Kumaravishnu. Perhaps, it was a time when the Vaishnava creed was in the ascendant. Future researches may prove that some of the Vaishnava Alvars flourished during the period. Vaishnava tradition has it that Tirumalisai-Alvar, one of the early saints, was ill-treated by the contemporary Pallava king, who had subsequently to repent of his conduct. The boast of these Pallava kings to have performed horse-sacrifices may prove to have been borrowed from Sivaskandavarman of the Prakrit charters who must have actually undertaken the [illegible] my surmise prove correct, the Pallavas [illegible] regained Conjeeveram towards the cl[illegible]riod with which we are now dealing. The [illegible]n the kings who issued the Sanskrit char[illegible]ished is not known. But, roughly speaking, they may be assigned to the 5th and 6th centuries A.D. The chief characteristic of Pallava history so far is that it has to be made out solely from copper-plate grants. No stone monuments of the period have been hitherto unearthed. Perhaps, the temples which did exist were of wood or some other perishable material. Mr. Fergusson says: "The conclusion seems inevitable that all the buildings anterior to the year A.D. 700 or thereabouts were erected in wood or with some perishable materials, and have perished either from fire or from causes which, in that climate, so soon obliterate any but the most substantial erections constructed with the most substantial materials."

The Pallava dominions probably comprised at the time the modern districts of Nellore, Guntur, Kistna, Godavari, Kurnool and, perhaps, also Anantapur, Cuddapah and Bellary. The Kadambas of Banavasi, who were originally Brahmanas, threatened to defy the Pallavas. The founder of the Kadamba family was Mayurasarman. He went to the Pallava capital in order to study the sacred lore. There he had a fierce quarrel with a Pallava horseman. What the cause of the quarrel was and how it ended we are not told. Like his much-abused compeer of the 20th century, Mayurasarman reflected: "Alas! that in this Kali age, the Brahmanas should be so much feebler than the Kshatriyas! For if to one, who has duly served his preceptor's family and earnestly studied his branch of the Veda, the perfection in holiness depends on a king, what can there be more painful than this!" Mayurasarman did not stop with mere reflection. He proceeded to take some action too. "With the hand dexterous in grasping the kusa grass, the fuel, the stones, ladle, the melted butter and the oblation vessel, he unsheathed a flaming sword, eager to conquer the earth." Having overcome the frontier guards of the Pallavas, Mayurasarman occupied the inaccessible forest stretching to the gates of Sriparvata, and levied taxes from the circle of kings headed by the great Bana. The Pallava king was shrewd enough to recognize the Brahmana's bravery, and took him into his service. Mayurasarman was rewarded with territory bordered by the waters of the western sea. Thus a powerful enemy was gained over and treated as a useful ally. The Brahmana warrior's successors do not, however, appear to have been amenable to friendly treatment. One of them named Mrigesavarman boasts of having been the fire of destruction to the Pallavas, and another called Ravivarman is said to have conquered Krishnavarman and other kings and overturned Chandadanda, lord of Kanchi. Mr. Rice mentions a Nanukkasa-Pallavaraja as overcoming the Kadamba king Krishnavarman and assigns him to the middle of the 5th century A.D. Discussing the date of the Kadambas, Dr. Fleet concludes: "All that can be safely said is that the Kadambas are to be referred approximately to the 6th century, A.D."

Later Eastern Chalukya tradition refers to a battle between the Pallava king Trilochana and the Chalukya Vijayaditya, who claims to have come from Ayodhya in the north. The latter was victorious, but lost his life. The battle probably took place somewhere in the Cuddapah district, as the village of Mudivemu, where the queen of the victor took refuge after the battle, has been identified by Mr. Ramayya Pantulu with Peddamudiyam in the Cuddapah district. The event may be placed roughly in the 5th century A.D. Though this story is found only in records of the 10th century and is not corroborated by earlier inscriptions, it is evidently based on the belief current in the 10th century, that the Pallava dominions extended in those early times to the modern Ceded Districts.

From the reference in connection with the Kadamba Mayurasarman to the great Bana, it may be presumed that the latter was a Pallava feudatory and that his dominions lay somewhere in the Ceded Districts. We are not now concerned with the later history of the Banas, who claim to be descended from the demon Mahabali. It is enough here to remark that a Bana king figures as a feudatory of the Pallava king Nandippottarasar—apparently the last of the family, about whom more will be said in the sequel. The Banas seem to have played a very important part during the period subsequent to the decline of the Pallavas. Accordingly, so far as it is known at present, the only formidable opponents of Pallava expansion in the north during the period were the Kadambas. In the south, the Cholas, Pandyas and Keralas—or any one of them who happened to be dominant in the Tamil country—must have offered very serious obstacles. But, at present, we have no records testifying to the struggle.

We now enter into a period of Pallava history for which the records are more numerous. The facts available for this period are definite and the chronology is not altogether a field of conjecture and doubt. The earliest stone monuments of Southern India belong to this period. In fact, the foundations of Dravidian architecture were laid by the earlier kings of this series. The Pallavas now enter into a life-and-death struggle against the Chalukyas of Badami in the Bombay Presidency, which partly accounts for the expansion of the former in the Tamil country. The hostility between the two tribes became so intense, that each looked upon the other as its natural enemy. The history of this period consists mainly of the events of the war with the Chalukyas

which lasted almost a century and which seems to have been the ultimate cause of the decline and downfall of both the Pallavas and Chalukyas about the middle of the 8th century. The relationship which the Pallava kings of this series bore to the earlier ones is nowhere explained, though three of the latter are mentioned among the ancestors of the former in a Pallava copper-plate charter of the 8th century A. D. The earliest king of this series is Simhavishnu, who claims to have vanquished the Malaya, Kalabhra, Malava, Chola and Pandya kings, the Simhala king proud of the strength of his arms, and the Keralas. His son and successor was Mahendravarman I. The war against the Chalukyas apparently began during this reign. The causes which brought it about are nowhere stated. Pulikesin II., of Badami, who was Mahendravarman's contemporary, ascended the throne in A. D. 609 or 610 and soon overcame the great Harshavardhana of Kanauj—the hero of Bâna's *Harshacharita*. In the course of his *digvijaya*, Pulikesin II. turned his arms against the south. Pishtapuran, the modern Pithapuram in the Godavari district, was first reduced. Pulikesin then caused the splendour of the lord of the Pallavas, who had opposed the rise of his power, to be obscured by the dust of his army and to vanish behind the walls of Kanchipura. This defeat seems to be acknowledged by Mahendravarman, who claims to have defeated his chief enemies at Pullalura. Pullalura is evidently the same as Pullalur, which is not far from Conjeeveram, and which, as you all know, was the scene of two battles between Haidar Ali and the English. The Pallavas were driven out of their possessions in the north, and their capital Conjeevaram must also have been threatened. The hostile army evidently advanced as far as Pullalur, where a decisive battle was fought and the enemy was driven back. The Chalukyas permanently occupied the northern part of the Pallava dominions, and Vishnuvardhana, younger brother of Pulikesin II., who was probably sent out originally as the viceroy of the newly-acquired dominions, eventually established himself at Vengi and started the Eastern Chalukya dynasty some time before A. D. 632. It is just possible that this defeat and loss of dominion in the north led them to extend their territory in the south. At any rate, no Pallava monuments—either documentary or architectural—have been found so far prior to the 7th century A. D. in the Tamil country.

The son of Mahendravarman I. was Narasimhavarman I., who retrieved the fortunes of the family by repeatedly defeating the Cholas, Keralas, Kalabhras and Pandyas. He also claims to have written the word "victory" as on a plate on Pulikesin's back which was caused to be visible, (*i. e.*, which was turned in flight after defeat) at several battles. Narasihavarman carried the war into Chalukya territory and actually captured Vatapi, their capital. This claim of his is established by an inscription found at Badami in the Bombay Presidency—the modern name of Va-api—from which it appears that Narasimhavarman bore the title Mahamalla. In later times, too, this Pallava king was known as Vatapi-konda Narasingappottaraiyan. Dr. Fleet assigns the capture of the Chalukya capital to about A.D. 642. The war of Narasimhavarman with Pulikesin II. is mentioned in the Singhalese chronicle *Mahavamsa*. It is also hinted in the Tamil *Periyapuranam*. The well-known saint Siruttonda, who had his only son cut up and cooked in order to satisfy the appetite of the God Siva disguised as a devotee, is said to have reduced to dust the city of Vatapi for his royal master, who could be no other than the Pallava king Narasimhavarman. The great Tirunanasambandar visited Siruttonda at his native village of Tiruchchengattangudi, and the *Devara* hymn dedicated to the Siva temple of the village mentions the latter and thus helps to fix the date of the former as well as of the Saiva revival of which he was the central figure. I shall soon have to say more on this subject.

The war with the Chalukyas resulted in the abeyance of their power for some time in their dominions. The Pallavas probably held the territory during the time of Narasimhavarman, his son Mahendravarman II., and during the early part of the reign of the latter's son and successor Paramesvaravarman I. The Kuram copper-plate of the last king gives a lengthy description of a fearful battle which was probably fought at a village called Peruvalanallur. The battle ended in the defeat of the Chalukya Vikramaditya I., whose army consisted of several *lakshas* and who took to flight covered only by a rag. The name Peruvalanallur suggests that it must have been situated in the Tamil country, and if this be the case, the Pallavas must only have successfully repelled a Chalukya invasion. But Paramesvaravarman is said in other records to have destroyed the city of Ranarasika—a biruda of Vikramaditya I. Perhaps, the former repulsed a counter-invasion undertaken in consequence of his attack on the Chalukya capital, Vatapi. On the other hand, Vikramaditya I. claims to have "received by surrender the town of Kanchi after defeating the lord of the Pallavas,

who had been the cause of the humiliation and destruction of his family." If this be true, it may refer to the events which preceded the battle of Peruvalanallur mentioned above. At any rate, the Kurnool district, or at least a portion of it, which, as I have already pointed out, belonged originally to the Pallavas, passed into the hands of the Chalukyas. Two copper-plate grants of Vikramaditya and two of his son Vinayaditya have been found in that district. A fifth Chalukya grant, belonging to the reign of the former, is edited in the volume of Nellore Inscriptions, published by Messrs. Butterworth and Venugopaul Chetty. But, as the village granted by the charter has not been identified, it is not quite safe to speculate about the influence which the Chalukyas of Badami might have exercised over the history of the Nellore district. Paramesvaravarman's son and successor Rajasimha built the central shrine of the Kailasanatha temple at Conjeeveram, while the shrine close to it in the same temple owes its existence to Mahendravarman III., son of Rajasimha. Paramesvaravarman II., another son of Rajasimha, seems to have built the Vaikuntha-Perumal temple at Conjeeveram, which is called Paramesvara-Vishnugritha in one of its inscriptions and Parameshvara-Vinnagaram in one of the hymns of the Vaishnava saint Tirumangai-Alvar. It is not likely that Paramesvaravarman I. built this temple, because no records of his reign have been found in it, while the death of Paramesvaravarman II. is referred to in the ancient records engraved on a wall of the verandah running round the central shrine. The events which took place after his death are depicted by sculptures cut on the walls of the same verandah. The Kasakudi copper-plates hint that there was some dispute about the succession after the death of Paramesvaravarman II. Nandivarman, also called Nandivarman Pallavamalla, a collateral cousin of the latter, is said to have been chosen by the subjects and to have been ruling the kingdom of Paramesvaravarman. At any rate, there is not much doubt that internal dissensions had set in in the Pallava family. This conclusion is borne out by the Udayendiram plates of the same king. Here we are told that his general Udayachandra killed with his own hand the Pallava king Chitramaya, who seems to have been allied with the Dramila princes. Though railways and telegraphs were unknown, we need not suppose that the Chalukya of Badami were ignorant of the state of affairs in the Pallava dominions. Vikramaditya II., grandson of Vinayaditya, "having resolved to uproot completely his natural enemy, the Pallava, who had robbed of their splendour the previous kings born from his race, reached with great speed the Tundaka-vishaya (Tondaimandalam), attacked at the head of a battle and put to flight the Pallava called Nandipotavarman, who had come to meet him." The city of Kanchi was captured by the enemy. The procedure adopted by Vikramaditya after the capture of the Pallava capital shows that the frequent wars waged in India by ancient kings against one another did not much affect either the country or the peaceful inhabitants. In fact, the atrocities of later Indian warfare were unknown in early times. It is said of Vikramaditya that though he took Kanchi, he did not destroy it and that "having made the twice-born, the distressed and the helpless rejoice by continual gifts, he acquired great merit by granting heaps of gold to the temple of Rajasimhesvara," the ancient name of the Kailasanatha temple at Conjeeveram. Manu lays down the laws of war thus:

न सुप्तं न विसन्नाहं न नग्नं न निरायुधम्
नायुध्यमानं पश्यन्तं न परेण समागतम् ॥ VII, 92.

"(Let no man engaged in combat smite) one who sleeps; nor one who is without the coat of mail; nor one who is naked; nor one who is disarmed; nor one who is a spectator but not a combatant; nor one who is encountering another".

जित्वा सम्पूजयेद्देवान्ब्राह्मणांश्चैव धार्मिकान् ।
प्रदद्यात्परिहारांश्च स्थापयेदभयानि च ॥ VII, 201.

"Having conquered a country, let him respect the deities adored in it and the virtuous Brahmanas; let him also grant immunities to the people and publicly proclaim safety to all."

Megasthenes, who came to India in the 4th century before Christ, remarks as follows about the Hindu laws of war: "For whereas among other nations, it is usual in the contests of war to ravage the soil, and thus to reduce it to an uncultivated waste, among the Indians, on the contrary, by whom husbandmen are regarded as a class as inviolable, the tillers of the soil, even when battle is raging in their neighbourhood, are undisturbed by any sense of danger; for the combatants on either side, in waging the conflict, make carnage of each other, but allow those engaged in husbandry to remain unmolested. Besides they never ravage an enemy's land with fire, nor cut down its trees." These principles observed in ancient times and inculcated by Manu were evidently not forgotten in the 7th century A.D.

Returning to the capture of Kanchi by the Chalukya Vikramaditya II., we find that the event is corroborated by an inscription of the king found on a pillar in the temple of Kailasanatha. This defeat of the Pallavas by the Chalukyas seems to have dealt the death-blow to the sovereignty of the former. Thus the history of the Pallavas emphasises the oft-repeated lesson of Indian history that, when internal dissensions set in in a dynasty, its decline and disappearance is only a question of time. Powerful kings could by their personal prowess only put off the downfall to a more distant date. Pallava ascendancy came to an end about the middle of the 8th century, and curiously enough, their rivals, the Chalukyas of Badami, also ceased to be the reigning power about the same time.

Before tracing the later history of the Pallavas, it is necessary to refer briefly to the monuments of Pallava rule in the Tamil country. A few Pallava temples have been already mentioned. Architecture in stone began in the Tamil country with the cutting out of caves in the living rock. Eight of these caves have been discovered so far in the Tamil country, *viz.*, (1) the rock-cut caves at Trichinopoly, (2) the cave at Vallam near Chingleput, (3) the cave at Siyamangalam in the Wandiwash taluka of the North Arcot district, (4) the cave at Mahendravadi near Sholinghur, (5) the cave at Dalavanur in the South Arcot district, (6) the cave at Mandagappattam in the same district, (7) the unfinished caves at Panchapandavamalai near Arcot in the North Arcot district, and (8) the cave at Panamalai in the South Arcot district. The first five came into existence during the reign of Mahendravarman I. as testified to by the inscriptions contained in them. Of these five, the one at Mahendravadi is dedicated to Vishnu and the other four to Siva. They must have come into existence during the first half of the 7th century A.D., as their builder Mahendravarman I. flourished during that period. Of the remaining three the Mandagappattu cave might also have come into existence during the same period, while the Panamalai one is probably a little later. The Panchapandavamalai cave is, perhaps, the last of them all.

About the *rathas* at the Seven Pagodas, Mr. Fergusson says: "On the whole it seems more probable that their date is somewhat earlier than 700, but their execution may have been spread over half a century or even more, so that absolute precision is impossible in the present state of the evidence. Still until some fixed date or some new information is afforded, 650 to 700 may, probably, be safely relied upon as very nearly that at which the granite rocks at Mahavallipur were carved into the wondrous forms which still excite our admiration there." This then is the approximate date of the construction of the *rathas* derivable from a study of the sculptures and the architecture. Let us see if epigraphical research helps us towards a closer approximation. The popular name of the Seven Pagodas is Mavalivaram, which is believed to connect the town with the demon, Mahabali overpowered by the God Vishnu in his *vamana-avatara* or dwarf incarnation. Mr. Rice is of opinion that the village owes its existence to the Bānas mentioned above as descendants of the demon Mahabali or Mahabali Chakravartin. But, in ancient Chola inscriptions found at the Seven Pagodas, the name of the place is Mamallapuram, which is evidently a corruption of Mahamallapuram, meaning 'the city or town of Mahamalla.' I have already mentioned the fact that Mahamalla occurs as a surname of the Pallava king Narasimhavarman I. in a mutilated record at Badami in the Bombay Presidency. It is thus not unlikely that Mahamallapuram or Mavalivaram was founded by the Pallava king Narasimhavarman, the contemporary and opponent of the Chalukya Pulikesin II., whose accession took place about A. D. 609. Professor Hultzsch is of opinion that the earliest inscriptions on the *rathas* are *birudas* of a king named Narasimha. It may, therefore, be concluded that the village was originally called Mahamallapuram or Mamallapuram after the Pallava king Narasimhavarman I., and that the earliest of the *rathas* were cut out by him. The remaining *rathas* must also have come into existence during the period of Pallava rule, but, perhaps, at a somewhat later date. Other monuments of Pallava rule are the large tank at Mahendravadi built by the Pallava king Mahendravarman I. and the reservoir at Tenneri in the Conjeeveram taluk. The original name of the latter was Tiraiyan-eri, which is mentioned in the Kasakudi plates. Other tanks must also have existed at the time. But these two are the only ones which can be identified with certainty.

The Pallavas appear to have been Saivas at first and accordingly adopted the bull for their crest and the club (*khatvanga*) for their banner. Some of the kings who issued the Sanskrit charters were probably adherents of the Vaishnava faith as I have already remarked. Jainism seems to have flourished along with these two creeds and, if the Tamil *Periyapuranam* is to be believed, was in the ascendant about the beginning of the 7th century A. D. There was a big monastery at Patalipuram, the modern Tiruppapuliyur near Cuddalore. At Mayilappur, where this address is being read, there were Jainas at the time when Tirunanasambandar visited the place. The Pandya king Nedumaran was originally a Jaina but was converted to the Saiva creed by Tirunnanasambandar. According to the *Periyapuranam* the saint Tirunavukkarasar or Appar, an elder contemporary of Tirunanasambandar, was first persecuted and subsequently patronized by a Pallava king, who is said to have demolished the Jaina monastery at Patalipuram and built a temple of Siva called Gunadaravicheharam. As the younger Tirunanasambandar appears to have been a contemporary of the Pallava king Narasimhavarman I., the elder Appar may be taken to have spent most of his life in the reign of Narasimhavarman's father Mahendravarman I., one of whose surnames was Gunabhara according to the Trichinopoly cave Sanskrit inscriptions. The conversion of Mahendravarman I. to the Saiva creed from a hostile faith seems to be implied in the wording of the same inscriptions. If all this be true, the Pallava king Mahendravarman I. must have excavated a number of rock-cut caves and dedicated most of them to Siva with the proverbial zeal of the new convert. Buddhism had also its own votaries, for the Chinese pilgrim Hiuen Tsang, who visited Kanchi about A. D. 640, speaks thus of the religions of Dravida, *i.e.*, the Pallava country: "There are some hundreds of *sanghara-mas* and 10,000 priests. They all study the teaching of the Sthavira School belonging to the Great Vehicle. There are some eighty Deva temples and many heretics called Nirgranthas."

As regards literature, it may be supposed that the hymns of Tirunavukkarasar and Tirunanasambandar and the compositions of the early Vaishnava Alvars were known; also the Tamil classics, such as the *Pattuppattu*, *Puranānuru*, *Manimegalai*, and *Silappadigaram*. The Tamil *kural* of Tiruvalluvar must have been a work of recognised merit at the time. Kanchipura was probably the seat of Sanskrit learning, though the Brahmanas living in various parts of the Tamil country must also have zealously cultivated it. They must have been quite familiar with the poems of Kalidasa and Bharavi. Some of them at least must have gone through Kumarila's works. We may even suppose that the *Brihatsamhita* of Varahamihira was oftener consulted than it is now. As regards the epics, it is interesting to note that provision is made in the Kuram copper-plate grant of Parameswaravarman I. for the recitation of the *Mahabharata* in a *mandapa* at the village of Kuram near Conjeeveram. It is not likely that a Tamil translation of the epic existed already at the time. It may, therefore, be supposed that the Sanskrit original had to be read out and explained. The *rathas* and sculptures at the Seven Pagodas imply an intimate knowledge of Puranic lore. The great apostle of Advaita philosophy was, apparently, not yet born. As regards the other Dravidian languages, their existing literatures do not extend into the period of Pallava supremacy. About the country and the people we have the evidence of a contemporary. This is what the Chinese pilgrim Hiuen Tsang has to say: "The soil is fertile and regularly cultivated, and produces abundance of grain. There are also many flowers and fruits. It produces precious gems and other articles." The climate is hot. The character of the people is courageous. They are deeply attached to the principles of honesty and truth and highly esteem learning. In respect of their language and written character, they differ but little from the people of Mid-India." As descendants of the people about whom the pilgrim speaks, we have every reason to be proud of the testimony which he bears to their honesty and truthfulness.

A brief survey of the other southern kingdoms and their history during the period of Pallava supremacy may not be altogether out of place here. The Chera, Chola and Pandya kingdoms of the south are mentioned already in the edicts of the Maurya emperor Asoka, as you all know. Of their subsequent history, almost nothing is known from epigraphical records, until we get to the period of Pallava rule. In the inscriptions of the Andhra king Gotamiputra Satakarni, who boasts of extensive conquests, the southern kingdoms are conspicuous by their omission. But when we get to the 7th century, all the three figure among the tribes conquered by the Pallavas as well as by their opponents, the Chalukyas of Badami. There was a small Chola principality to the north of Dravida, somewhere in the Cuddapah and Kurnool districts. The Sanskrit inscriptions in the Trichinopoly cave show that the Cholas of the south must have been powerful and were treated with respect by the Pallava king Gunabhara *alias* Mahendravarman I., who must have reigned during the first half of the seventh century.

Though the extent of Chola territory at this time is not known, there is reason to suppose that it must have been very small. The capital was apparently Uraiyur near Trichinopoly. From the Tamil *Periyapuranam* we know it was a Chola princess that married the Pandya king Nedumaran already mentioned as having been converted to the Saiva faith by Tirunanasambandar. The Pandyas appear to have been independent, and had, perhaps, to fight often against the intruding Pallavas. After driving the Pallavas to "vanish behind the walls of Kanchipura," the Chalukya Pulikesin II is said to have crossed the river Kaveri to invade the Chola country. "There", we are told, "he caused great prosperity to the Cholas, Keralas and Pandyas, he being the hot-rayed sun to the hoar-frost—the army of the Pallavas." This statement implies that he helped the former against the latter. Perhaps, the three were allied together against the Pallava. Though almost nothing is known of the history of the Cheras during this period, it is not unlikely that they combined with the Cholas and Pandyas frequently against the aggressive Pallava as they seem to have done during the reign of Pulikesin II.

About the beginning of the 7th century the Telugu and Kanarese districts of the Madras Presidency, which once belonged to the Pallavas, were annexed, respectively, by the Eastern Chalukyas of Vengi and the Western Chalukyas of Badami. In spite of the repeated boasts of the Pallavas to have conquered the Cholas and Pandyas, no inscriptions of the former have been found further south than Trichinopoly. It has, therefore, to be concluded that the Pallava dominions in the 7th and 8th centuries comprised only the Tondai-mandalam including the modern districts of Chingleput, North and South Arcot and the southern portion of Nellore. The Chinese pilgrim Hiuen Tsang calls this tract of country Ta-lo-pi-cha or Dravida —not Tondai-nadu or Tondai-mandalam as it was known in later times. If this is not due to mere accident, it may be that the latter name had not yet been invented or at least had not become quite popular. Tondaiman, as the title of Pallava kings, is believed to owe its origin to the fact that an ancient Chola king had to recognize his offspring by a Naga woman from the twig of the *tondai* or *adondai* plant tied round his waist by his mother. He was accordingly known as the Tondaiman, and the province bestowed on *him* by his father was known in later times as the Tondai-nadu. But the most ancient form of the name is *Tumdaka* in the Vakkaleri plates. *Tondai-mandalam* is found in a rock inscription of about A.D. 950 at Solapuram near Vellore. The later forms are *Tonda*, *Tundira* and *Tondira*. In Tamil literature, the ruler of Kanchi is called *Tondaiyar-kon* meaning 'king of the people of Tondai,' or some equivalent of that term. Until more ancient forms of the name are found, it is not worth our while to speculate about the etymology of the territorial term Tondai-nadu or about the historical conditions under which the name came into existence.

At what exact date the Pallava sovereignty came to an end it is not at present possible to say. But Nandivarman Pallavamalla, mentioned above as having been defeated by the Chalukya Vikramaditya II., is believed to be the last king of the family, and he seems to have reigned for not less than 50 years. This may take us to the 3rd quarter of the 8th century.

The later history of the Pallavas has now to be noticed. One branch of the family claiming some connection with the Gangas of Mysore occupied a considerable part of Tondai-nadu until the close of the 9th century. These have been called Ganga-Pallavas in order to distinguish them from the other Pallavas. The former also claimed descent from the *Mahabharata* hero Asvatthaman and belonged to the Bharadvaja *gotra*. Five kings of the family are known, *viz.*, Vijaya-Dantivikramavarman, Vijaya-Nandivikramavarman, Vijaya-Nripatungvikramavarman, Vijaya-Kampavikramavarman and Vijaya-Aparajitavikramavarman. Other kings, who, to judge from their names, must have also belonged to the same family are Vijaya-Narasimhavikramavarman, Vijaya-Skandasishyavikramavarman and Vijaya-Isvaravarman. The history of the family has not yet been completely worked out and, therefore, it is not possible to state what relationship the latter bore to the former. The initial date of the earliest king, Dantivikramavarman takes us roughly to A. D. 760, which may overlap with the reign of Nandivarman Pallavamalla. Nripatungavikrama was apparently the most powerful of the family as his inscriptions have been found over a larger extent of country than those of the rest. Aparajitavikrama was evidently the last member of the family. In the battle of Sripurambiya (Tiruppirambiyam near Kumbakonam) Aparajita defeated the Pandya king Varaguna. The former was later on overcome by the Chola king Aditya and his dominions annexed by the Cholas about the end of the

9th century A. D. The Western Gangas of Gangavadi in the Mysore State and the Bânas were feudatories of the Ganga-Pallavas. The Bânas seem to have been governing a considerable portion of the North Arcot district, north of the river Palar. One of the chief towns, if not the capital, of the Bânas was Tiruvallam in the Gudiyatam taluka of that district. A number of kings of this feudatory family are known. But we are not concerned with their history just now. It is enough to remark that the Chola king Parantaka I., who reigned from A. D. 907 to about 948, claims to have uprooted the Bânas and to have made over their territory to a Ganga feudatory of his.

Side by side with the Ganga-Pallavas there was another family which probably claimed descent from Nandivarman Pallavamalla and which appears to have been reigning in a portion of Tondai-nadu and of the Chola country. Dantivarma-Maharaja of the Triplicane inscription; Vairamegan mentioned in the *Nalayirapprabandham* as the king of the Tondaiyar; Tellarrerinda Nandippottaraiyan, whose inscriptions have been found in Conjeeveram and a few villages in the Tanjore district; and Nandippottaraiyar, who belonged to the Pallavatilaka family, are the known names of this series of Pallava kings. The last must have been a contemporary of the Ganga-Pallava Nripatunga mentioned above. Future research must decide what political relationship the Ganga-Pallavas bore to this family. Dantiga, ruler of Kanchi, subjugated by the Rashtrakuta king Govinda III. in or just before A.D. 804, might have been either a Ganga-Pallava or a regular descendant of Nandivarman Pallavamalla.

The names of another series of Pallava kings are furnished by the Amaravati pillar now preserved in the Madras Museum. Curiously enough, the inscription has to be read from the bottom upwards instead of from the top downwards. Seven kings are mentioned here, and their ancestry traced to Bharadvaja through Asvatthaman and Drona. Some of the names occurring in this inscription figure among the ancestors of Nandivarman Pallavamalla. The last of them, Simhavarman II., is reported to have gone to the mountain Sumeru in order to plant a pillar of victory. He then crossed the Bhagirathi (the Ganga river), the Godavari and Krishnaveṇa rivers, and reached the town of Dhanyaghata, *i.e.*, Amaravati, in the modern Guntur district. There he visited the Buddhist shrine and listened to a discourse on the law. The rest of the inscription is mutilated. The importance of this record for Pallava history is not apparent at present. But the alphabet in which it is engraved is not quite archaic. As the end is lost, we have no means of ascertaining if it is an original document or a copy of some older record. If it is the former, the kings must belong to a local family, which is mentioned nowhere else.

It has already been mentioned that the Ceded Districts once formed part of the Pallava dominions. Soon after the disruption of the Pallava sovereignty, a separate province, known as the Nolambavadi 32,000, came into existence. It comprised the greater portion of the modern Bellary district and the northern and north-eastern parts of Mysore. The capital of the province was originally Hemavati in the Anantapur district, called Penjeru or Henjeru in ancient times. The Nolambas claim to belong to the Isvaravamsa and were descended from Trinayana-Pallava, ruler of Kanchi, evidently identical with the king of the same name, who was defeated by the early Chalukya king Vijayaditya according to later tradition. In his *Mysore Gazetteer*, Mr. Rice gives a short account of the Nolamba kings. The earliest records of the family belong to the 9th century A. D. At Dharmapuri in the Salem district has been found a stone inscription of Mahendradhiraja Nolamba, who boasts of having destroyed the Bâna family. The Nolambas also figure in Tamil records as committing cattle raids during the Ganga-Pallava period. Two inscribed stones found at Ambur in the North Arcot district refer to such raids. A later record found near Vellore mentions a chief named Tribhuvanadhira-Nulamba *alias* Pallava-Murari. These references show how far the influence of the Nolambas extended beyond Nolambavadi. The Western Ganga Marasimha II. (A. D. 963-64 to 974) boasts of having destroyed the Nolambas. The Chola king Rajaraja I. (A. D. 985 to at least 1013) also conquered Nulambapadi. Kampili in the Bellary district seems to have been the capital of this province during the period of rule of the Chalukyas of Kalyani. Epigraphical references may be adduced to show that the Pallavas continued in that part of the country and that they exercised some sort of power as late as the 13th century A. D.

The Pallavas of the Tamil country seem to have taken service under the Cholas after the Ganga-Pallavas were conquered by Aditya about the end of the 9th century A. D. Karunakara-Tondaiman who, according to the Tamil poem *Kalingattu-*

Parani, led the expedition against Kalinga during the reign of Kulottunga I. (A. D. 1070 to about A. D. 1118), was a Pallava and was the lord of Vandai, *i. e.*, Vandalur in the Chingleput district. Among the vassals of Vikrama-Chola mentioned in the *Vikrama-Cholan-ula*, the Tondaiman figures first. In the war of Pandya succession, which took place in the 12th century A. D., the Tondaiman played a very important part and was the ally of Kulasekhara, one of the claimants. From the account of this war given in the Singhalese *Mahavamsa*, it appears that the dominions of the Tondaiman bordered on the Pandya country. In a Tanjore inscription belonging to a later period, the name Tondaiman is applied to a local chief named Samantanarayana, who granted to Brahmanas a portion of the village of Karunditttaigudi—the modern Karattattangudi. Thus the name actually travelled from the Pallava into the Chola country. There is, therefore, reason to suppose that the Tondaiman of Pudukkottai who bears the title Pallava Raja, is descended from the Pallavas, who form the subject of this paper.

In the Telugu country inscriptions have been found of local chiefs tracing their ancestry to the mythical king Trinayana-Pallava, whose name figures sometimes as Mukkanti-Kaduvetti. These chiefs claim to belong to the Bharadvaja *gotra* and to have the bull for their crest. They were also lords of Kanchipura and devotees of the goddess Kamakotyambika, *i.e.*, the Kamakshi temple at Conjeeveram. Inscriptions of these chiefs have been found in the Cuddapah, Kurnool and Nellore districts and reach down to the 13th century. Thus, though the Pallavas ceased to be the ruling power about the middle of the 8th century A. D., the memory of their dominion was kept up in the Kanarese, Telugu and Tamil countries down to a very late period.

I am afraid some of you have come to the conclusion that this paper is much drier than you had expected and that it would be a very efficient substitute for a sleeping draught. But having dragged you so far, I cannot very well stop here. We have seen that there were descendants of the Pallavas as late as the 13th century A. D. As there is no tradition preserved of their emigration—say to Natal or to Mauritius or any other part of the world—it is our business to look round and see if there are any Pallavas in our midst beyond the royal family of Pudukkottai. The Pallavas are believed to be identical with the Kurumbas, of whom the Kurambar of the Tamil country and the Kuruhar of the Kanarese districts and of the Mysore State may be taken as the living representatives. The kings of the Vijayanagar dynasty are also supposed to have been Kurubas. On what authority the identification of Kuruba or Kurumba with Pallava rests I am, however, not able to say. In one of the inscriptions of the Tanjore temple belonging to the 11th century, a certain Velan Adittan is called Pirantaka-Pallavaraiyan, meaning "the chief of the Pallavas of Parantaka." Sekkilar, the author of the Tamil *Periyapuranam*, was a Vellala by caste and got from his patron, the Chola king Ananapa, the title Uttamasola-Pallavaraiyan, meaning 'the chief of the Pallavas of Uttamasola.' Uttamasola and Parantaka are titles of Chola kings and the word *Pallava* seems to be used in both of these titles as an equivalent of *Vellala*, or the caste of agriculturists to which both of them belonged. In the Telugu country, too, some of the Reddis, who belonged to the fourth or cultivating caste, called themselves *Pallavaditya* and *Pallava-Trinetra*. Sir Walter Elliot has told us that Pallavaraja is one of the thirty gotras of the true Tamil-speaking Vellalas of Madras, Tanjore and Arcot. It is borne by the Chola Vellalas inhabiting the valley of the Kaveri in Tanjore, who lay claim to the first rank. All these facts taken together seem to show that there was some sort of connection between the cultivating caste and the Pallavas in the Tamil as well as in the Telugu country. The available evidence is, however, not sufficient to formulate the nature of this connection. But it may tentatively be supposed that some of the Pallavas settled down as cultivators soon after all traces of their sovereignty disappeared. The other sections of the agricultural class were probably proud of their association and considered it an honour to be looked upon as Pallavas.

One word more and I have done. Gentlemen, please let me in conclusion assume a rôle different from that of the historical student. You have now before you the leading facts bearing on the origin, expansion and downfall of a tribe whom we have every reason to consider as foreigners. The details of the story are not yet complete, and, therefore, it is not yet time to see if the history of the tribe can teach us any lesson useful in the field of practical politics. But, proceeding on the available facts, we find a tribe from Persia migrating to India and gradually working its way down to Conjeeveram and further south as far as Trichinopoly. The tribe holds sway over the country for over five centuries and eventually settles down in the country. It gets so completely welded with the other inhabitants that it require some proof to convince us that the Pallavas are in our midst.

Reflecting on the lesson to be learnt from Pallava history, I was led into the following train of thought. Whatever might have been the religion of the Pallavas when they left Persia, they were quite ready to accept the creed of the country, whether Saiva or Vaishnava, Buddhist or Jaina when they came to the south. It was evidently this circumstance that eventually led to their fusion and absorption with the indigenous tribes. This is what has happened in the case of a people who were quite ready to accommodate themselves to new religious surroundings. English history furnishes another instance of the fusion of two peoples, namely, the English and the Normans, where the difficulty about religion did not arise. The Muhammadans have been in India for more than ten centuries, originally as conquerors and subsequently as fellow-subjects. Not the slightest tendency has here displayed itself towards fusion. On the other hand, religious difference between the two races at last continue as strong as ever if they have not become worse. It is this fundamental difference of religion that has stood in the way of fusion and coalescence. Those who talk of the Indian nation seem to ignore this fact. It is, I suppose, fondly hoped that time would settle all religious differences. But history, as I understand it, teaches a different lesson. Differences of sect and creed in the same religious system may gradually disappear. But you will all admit that the differences between the Hindu and Muhammadan faiths are radical and will not disappear so easily. Consequently, this broad gulf must be satisfactorily bridged before the idea of national unity can be realised. In fact, religious unity seems to be an essential condition precedent of national unity. When the former is reached, the latter follows as a matter of course. Attempts made to secure national unity, without first realising religious unity, would at best result only in partial success, if they do not end in the frittering away of what little energy there is left in the country. This is what has struck me, and you may take my reflections for what they are worth.

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JEWELLERY OF TO-DAY IN SOUTHERN INDIA AND IN ENGLAND.

BY AN ENGLISHWOMAN.

ONE of the first things that attracts the attention of a visitor to the Art Galleries of the Madras Museum is the jewellery of Southern India. One notices that its chief characteristics are religion and caste. It is neat in pattern and artistic in shape, and the brass ornaments worn by the lowest castes are among the prettiest things shown in the glass cases. As the reader is well aware, an enormous amount of Indian capital is locked up in jewellery; and ornaments are handed down from generation to generation without much alteration. Indians are conservative as regards jewellery, and they do not care for imitation-stones or rolled gold. In Europe, on the other hand, jewellery changes constantly. There jewellery has no religious significance, if we except the Cross, which is no longer fashionable. A little will be said about English jewellery first, because it shows by contrast the characteristics of the jewellery of Southern India. And, in passing, it must be noticed that the jewellery of Southern India is distinctly Hindu, for foreign conquest has not touched this Presidency to any great extent, and the ornaments of Indians here show neither Saracenic nor European influence.

MODERN ENGLISH JEWELLERY.

Many changes have come over English jewellery during recent years. When these changes began, and what their causes were, none can say exactly; but the old jewellery, so perfect in technique but wanting in artistic motif and effect, has passed away, never to return. Some people think that the public has been influenced by the rules of Ruskin:—"Never encourage the manufacture of any article not absolutely necessary, in the production of which invention has no share." "Never encourage imitation or copying of any kind, except for the sake of preserving records of great works". It is safe to say that the Paris Exhibition of 1900 first drew attention to the many changes in European jewellery, and, although some people may attribute them to the "ring" made by diamond merchants in South Africa, and the fact that diamonds now cost twice as much as they did formerly and are steadily rising in market value

he general public is satisfied to benefit by the change and to buy the cheap, beautiful and artistic jewellery now shown in the shops of European jewellers.

Englishmen are not fond of ornament. They call jewels" "loud," and have no *sympathy* with the Australian opal merchant who adorned his wife with fire-opals from his mines, and struck matches to show his friends and acquaintances the iridescence, lustre and depth of stones watched over by detectives disguised as servants. The Eternal Feminine is the cause of jewellery. Englishmen think forgetful, that the loveliest things are those which are least useful—lilies and peacocks' feathers, for instance. An Englishman says to himself:—"I must buy so-and-so a present", and he makes up his mind how much to spend before going into a jeweller's shop. Now-a-days, he can have very beautiful and artistic things at a low figure, in fact, he can stock a jewel-case without much expense. Of course, his taste may run to the funny-bone of a chicken copied in precious stones, a little motor car in gold, or the claw of a wild beast set in silver: but it is quite possible that he may see something in the new jewellery to suit his fancy, for in most men a sense of beauty lies dormant. Diamonds set in platinum rather than gold may appeal to his feeling for colour; and in the cheap Ceylon stones, now dignified by grand new names, he may find beauties that rubies and sapphires cannot emulate. And here a few words must be said about the changes that have come over imitation jewels of late years. The white sapphire, for instance, is fairly common, and, when cut like a diamond with 62 facets, (all diamonds are cut with 62 facets) can scarcely be detected by experts. Many white sapphires are passed off to-day for brilliants, as diamonds are now called. Glass diamonds impose not only on ignorant persons but on others also, as was proved last year by a case tried at the Old Bailey (a London Police Court). This case attracted much attention, for a necklace worth thousands of pounds was replaced at Christie's Sale Rooms by a glass necklace valued at about £5, and the theft was only discovered by the tag attached to the valuable necklace being different from the one on the other necklace. Imitation rubies are now made of ruby dust charged by electricity until it crystallises. Certain chemicals are added, but quite three parts of the ruby are genuine and the stone, when finished, will stand any test. Imitation pearls are manufactured of silver mixed with the scales of fishes. Emeralds are made with the flaw so often, if not always seen in such stones. Glass is placed under a jewel sometimes for economy, and, as it is of the same colour, nobody notices it. The brittle glass is used in the gold setting, and the real stone is placed on the surface.

The stones used in modern English jewellery are cheap and effective. Thus we have the Peridot in all shades of green and the Tourmaline in many colours. Lumachella, which consists of fossilised shells imbedded in a black matrix, has a wonderful irridescence. Azurite. Amazonite and Chrysoprase are all cheap and artistic. Amber, amethysts and rough pearls set in platinum, or dull silver, make beautiful necklaces and pendants. Now-a-days, the value of a personal ornament in England does not consist in the commercial value of the materials so much as the artistic quality of the design and its treatment, and jewels are now employed for decorative purposes, not for glitter and display. English artists not only design jewellery but make it themselves, consequently beautiful and individual things are shown in the shops of European jewellers. Jewels are "tallow-cut," that is polished in their natural shape, their irregularities adding, it is thought, to their beauty and richness. Mother-of-pearl is made into "blisters," and "bastard", or misshapen pearls are prized and used. Pearls deserve an article to themselves, and space will not permit a description of how they are bred and fed. The human skin keeps them fresh and of good colour, and chalk is said to preserve their delicate tints. Air they must have or they will become discoloured; and a great novelist has described the annual visit of a London jeweller to the country seat of a Duchess, in order to air her pearls. He is made to remark, "Pearls are like girls, my lord. They require a great deal of attention."

But it is impossible to pass unnoticed the art of enamelling, known in Assyria and Egypt, perfected in Japan and practised for many hundreds of years in Europe. Enamels have now a great vogue in England, and are made there by Royal Princesses as well as art students. Some very pretty enamels may be seen in the shops of European jewellers in Madras, and, looking at them, one is reminded of the famous Darnley jewel in the possession of King Edward. It dates from 1572, and was made for Margaret Douglas, mother of the Lord Darnley, who married Mary, Queen of Scots. It is of gold, precious stones and enamels. In the centre is a large sapphire surmounted by a crown and supported by wings showing the badge of the House of Douglas. Four figures represent Faith, Hope, Victory and Truth; and round the rim is a verse in the old Scottish language.

THE ORIGIN OF INDIAN JEWELLERY.

Mr. Havell says that we must search among the rude ornaments of the aboriginal tribes for the motif of many of the forms and designs of Indian jewellery. The aboriginal tribes still show twisted grass bracelets, necklets and armlets made of grass and coral beads, cowries, seeds, pieces of chopped grass, hair, bone and ivory. "Primitive man," says Mr. Havell, first adorned his person, or that of his better self, with ornaments ingeniously fashioned from dried grasses and stalks of creeping plants, seeds and fruits, or pieces of bone and ivory, and more attractive gew-gaws made of glittering beads of grass or precious stone and metal. Probably the next step was to carve in wood, and cast, in bronze or lead, imitations of the ornaments he had been accustomed to borrow from nature's workshop. Then he imitated the twisted grass in gold and silver wire, and with hammer and chisel fashioned more skilful counterfeits of seeds and fruits in thin sheets of the precious metals soldered together. But, as man became conscious of his inventive faculty, he was not content with mere imitation. His religious ideas, and the objects and symbols of his worship would afford a multitude of subjects for the exercise of his imagination. The tools he used and the character of the materials he worked with, would suggest new forms. So those who had been first accustomed only to twist wire in more or less complicated patterns, or to beat out tubes of silver in imitation of chopped grass, and make bead ornaments in precious metal, acquired more skill, and created the delicate art of filigree jewellery, exquisite work built of threads, wafers and globules of gold, sometimes so minute that it is hard to believe that human fingers could have soldered together the required shape of the ornament. When the wax model is complete, it is thickly coated with mud; and this forms the foundation on which the ornamentation is built. The wax is melted out and the molten metal is poured in. The wax for the ornamentation is softened and made into long threads by pressing it through a tube of bamboo with a perforated brass plate at one end. A piece of wood is fitted into the tube, and, with this, the wax is forced out of the tube in long threads that look like vermecelli. The fineness of the thread is regulated by altering the gauge of the brass plate at the end of the tube. "With these threads the "cable" pattern is made; also the spiral ornaments so often seen on brass jewellery. Brass-smiths, like goldsmiths, form a caste, so the work is handed down from father to son.

It is usual to find a goldsmith, or a brazier, working alone; for each worker has trade secrets that he hides carefully from the public. Perhaps a little son is working with him, learning to work on wood before being trusted with the precious metals. Great delicacy of touch is required for much of the goldsmith's work, and this can only be acquired with patience and practice. Minute shapes are cut out of gold leaf and fastened together with brass wire. Gold is formed into tiny moulds. Chasing and repoussé work are tedious processes. As for ornamentation, nature is closely followed, and we see on the jewellery imitation shells, beads, leaves and flowers. The hood of the cobra forms an ornament for a pendant. The sun and the crescent moon are popular head ornaments. The *Thali* is shown in many varieties in the Art Galleries, and to it charms, verses in Sanskrit and prayers are hung in little tubes. The *Ruthrachamalai* is exhibited in the natural bead and also in beads imitated in gold. This necklet of *utrasum* beads is, as the reader well knows, sacred to Shiva, and used by all Shivaites as a rosary when offering prayers. It is worn by fakirs, and by widows who desire to give themselves up to a life of religious devotion. *Ruthrachamalai* means in Sanskrit "the eye of Ruthra or Shiva" and the double nut, or "Philippine," which is rare, is held to be especially sacred, as it symbolises the union of Shiva with his wife Parvati. In the Art Galleries this double nut is shown, enclosed in a richly wrought gold locket.

BRASS.

The trade of the brazier is a very important branch of Indian craftmanship, because brass is so greatly used in India for sacred and domestic purposes. Every Hindu housewife is proud of her shining brass pots and pans, and the greatest compliment that can be paid to the mistress of a house is to say that her kitchen is "as sweet as sandalwood." The old custom still prevails of giving a bride on her wedding day shining brass cooking utensils, or imitation ones, and still a brass dish is beaten when a boy is born, signifying that he will have to eat, and a frying-pan is made into a drum when a girl increases

the family, to show that cooking will be her vocation in life. In the Art Galleries we see a large collection of brass domestic utensils, also brass lamps used at weddings. These things are very simply made, and a few words about their manufacture may prove of interest. Sheet brass has been imported into India for many years, and braziers have no recollection of using anything else for the manufacture of their wares. Most braziers live in villages, and the trade passes from father to son, consequently there is little variety in ornamentation or form. The simplest articles are made by cutting the sheet metal in a circular shape with scissors. The metal is then placed in a stone die or mould, and beaten into the hollow with a hammer. Vessels of intricate shape can be made out of a single pie of sheet metal by a clever workman, but vessels with narrow necks and bases are generally made in three parts, namely the neck, the body and the base, and the pieces are afterwards soldered together.

Casting in Brass.

Mr. Edwin Holder tells us that for casting in brass a solid model of infusible clay is made to correspond with the inside of the vessel. When dry, this is covered over with a layer of prepared wax and is turned on a lathe, a metal rod having previously been driven through the centre of the mass. The whole is then covered over pretty thickly with the infusible clay, and when dry a hole is bored in the outer layer of clay; through which the wax is expelled by heating and into which the liquid metal is poured. The rod previously inserted keeps the inner and outer masses of clay in position, and thus allows the liquid metal to run freely into the space between them. The clay is then removed and the vessel finished with a lathe.

Brass Military Figures.

In the Art Galleries of the Madras Museum, can be seen not only artistic brass jewellery and domestic utensils, but also some extremely curious little military figures. The tradition regarding them is that a Raja had been advised by his astrologers to have a review of his army every day without shedding blood; so these figures were cut out for the purpose. They appear to be a parody on war, for they represent a mounted trumpeter, a standard-bearer on an elephant, a lancer, a spearman and others; and both men and animals are *grotesque* and make "the pomp of war" appear ludicrous."

THE AMIR'S TOUR IN INDIA.

It was about four months ago that H. M. Amir Habibullah Khan started on his first tour beyond Afghanistan. After a journey by slow marches occupying about two months, the Amir arrived at the British outport of Landikotal on the 2nd January, where were waiting warm messages of welcome from the King-Emperor, the Viceroy of India, and the Commander-in-Chief of India. Just beyond Landikotal, Sir Henry McMahon and his staff welcomed His Majesty on behalf of the Government of India, with as much display of hospitality as a frontier station would allow. The next morning His Majesty left for Peshawar, and, for the first time, travelled by rail which started from Jamrud. Peshawar was reached on the 3rd, and the residence there known as the Guest House was sumptuously furnished for the Royal stay. A zinfat of Rs. 21,000 was here presented by the Government of India which was graciously accepted by the Amir. He confessed having had a difficult journey, but said that everything that could be done to facilitate the journey was done. He admitted he could not speak English well, and, by his simplicity and candour, he pleased everybody. On the 4th His Majesty drove to the Juma Masjid for saying prayers and gave Rs. 10,000 for its repairs. Muslim deputations were received on the 6th, and a gift of Rs. 2,000 given to the Peshawar Anjuman. The authorities of the Anjuman, it is reported, were advised not to undertake secular education for their boys until they had got a grounding in their religion. An incident showing one of his Majesty's characteristics, happened while at Peshawar according to a special correspondent of the *Amrita Bazaar Patrika*,

> "In the course of a drive the Amir had his carriage stopped suddenly, and exclaimed. "What place is this?" Sir Henry McMahon looked round and said. "The lines of the Black Watch." "Can I go inside?" asked the Amir. "There is not the least objection," replied Sir Henry, "but no preparation has been made, and no one is here to receive Your Majesty." "I do not want any preparation to be made," said the Amir, "and I do not want to be received. I want to see the place as it is, as it always is." They all alighted, the Adjutant of the Black Watch appeared, and the party was conducted over the lines. From building to building they proceeded, looking in turn at the men's quarters, cookhouse, canteen, gymnasium, various messes, etc."

At Sirhind.

Peshawar was left on the 7th January, and, after short halts at Nowshera for a military display, at Attock for a view of the famous bridge and at Rawalpindi for a review of a whole garrison, His Majesty arrived at Sirhind on the 8th, where the Maharajah of Patiala within whose territory Sirhind lies, had arranged a magnificent reception for the ruler of Afghanistan. The shrine of the "Mujaddid-i-Alf Sani" was visited. The Amir's religious tolerance was strikingly shown by his gift of Rs. 200 to a small Sikh shrine close by. It was here that His Majesty won the hearts of the Hindus by his publicly announcing his desire that no cows should be slaughtered at the time of Bakri Id festival at Delhi the time of which would synchronise with his visit to that place. He asked one of the Patiala officials to make known his views to the people of Delhi and sacrifice goats instead.

At Agra.

Agra was reached on the 9th January, where had gathered to do honour to the Royal Guest, the Viceroy and Lady Minto, Lord Kitchener and several Maharajahs and Rajahs. The Amir had a splendid reception and was conducted to a magnificent camp erected for the occasion. A slight shower seems to have inconvenienced the arrangements; and it is said that the Amir refused to put on his overcoat when his friend's soldiers, as he described the soldiers of His Brittanic Majesty, had sacrificed their coats in the rain. The usual zinfat of Rs. 21,000 was here presented. On the 10th the formal visits and return visits were made. The Amir expressed that he was looking forward with pleasure to the tour and to meeting his friends. The fort was visited on the 11th and the Amir went to Juma Masjid for worship. The Taj Mahal, it is needless to say, elicited his warm admiration. The Amir attended the State Dinner, and, in reply to the toast by the Viceroy, said:

"I am very glad that the first occasion on which I have left my home has been to come to my friend's house, and I hope and sincerly trust from my heart that I have found a personal friend for myself and my Government; and I am very highly pleased."

On the 12th, took place a grand Military Review of 30,000 troops and the Amir was evidently much struck with the efficiency and the equipment of the British Army. He is reported to have said to some of his sirdars,

"Look you, you told me that mine was the finest Army in the world. You assured me that Afghan soldiers greatly excelled the soldiers of the Indian Empire or the soldiers of the Russian Empire. You almost persuaded me that my forces out-weighed the Indian and Russian forces combined. What say you now? Ha, you are dumb! Do Kabul troops look so? Do they march so? Do they drill so? Do they muster in such-like strength? Yet this is not the Army of India. It is not even the flower of India's Army. It is but a single Division out of nine such. And the whole army of India, I now learn, is but a fraction of the total Military strength of the British Empire. And the whole Army of the British Empire itself, I further find, is one of the smallest among the armies of the world's great Powers. What, have you nought to say? Look to it; I shall require your answer soon."

On the same day the Amir, in an impressive ceremony, was invested with the Knight Grand Cross of the Most Honourable Order of the Bath. The Taj was again visited on the 13th, and, on the 14th, a sham fight was witnessed. He spent some hours in speaking with the officers of the army and impressed them by the soldiers' instinct he exhibited; he even said, "I am the head of both the Military and Civil Administrations of my State, but I regard myself as a soldier above all things."

Aligarh.

Aligarh, which was reached on the 16th January, was the next resting-place. The Amir inspected the Aligarh College minutely, and thoroughly noted all the details of its working. He was present when the boys were taught, and himself examined them minutely in religion. He was well impressed with everything he saw. Addressing the Shiah students, he said that, though he was a Sunni, still he was no bigot, and that he had given his subjects in Afghanistan among whom there were Hindus, Jews, Sunnis and Shiahs, full religious liberty. Replying to the address of welcome, he thanked the Government of India for its liberal contribution to the funds of the College, and said that he was prepared to put down those who had said bad things of this College to him, for liars; so well was he pleased with the working of the College. And, about the necessity for religious instruction, he said:—

"Let anyone who nevertheless still honestly thinks that religion and education are mutually antagonistic, and that religion must decline where education flourishes come to this College as I have come, and see for himself as I have seen what education is doing for the religious beliefs of the rising generation. This leads me to another question. There is, I am told, a violent prejudice among many Indian Mahomedans against that particular kind of education which we call European education. What folly is this. Listen to me. I stand here as the advocate of Western learning. So far from thinking it an evil I have founded in Afghanistan a College called the

Habibia College, after my own name, where European education is to be given, as far as possible, on European lines. What I do insist on, however, is that religious education should come first. Religious education is the foundation on which all other forms of education must rest. If you cut away the foundations, the superstructure will surely topple over. I say to you, therefore, be ever careful to make the religious training of the students your first and foremost care."

And, as a practical proof of his sympathy, he promised to endow the Aligarh College with a property which would fetch Rs. 6,000 annually, and made an immediate donation of Rs. 20,000.

Cawnpore was next visited on the 17th January, where His Majesty inspected the Woollen Mills, the Muir Mills and Cooper Allen's Boot and Shoe Factory. Gwalior was afterwards 'done', where the Amir stayed for 3 days. Delhi was reached on the 21st, and the Amir visited the principal relics of the past and the Biscuit Factory; he attended the Bakr'Id Festival held a durbar at which he made a remarkable speech.

After exhorting Hindus and Mahomedans to live in peace and amity, the Amir went on to say:—

"I am a constant reader of the newspapers. The stories of the followers of Islam and Hinduism placing the heads of cows and swine in temples and mosques, respectively, cause me sorrow. Hindus and Mussulmans live in the same country, while both communities have had religious liberty conferred on them, which is a matter for great joy. They are bound together by political and commercial relations which is to their mutual benefit It behoves both communities on no account to do acts calculated to wound the feelings of the other.

You are neither my subjects nor servants. I have, however, a moral right to ask you as brothers, to live like very great friends."

AT CALCUTTA.

After visiting Ajmere, and after having had some shooting, His Majesty arrived at Calcutta, on the 28th January, where grand preparations had been made to meet the Royal Guest. A series of presents were made to the Amir by the Government of India. The Amir wanted his visit to Calcutta to be a private affair altogether. On the 28th he saw the Mint, the Indian Museum and the Zoo. The Medical College and Hospital were visited on the 29th. On the 30th, the Ammunition Factories were inspected, and the Amir evinced great interest in every process of manufacture of shells and cartridges. The Kidderpore Docks were next visited on Thursday. Large purchases amounting to thousands of rupees were made in the several European firms, at the Minto Fête, and Army and Naval Stores and other places. On the 5th February, the Calcutta Exhibition was visited. Messrs. Burn & Co.'s was next visited, and His Majesty placed a number of orders with them, including one large suspension bridge to be constructed at Jellalabad, and other smaller bridges and other iron works. Friday prayers were said at the Zekaria Mosque at Chitpore on the 8th February, where the Amir received about 50 Mahomedan representatives. A State Ball was given on 9th night, and the Amir left for Bombay the same night at 10 o'clock in the night, though, according to original arrangements, he was to have started at 10-30 P.M.

AT BOMBAY.

A grand reception was that which awaited the Amir at Bombay, which was reached on Tuesday, the 12th February. On the same evening a State Banquet was held. In replying to the toast of his health, His Majesty said:

"In coming to India I came to the country of my friends. Before I came to India we called ourselves friends. Now I find myself in such a position that our friendship, which was like a plant before, is now like a big tree. It is such a tree that we can all sit in its shade and enjoy its fruits.

It is impossible for me to express my thanks to my friends for the kind manner in which they have behaved. I have gained much experience in India, and from that experience I hope to benefit my country in future.

Let me say that at no time will Afghanistan pass from the friendship of India. So long as the Indian Empire desires to keep our friendship, so long will Afghanistan and Britain remain friends.

I have made so many personal friends in this country during this tour that now I can truly say that I am not in a strange country, but in a country that is full of my friends."

On the 13th, the Colaba Fort was visited, the Amir closely inspecting the guns and learning their mechanism. The next day some warships were examined. Poona was visited on the 17th February. After plenty of shopping, sight-seeing and other amusements, the Amir left Bombay on the 25th February for Karachi on board the *Dufferin*. Karachi was reached on the 27th. Lahore was the next halting place. On March 2, he visited Jehangir's tomb. The Aitchison Chiefs' College was visited, and the next day a drive to Amritsar was undertaken in order to visit the Golden Temple there. His Majesty left Peshawar on the 7th, but, before the departure, decorated Sir Henry McMohan and his staff with Afghan medals and hoped the King-Emperor would allow them to wear them. At a place half-a-mile from Landikotal, the Amir took affectionate farewell of all the officials, who made his tour through India pleasant and enjoyable.

THE CHANNEL TUNNEL.

BY "AN ENGLISHMAN."

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FOR many years past, the question of connecting England and France by means of a tunnel under the English Channel, at the Straits of Dover, has been very widely discussed in both countries. The strip of sea dividing England from her nearest European neighbour at the Straits is but little more than twenty miles wide, and engineers are practically agreed that the difficulties to be met in driving a tunnel of that length, even though it has to be made under water, are none of them insurmountable. This is chiefly due to the fact that a bed of clay, quite impervious to water, runs a short distance beneath the bed of the Channel, from Dover to the coast of France, so that, apart from the purely mechanical difficulties of boring, it is highly probable that a tunnel could be constructed. As I have stated above, the Channel Tunnel Scheme is by no means a new one. It found a place among the schemes advocated by Mr. Gladstone, and, in 1882, a Joint Committee of both Houses of Parliament, recommended, though by a bare majority, its adoption. In fact, a start was actually made, boring being commenced on both sides of the Channel, but there ensued such an outcry in England, among all classes of the people—an outcry that was backed by nearly the whole of the British Press—that the project was eventually abandoned. Since then, it has lain more or less dormant, being revived at intervals until last year, when a determined effort was commenced to resuscitate the scheme. The new campaign was opened by the French Ambassador in May last, when, presiding at the Annual Dinner of the French Chamber of Commerce in London, he referred to the scheme as one of those calculated to improve the *entente* between England and France. The following month, Baron Emile D'Erlanger, Chairman of the Channel Tunnel Company, foreshadowed another Parliamentary Bill and said that Mr. Sartiaux, Chief Engineer of the Northern Railway of France, had written an exhaustive pamphlet on the subject. M. Sartiaux subsequently published an article in the *Revue Politique et Parlementaire*, in which he stated that a double track tunnel could be completed in five years and then London and Paris would be only five hours apart.

Since then, a Bill has been promoted and plans deposited in Parliament, for discussion this year. The Bill provides for the construction of a tunnel, to be connected at Dover with the South-Eastern Railway and the London, Chatham and Dover Railway, and on the French side with the Northern Railway of France and other lines. In the Bill it is provided that the works may be executed in conjunction with any Government or other authority. The tunnels will be lighted and worked by electricity, and land is to be acquired at Dover for the erection of a generating station. There are to be three approaches to the tunnel connecting the railways on the British side, and the Company will be authorised to purchase by compulsion or agreement a large quantity of land in and around Dover for this purpose.

The plans provide for a double tunnel, with transverse tunnels for inter-communication and ventilation and the total cost is estimated at £16,000,000. During the past six months, the scheme has taken up a large share of public attention and the papers have been filled with the views of public and private men, engineers, and soldiers, in favour of and against the project. The crux of the whole question is, of course, the effect the construction of a tunnel will have on the national security of Great Britain, and there is a formidable array of expert evidence against the scheme. The Bill will be certain to be hotly opposed and it seems unlikely in the extreme that it will be passed, at any rate, during this session. One of the home papers aptly sums up the problem with the conclusion that "the advantages are commercial and the dangers are national." The towns of Dover, in England, and Calais and Bulogne in France object to it, the two latter frankly for their own sakes; for the stoppage of the present steamer services from England to France would practically ruin their trade. Dover puts her objection on the ground of public safety, but she would be, of course, affected in exactly the same way as her French sisters. Lord Wolseley has fought against the project since 1882, when there seemed some likelihood of its being carried through. Field Marshal Sir Evelyn Wood is another uncompromising opponent of the scheme and naval opinion is also generally against it. On the other hand, Lord Roberts, Admiral Montague and other experts look upon it with more or less favour.

The arguments used on either side may be summed up briefly. For the tunnel, they are, roughly, the strengthening of our friendship with France, quicker transit of passengers and goods between the two countries, without the present

difficulties of transhipment from rail to steamer and back again to rail; express letter delivery between London and Paris, and improved and cheaper telegraphic and telephonic services. Against the tunnel it is argued that its construction would practically mean the creation of a land frontier for Britain and increase the danger of invasion; loss of sea power and possible diminution of merchant marine tonnage. Mr. Herbert Paul, M. P., a bitter opponent of the project, says that if the tunnel were constructed the British Army and Navy estimates would rapidly grow beyond the control of the most resolutely prudent financier.

It is not easy, at this distance from the mother-country, to consider the question in all its bearings, as it would affect actual residents in Great Britain, but, frankly, it seems difficult to understand the actual danger that is to be apprehended should the tunnel be constructed. There can surely be no reason to suppose that, in this twentieth century, a war is going to break out between England and France without the least notice or warning; yet that is the only contingency that could make the tunnel a menace. Before the scheme was finally approved by either country, it would in all probability be mutually agreed upon that all questions, about which complications could possibly occur, should be finally settled. These are, after all, very few in number even now, and there is every probability of a complete agreement being come to in the immediate future. Against the arguments of the military experts that England would never be free from the fear of invasion should the tunnel be constructed, several apparently complete answers have been published. The versatile Editor of *Truth* recently wrote a very interesting note on the subject which seems to meet the situation exactly. He says: * * * * * "Lord Wolseley was of opinion, as I suppose many of his successors are to-day, that, however strongly you might fortify the British end of the tunnel, a handful of Frenchmen could walk into the defences on a dark evening, surprise the guard, and obtain possession of all the defensive works before anybody on the spot, much less anybody at a distance, knew what they were up to. He thinks it quite possible that a train-load of innocent-looking civilian tourists might descend from a French train at Dover and carry out this design. He goes further than that; for he thought in 1884 that we could surprise and capture any French fortress in the same way. I suppose, therefore, that we must take it that he, or at any rate his successors are of opinion that any of the strongholds on either side of the Franco-German frontier, might to-day be as easily captured by an enemy from the other side, disguised as tourists or commercial travellers. It is no use arguing against an opinion such as this. It is not addressed to the intelligence."

I will conclude by giving a short account of the main arguments against the scheme. These are practically the same as in the eighties, when the question of whether or not the English end of the tunnel could be effectively closed in war was referred to a Scientific Committee, whose final conclusion was "That it would be presumptous to place absolute reliance upon even the most comprehensive and complete arrangements which can be devised with the view of rendering the tunnel absolutely useless to an enemy in every imaginable contingency." The Naval point of view is also what it was twenty-five years ago. It looks upon a tunnel as a work which evades naval attack and considers that, if taken, it can only be recovered by land forces. Admiral Sir John Hay in 1884 said that he was of opinion that, if the fleet were absent, the tunnel might be seized by surprise, and he "saw no reason why 60,000 men should not be thrown upon the English coast in a very short time." He considered that, if the tunnel were seized by an enemy, the supply of a hostile army might proceed without any possible molestation by the Navy. With regard to the argument that a tunnel would increase British trade with Europe, it is pointed out that, so long as the present tariff walls remain intact, the existence of through railway communication with France would probably benefit foreign merchants more than British, and give the foreign producers of light, perishable and fragile articles liable to injury, by transhipment and loss of time, a better opportunity of competing with producers in the home markets.

France as a whole, has regarded England's bitter opposition to the scheme with unmixed regret. The Tunnel seems to have been regarded by many Frenchmen as a logical sequence of the *entente cordiale*, and it is not too much to say that the prospect of its speedy realisation was contemplated almost universally in that country with unmingled satisfaction. It was, in fact, taken as a matter of course that it would give rise to considerably less objection this time than it had done before, and the numerous economic advantages that, according to the French, it was capable of affording only made the general public more in its favour.

CURRENT EVENTS.

BY RAJDUARI.

THE SECOND DUMA.

THE month has been characterised by a large number of important events. Foremost among these may be placed the election of the second Duma. In face of the secret and tortuous strategies of Mon. Stolypin to bring about, by hook or crook, a Duma which shall favour the party of reaction and repression which he personifies, the results of the election have been quite the reverse. The party of freedom and constitutional methods has, for the second time, achieved a great triumph, while the ministerialists have suffered a crushing defeat. This is the broad feature of the Second Russian Duma. The world of progress and liberty cannot but rejoice at this event. The constitutional Democrats are a solid phalanx in the Opposition, and, as such, are bound to exert their influence for good. Of this we have not the least doubt, seeing that they have not a little profited by the lessons which the first Duma and its dissolution have taught. The electoral struggle was indeed great, while the internal drawbacks were manifold. It is a matter for rejoicing, therefore, that, in the face of such difficulties, they have carried things to a successful issue. They have won victory all round, not only in towns of the first magnitude like Moscow, but all over the country—to the farthest confines of Russian Turkestan and even Vladivostok. Another striking feature is the cordial support of the peasantry at large. Practically, then, the Opposition may be said to be thoroughly representative of the country, and, therefore, in the strongest possible position. Side by side we have to notice the subsidence, though slow, of the revolutionary elements. Of course, assassinations and murders of the marked enemies of the people still continue, but their number is far less than what it was last year. The Extremists are bent upon a wholesale proscription; and it may be taken for granted that they will not rest contented till the last man whom they rightly deem to be the enemy of the country is killed outright. But still there is a good deal of subsidence of the bloody revolutionary element. This is another happy augury. As was stated before, the conditions of Russia differ from those which prevailed at the date of the French Revolution. So that, no revolution of a similar character need be expected at present. The germs are there. They will, however, lie dormant till the Russian mass is ripe and till the ripe mass is led by men of ripe experience and judgment, men who may prove to be born leaders. Till then much might be accomplished by peaceful methods in the Constituent Assembly itself. The Constitutional Democrats are now a power and an influence. They are conscious of the strength of the popular majority at their back—the majority who have returned them to the Duma. So that, now, all will depend on the tact and judgment with which they accomplish the principal constitutional reforms on which they are bent. The world of progress will now watch their proceedings with the keenest interest and with full sympathy for their constitutional success. India cannot but be greatly alive to the future conduct and action of the Duma. Each legislative measure of reform, which leads to the higher rung of the ladder of freedom and self-government, would *pro tanto* drive a nail in the coffin of Russian autocracy. That such a condition of affairs is certain to have its reflex influence for good on India goes without saying, for we are firm believers in the coming death of absolutism in the Government of India, in face of the ridiculous declarations of the Secretary of State and of his fossilised oligarchy who seem to be slowly capturing him and sterilising his Libéral principles.

PERSIA.

Persia, too, has begun well. No doubt the task of self-government is bound to be easier there for more than one reason. Primarily, the people are homogeneous and, in a way, not so ignorant as the moujik. Persia has an ancient civilisation and rich historical traditions which never can be effaced. Secondly, the middle classes who everywhere are the backbone of a country seem to be fully alive to the immense benefits of self-government. However interested the learned priests may be, and however keen to grind their own axes, they are all of one mind as to getting rid of the foreign powers now dominating at Teheran. The King, again, has only just ascended the throne; and it would be fatal to himself and his dynasty were he to thwart the newly constituted parliament in its efforts at better government. That Parliament, has, it is needless to say, become quite sensitive to outside interference however masterful. At the same time, it has come to recognise fully the importance of developing the rich but long neglected resources of the country, and bringing back to it material prosperity which must ultimately strengthen it politi-

cally for the people's good. In the firm determination to give no more mining and other concessions to the many sharks from the European continent, and in the dismissal of the Belgian officials from the Imperial Customs Service, we perceive the patriotism and the statesmanship of the Persian parliament. It is a sign of happy augury; at any rate, it cannot be said that it has begun inauspiciously. But there is yet one more factor to be noticed. From the recent paper read on Persia in the rooms of the East India Association, it is evident that there is a very friendly feeling among Englishmen to see Persia thrive under its new constitution. The wish may not altogether be a disinterested one. Sir Edwin Collen, who presided at the meeting, was anxious to impress on his audience the great desirability of Persia progressing and prospering under its own indigenous government. In all probability, he wished it so in order that Russia may no longer endeavour to sit tight as she has for so many years. A prosperous and patriotic Persia means, in reality, "hands off" for the Russian which, in turn, signifies better security for India and Afghanistan.

Meanwhile, India will also keenly watch the progress of the parliament in Persia. What the Anglo-Indian bureaucracy is unwilling to learn from the mild and docile Indian, it will, we are firmly convinced, be able to learn by the march of political events happening in Russia, Persia, and Japan.

EUROPE.

As to Europe it may be said that Turkish and Balkan affairs are, as usual, simmering. The near East is alternately in the throes of a revolution or on the eve of a dynastic change. But so far nothing decisive has happened. Abdul Hamid is as strong as ever, stimulating Pan-Islamism on the one side and playing off one great Power against another, as usual, with his astute and calculated diplomacy. At present, judging from the way in which Femi Pasha was arraigned and deported, and the favour shown to the British, it would seem that the influence of the Kaiser is on the wane. Whether it will soon be regained or whether the British will be more firmly established in his favour remains to be seen. But the Kaiser is now in the midst of his own domestic anxieties, let alone the ill success of his small colonial wars in South Africa and elsewhere. He and his Chancellor may crow over the so-called success at the second ballot for the Reichstag. As we observed last month, the success is purely nominal and none of the masterful entities have been able to break the back of the hostile socialists who are still a power to be contended with, specially in league with the centre which is the backbone of German Catholicism. Numerically there are fewer socialists on the Reichstag, but they are returned by the suffrages of a vaster body of Germans. In 1907 they secured 32,35,970 votes at the first ballot which was an increase of 2,45,199 above what they had received at the last election in June 1903. But 14,21,000 more electors voted this year, and of this number 7,46,000 were cast for "the enemies of the empire"—the Centre, the Socialists and the Poles. But the former majority was larger not without reason. Certain fortuitous causes brought it about. The reason of the present loss of seats is accounted for by the flourishing condition of the German trades and industries. On the other hand, the Government strained every nerve to proclaim, by its many subservient agents, that the Socialists were the enemies of the country, and, therefore, every vote given for them was a vote given for the enemy. As Mr. Paul Descours observes in his paper on the German elections in the *Positivist* for the current month: "When all is considered the Socialists have not done so badly. It must be remembered that the electoral districts were fixed in 1871, and have not been altered since. The larger towns are under-represented, and the country districts are over-represented. The Socialists hold 5 out of the 6 seats of Berlin, all the three seats of Hamburg, and seats at Nurenberg, Stutgart, Dresden, Hanover, Mainz, Munich, and Strasburg; and they have had very unscrupulous foes to contend with. Practically, therefore, it may be said that the success of the militant Emperor and his boasting Chancellor is pyrrhic, and the proceedings of the Reichstag will show this as the drama develops there by and bye. Meanwhile Denmark, Holland and Belgium seem to be alarmed at the supposed intention of the Emperor to make the North Sea *clausum mare*, or closed lake! Both England and France are very alert. That the independent small kingdoms count upon the good offices of these two neighbours goes without saying. The cordial way in which Queen Wilhelmina recently received the British representative at her court is the outward indication of the fact. As to France it seems that there are grounds for hoping a fairly satisfactory rapprochement between the Republic and the Gallic Church. The more conciliatory views

of Mon. Briand have prevailed and the bishops and minor clergy, on the other hand, seem to be inclined to make the best of the inevitable situation. On this subject Mr. E. S. Beesley has some pertinent observations to make. He points out that "a church that desires the maximum of freedom from State interference had bitter content itself with the minimum of property. Two different tendencies have constantly been asserting themselves in the Catholic Church. On the one hand, there has been the missionary spirit burning to propagate the faith, and rejecting wealth and all worldly cares as hindrances to spiritual life and activity. On the other hand, there has been the conviction that wealth is power and the desire to grasp and accumulate as much of it as possible in order to give the Church a secure and commanding position. The latter of those tendencies, when it comes into full play, defeats itself. In proportion as it prevails, it de-spiritualises the Church, and turns it from its true purpose. What is gained in power is lost in influence. The pursuit of wealth for the sake of religion ends in the pursuit of religion for the sake of wealth. Endowment invites plunder; and so the Church comes into collision with the State over a sordid question of money." This is too true and it is a pity that it is true. Catholicism is slowly getting despiritualised and no mistake.

Turning to England we have to record the opening of Parliament by His Majesty in person and *mirabile dictu*, there was actually a reference to poor India—India which more or less remains neglected in the House of Commons! It was a broad hint that we, Indians, may expect, by way of a homœopathic instalment of reform *something*. What that something in reality will be, and whether it would satisfy our people cannot be guessed. The paragraph is studiedly cryptic, framed evidently with the intention not to raise any high expectations. Indeed, we are just now fed on hopes. Whether Mr. Morley will give us more than he has said or less remains to be seen. But Bacon has somewhere said that hope is a good breakfast but a bad supper. Let us wish that it may not turn out the latter. The Transvaal elections have been pronounced satisfactory on the whole. General Botha has become prime minister of this first Transvaal self-governing Colony which, again, is a miracle. And Botha promises that Transvaal affairs would be so carried out as to bring the bond closer—a consummation to be devoutly wished. He knows well how the mining industry is the mainstay of the Government and how it must lead to the future prosperity of the colony. So that the industrial situation looks more hopeful, though we are deeply grieved to say, not so the position of the Transvaal Indians. Notwithstanding all the brave agitation of the redoubtable Mr. Ghandi and his colleagues, our countrymen are no better off than before. This is really discreditable to the freedom-loving race of the British.

The Opposition is as divided as ever. It is in a condition of "atomic globules." Mr. Balfour is openly spoken of as a boneless leader, with no party cry strong enough to rally round his banner all the disintegrated Unionist elements. The situation is worse now as there is little chance of Mr. Joseph Chamberlain taking any active part in the House of Commons. His star may be said to have set without the accomplishment of anything beneficial to the national cause. The Preferential Tariff question is as dead as a door-nail now. The hopes of the Unionists would now seem to depend upon Lord Curzon. He has just brilliantly resumed his public life by being elected by a thumping majority over Lord Rosbery as the Chancellor of the University of Oxford. In that capacity his friends expect prodigies of University reform. They are trying to find out a safe seat for him from the London electorate. If he succeeds in re-entering Parliament, untold developments are likely to come to the surface for the weal or woe of the Unionist party. The late Viceroy has his own wishes and ambitions and it is a question whether these may not bring him into collision with his party, specially, if he is to supplant Mr. Balfour as leader of the opposition. Whether his statesmanship will make or mar the Unionists will be known later on. Anyhow, his presence in the House can bode no good to India, and our fear is that many a reform now on the eve of realisation may be upset by his malice and venomous tongue.

INDIA.

Affairs in Eastern Bengal are again assuming a threatening aspect, but it is satisfactory to note that the good sense of the more sagacious Hindu and Mahomedan leaders has asserted itself. It was a "happy thought" which prompted them as the representatives of the two great communities to wait on His Excellency the Viceroy and make him fairly and accurately acquainted with the true position of affairs. Thus they have taken time by the forelock in order

to prevent any repetition of the unfortunate events of last year at Barisal.

There has been a storm in Bombay where Local Self-Government, thanks to the leadership and sagacious statesmanship of Sir Pherozeshah Mehta, has been made a great success. The Bombay Municipal Corporation has deservedly earned the sobriquet of a Model Local Self-government in all India. But recently some empty-headed and conceited European officials, under the inspiration of the direct governing authorities themselves (so it has been broadly bruited) have successfully striven by an unhallowed combination, called the Harrison Caucus, to oust Sir Pherozeshah from the Justices' election where he was a candidate. It is the first time that such a mishap has temporarily befallen that doyen of the Corporation. The elections have been pronounced to be irregular from first to last and the irregularities are now the subject of judicial investigation. Meanwhile, great indignation and exceeding bitter resentment prevail among all the various Indian communities in the city and the Caucus has been universally denounced. The ratepayers are indignant at this, the first attempt to influence elections by official pressure of a most unworthy character. The indignation is so great that three non-official public spirited members of the Legislative Council have addressed a letter of remonstrance on the subject pointing out the grave danger which threatens the smooth working of Local Self-Government in the city, if such official interference is allowed to prevail in future. The reply sent by Government was extremely curt and rude and the three honourable members have now addressed a scathing letter in which they thoroughly expose the crooked ways in which the three high officials have attempted to influence the elections. There is soon to be a mass-meeting to protest against this electioneering scandal. It is to be hoped every step will be taken to prevent a repetition of it. The principles of Local Self-Government must be rigorously defended and maintained in all their integrity.

THE SON-IN-LAW ABROAD, and other Indian folk-tales of Fun, Folly, Cleverness, Cunning, Wit and Humour. By P. Ramachandra Row, B.A., B.L., Retired Statutory Civilian. Second Edition. As. 4.

THE PHILOSOPHY OF THE UPANISHADS. By Paul Deussen, Professor of Philosophy in the University of Kiel. Authorised English Translation by Rev. A. S. Geden, M.A., T. and T. Clark, Edinburgh. Price Rs. 7-14.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

THE WORLD OF BOOKS.

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The History of the Great Moghuls. Vol. I. *By Pringle Kennedy, M.A., B.L. (Calcutta: Thacker Spink & Co., 1905).*

We have received the first volume of this work. The author has to be congratulated on having found time, amidst the engrossing calls of his profession, for the publication of a detailed history of the movement of the Morghal tribes in Central Asia and of the Badshahate of Delhi. The present volume takes us to the end of the reign of Akbar, and we have no hesitation in saying that it will amply repay perusal. The book is written in a clear and readable style. The author is not content with a mere description of the outstanding events in the lives of his heroes with which the general student of history is mostly familiar, but, in a way, takes him into their inner lives by apt anecdotes referring to their little unremembered acts of kindness and of love as well as their great, but scarcely better-known acts of chivalry, courage, and sometimes even of cruelty.

The eighty and odd pages of the author on Akbar show both research and thought. The reign of Akbar has been from the beginning the theme of the historian's eulogy. And deservedly. For he was the first prince in Hindustan to practise in modern days those great principles of fairness and toleration which are the chief boast of the British Government in India and, after all, are its real strength. He was the first to realise the possibility of an Indian Nation by the union of the two great races of the Hindus and the Muhammadans, and to adopt effective means of bringing about that union. A keen and remarkable statesman, he had the wisdom to foresee that any attempt to rule India not for the Indians, but for the benefit of a handful of foreign mercenaries or aristocrats, must meet with complete and inevitable failure. Our author says:—"Before he is five and twenty, Akbar shows his intention not to be a Muhammadan overlord, but the ruler and master of both Muhammadan and Hindu alike. No longer, as under former rulers and under none more than Bairam Khan, are the Hindus a despised section of the community left to go their own way, save when money is wanted from them."

Mr. Kennedy has laid the public under a great obligation by this publication; and we hope that he will soon find it possible to bring out the second volume of this useful and important work.

Cyclopædia of Education. *Third Edition. Revised.* (*Swan Sonnenschein & Co., London.*)

As the name indicates, this is a work containing articles on all subjects, history, organisation, method, etc, connected with education. Though it may have been intended for those who are connected with or interested in education, still the book is not without interest even to the general reader, as the articles, besides including many which are of general interest such as, Evolution, the Reformation, Ethics, Utilitarianism, Political Economy etc, are, most of them, treated from an academic and not from a narrow pedagogic point of view. As many details and principles of psychology have a close bearing on education, they have a full treatment given to them. The book is brought up to date in the third edition on all matters to which it has reference. It deserves a place in every school and college library.

A Lady of Rome. *By F. Marion Crawford.* (*London: Messrs. Macmillan & Co.*)

The name of the famous author is sufficient guarantee that we have found something good, and when we discover that the scene of the story is laid in Italy, we settle down for a feast, and, indeed, our anticipations are fully realized. It is a master hand that introduces us to his pretty heroine as she, dressed as a Neapolitan *Acquaiola*, keeps the Lemonade stall at the Fair. Our introduction to the heroine is rapidly succeeded by sympathy and love for her, through her many trials. Poor Maria! how strong she is at first! Then the sight of her old love makes her waver, then comes strength again and such a cruelly fierce battle with her conscience. He is a gallant lover, however, and worthy of her, but the question arises in one's mind, would she have been so strong, if he had not been stronger still? These are not the only two characters that elicit our sympathy. There is a charming little boy who has the most perfect manners, and, there is also, the long-suffering husband, so passionately devoted to his wife, so eager to forgive her, and to forget all, and take her to his heart again—always receiving half confidences, being told half-truths, yet loving blindly, and trusting to the end. We close the book with the feeling that we have enjoyed our treat and that it has left a pleasant taste with us.

MAITREYI.—A Vedic Story in six chapters. By Pandit Sitanath Tattvabhushan. Price As 8. To subscribers of the *Indian Review*, As 4.

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The Princess Priscilla's Fortnight. *By the Author of "Elizabeth and her German Garden."* (*Unwin's Colonial Library.*)

A very cleverly told tale, with a plot whose originality cannot be doubted, any more than the success of its marvellous execution can be questioned. A German Princess who is educated on original lines, becomes sick of the conventional restraints of court life and etiquette and boldly makes a bid for freedom and the ideal life, by just flying out of the country and burying herself in disguise in a remote village in England, with a trusty old Professor—her tutor—for her sole philosopher, guide and friend. The fortnight she spends in this place according to her own ideas of the perfect life is full of incidents, so naturally and graphically portrayed as to be simply irresistible. Finally when the situation becomes unbearable for the heroine, the right person steps up in the shape of the Prince who has been born for her, and takes her quietly out of the mess. Altogether the book is one which will amply repay perusal.

Women and the West. *By Charles Marriott.* (*Messrs. George Bell & Sons, London.*)

This is one of those delightful books that can be laid aside to be taken up again at leisure, for, it consists of fourteen short stories, which are most cleverly told, and it is difficult to decide which of the fourteen is the best, but perhaps "Open Sesame" "Rosanna," "The Judgment of Paris" and "The Child She Bare," all deserve an equal amount of praise.

A History of the Classical Sanskrit Literature. *By M. Kristnamacharya, M.A., B.L.*

This book comprises a brief account of Sanskrit literature in the various divisions into which it falls, *viz.* Epics, Puranas, Kavyas, Dramas, Rhetoric, etc. It is not only a fairly exhaustive summary of the chief works in Sanskrit with an account of the authors there of, but is interspersed with the views, criticisms, appreciations, etc., of the author no less than with those of various eminent scholars of Sanskrit. It will be interesting to all having acquaintance with Sanskrit. It will be specially helpful to the Sanskrit students of our Universities who have had hitherto no suitable text-book on this subject.

Essays on Indian Economics. By the lat Mahadev Govind Ranade. Price Rs. 2. To Subscribers of the *Indian Review*, Re. 1-8.

G. A. NATESAN & CO., ESPLANADE, MADRAS

Directory of Indian Goods. *Prepared in the Office of the Indian Industrial Conference, Amraoti. Price Rs. Two. (Available at G. A. Natesan & Co., Esplanade, Madras.)*

It was a happy idea of the General Secretary of the Indian Industrial Conference to have framed a directory of the Indian goods for the mutual benefit of both the Indian manufacturer and the Indian purchaser. India is so vast a country that what is being done in one part of it is not known in another, and this is one of the main causes which brought about the decadence of many of the indigenous industries. The consolidation of information about the existing industries is the very first thing that should have been done. The directory under review has done this. It discloses to us, at a glance what industries are now being carried on in India, where, and by whom. It gives a clear alphabetical arrangement of the different goods which are being manufactured in our country with the names of the places where they are made and the addresses of the persons from whom they are available. But the description of the goods might be ampler. We hope this defect will be removed in the next edition. The directory, on the whole, is very instructive and should prove a valuable guide to all who are interested in the industrial and commercial advancement of India.

Cartoons from the "Hindi Punch," 1906. *Office of the Hindi Punch," Frere Road, Bombay. (Available at G. A. Natesan & Co., Madras.)*

We give a cordial welcome to this very interesting collection of cartoons which is the sixth that has been published from the Hindi Punch Office, Bombay. The Hindi Punch has long established a name and place for itself by the liveliness, the humorousness and the originality of character distinguishing its cartoons. The volume before us is a humorous snap-shot of the leading events for the year 1906. It is specially interesting as the crop of episodes social and political in which last year was so full afforded plenty of material for the peculiar and characteristic treatment of Punch. Some of the cartoons have great picquancy, delicacy and force; and all of them fully illustrate the subjects which they aim to represent. The volume is worth the price of one rupee at which it is sold.

TALES OF TENNALIRAMAN.—The famous Court-jester of Southern India. 21 Amusing Stories. By Pandit S. M. Natesa Sastri, B.A., M.R.L.S. Third Edition. As. Four.

G. A. NATESAN & CO., ESPLANADE, MADRAS.

BOOKS RELATING TO INDIA.

* HINDU SUPERIORITY: An attempt to determine the position of the Hindu Race in the scale of Nations. By Har Bilas Sarda, B.A., F.R.S.L. (Ajmer: Rajputana Printing Works.)

* ABRAHAM LENCOLN IN TELUGU. By G. Hari Sarvothama Rau, B.A., Madras.

* TAMIL SELF-TAUGHT. By Don M. de Zilva Wickremasinghe.

* A REAL MAHATMA. By T. C. Crawfood. (Luzac & Co., London.)

THE GOVERNMENT OF INDIA. By Sir Courtenay Ilbert. (Clarendon Press.)

THE WORLD IN OUTLINE WITH FULLER TREATMENT OF INDIA. (Longman's Geographical *Series for India.*)

PROCEEDINGS OF THE CONFERENCE OF REGISTRARS OF CO-OPERATIVE CREDIT SOCIETIES. (Government Press, Simla.)

BOOKS RECEIVED.

FROM FIJI TO THE CANNIBAL ISLANDS. By Beatrice Grimshaw. (George Bell & Sons, London.)

HER MAJESTY'S REBELS. By Sidney Royse Lysaght (Macmillan's Colonial Library.)

HUMAN PERSONALITY AND ITS SURVIVAL OF BODILY DEATH. By F. W. H. Meyers. (Longmans)

THE WORLD'S CALENDAR FOR ALL NATIONS AND FOR ALL TIME. From the Beginning to the End of the World. Invented by J. P. Wilson, M. A. (George Philip & Son., London.)

THE WHIRLWIND. By Eden Phillpotts (George Bell and Sons.)

INDISCREET LETTERS FROM PEKING. By B. L Putnam Weale. (George Bell and Sons.)

PARALIPOMENA SOPHOCLEA. By Lewis Campbell. (Rivingtons, London.)

THE MIRACLE OF MUHAMMAD. By Shaikh M. H. Kidwai. (Luzac and Co., London.)

REVELATIONS OF THE MUSLIM SEER AL-SAYYID ABDULLAH MUHAMMAD HABIB EFFENDI. Concerning the creation and the sidereal universe. By Hassan Chevky Hassib. (Luzac & Co., London.)

THE JAPAN YEAR-BOOK 1906. (The Japan Year-Book Office, Kobiki-cho, Tsukiji, Tokyo.)

THE ROMANCE OF A MAID OF HONOUR. By Rich and Marsh. (George Bell and Sons.)

THE ROMAN SYSTEM OF PROVINCIAL ADMINISTRATION to the accession of Constantine the Great. By W. T. Arnold, M. A. (B. H. Blackwell, Oxford.) (Swan Sonnenschein and Co.)

THE MAKING OF THE CRIMINAL. By E. B. Russell and L. M. Rigby. (Macmillan and Co.)

THE LAST DAYS OF MARY STUART. By Samuel Cowan. (George Bell and Sons.)

AMALIA. By Graham Hope.) George Bell and Sons.)

* These books have been received for review.

Topics from Periodicals.

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The Ideal of Indian Nationality.

Rev. C. F. Andrews, dividing the causes which have prevented the rise and growth of an ideal of nationality in India into political, climatic and social, says under the last two of these heads :—

Countries situated within the tropical zone, though often endowed with lavish gifts of nature, seem ill-suited for the physical and political development of their inhabitants. It is a notable fact that in no tropical country up to the present time has a representative form of Government either originated or flourished. Experiments have been made, but have so far been unsuccessful. The Republics of Central America, for instance, though peopled from Europe, are a by-word for incapacity. The reason is not far to seek. Tropical heat is enervating both to mind and body. While other qualities may flourish and individuals of genius may from time to time appear, the mass of the people seem almost incapable of rising to independent, vigorous and sustained action.

The caste system of Hinduism, while fulfilling within the individual communities many useful social functions, at the same time comes into direct antagonism with the ideal of a united India when it erects barriers of exclusiveness between man and man. The end, however will not be reached till Brahmin and Sudra meet on terms of equality as man and man together. While it is imperatively needed that Hindu and Mussalman should unite together as Indians, it is no less imperatively needed that Brahmin and Sudra should do the same, if India is to become a Nation.

"But there are many signs of a national arising in India."

The cause is not far to seek. Asia itself is stirring from shore to shore. Japan has led the way. The crushing burden of helplessness under Western domination has been lifted. India has been the first to follow Japan, and in India the ground work has been prepared by the advance of modern civilisation and the study of English political ideals. If spiritual forces are those which in the long run rule the destinies of nations, the future historian will look back on the rise of the National spirit in India which followed immediately the triumph of Japan, as an historical fact of the first importance. Before that period a note of helplessness and despair ran through the writings even of those who were the most persistent workers for the good of India. A paralysing recollection of India's greatness in the past took the place of hopeful optimism in the present. The inertia which had lain upon the country for centuries still bound her as with a spell. It was felt that an *impasse* had been reached, and there was no inspiring vision of the future. But now a change has come. Hope is in the air. Already educated India is tingling with new life. The form which the national awakening at first takes may be crude; many things may be said and done which a more sober judgment will correct. But crudities may well be pardoned at the outset if they are signs of vitality, and it can hardly be questioned that there has been increasing vitality in recent years and that this has taken at length a practical direction. The technical and industrial deficiencies among Indians, the need of self help in commerce and manufacture, the personal sacrifice involved in the purchase of Indian-made goods, the promotion of organised efforts within the different castes, the encouragement of a truly national system of education—these are some of the great questions upon which practical judgments are being formed and vigorous actions taken. Thought and Literature also are experiencing the beginning of a Renaissance. The educated community has awakened under the national impluse to the literary and philosophic achievement of India in the past and is eagerly comparing and co-ordinating them with what is best in Western thought and culture. Whether the National movement, starting with such promise and varied activity, will be strong enough to stir the age-long conservatism of the village communities, time alone can show.

The question to be answered now at the beginning of the movement is this.—Is there necessarily any direct antagonism between Indian Nationalism and the British Raj? Is it possible for the national spirit to grow stronger to influence and quicken the masses of the people, to work out its own salvation, and at the same time to remain loyal to the British Crown?

We may answer yes to this question, if we may judge from the example of Canada.

The French were at one time an alien and hostile race, more hostile and alien than India has ever been to England, yet to-day there are no more loyal and law-abiding citizens of the Empire than the French in Canada: they rejoice at one and the same time in their own nationality and in their share of imperial privileges. The ties of Empire in no way hinder their nationality but rather give to the French citizens a larger and wider field for the exercise of their powers. For some years past Sir Wilfrid Laurier, a Frenchman, has been President of the Canadian Dominion.

The claim which has been allowed in the case of the French in Canada will not be finally denied to India when her political education is completed. The time may even be contemplated in the distant future when a Viceroy, possibly himself of the Royal Family, with Governors sent direct from England to each Province, would form the one sufficient link with the British Crown. Under each Governor would be a Council of Parliament for each Province with a House of Representatives in addition for the whole of India. Such, it would seem, would be in bare outline the ideal of Indian Government of the future similar to that of the self-governing Colonies. If these liberties were granted to India, when she is ready to receive them, the bonds of union with the British Crown would be done closer and separatist tendencies would die a natural death, for the impalpable bonds of sympathy and mutual respect are always stronger than those of force and political subjection.

No true lover of mankind, no believer in the ultimate brotherhood of man can think of the present national hopes and difficulties in India without sympathy and emotion. They affect the welfare of one-fifth of the population of the world, the poorest and the most patient. The toiling uncomplaining poor of India—so unimaginable in their multitudes, so pitiable in their suffering—what cause could be nobler than that of their uplifting? Herein lies the chivalry of Indian national ideals. Herein lies the test of love for India, the Motherland. May young India accept the test and prove worthy of the chivalrous ideal!

Some Thoughts on Indian Discontent.

H. H. The Aga Khan contributes a very ably written article to the *National Review* for February, in which some very remarkable views are put forth. He says there is a good deal of discontent with the present system of government in India not only among the educated but among the dumb millions whose "inability of intelligent articulation of their grievances is facilely assumed by many optimistic Englishmen to betoken supreme contentment. In proof of his statement he points to the vernacular press which must be taken to reflect the sentiments of the masses and which is full of discontent. Further he argues:—

> To begin with, human nature being what it is, and the influences of childhood and early associations being so very powerful, surely if the dumb millions had such a wonderful amount of contentment a fair proportion of their numbers that had learnt the secret of speech would show some of their original preferences? Now we will turn to the reality. Almost all the most dissatisfied and discontented come from families and classes that are or have been "dumb." Amongst the articulate who come from the "talking" classes—the merchant, the lawer, or the city broker—one often finds individuals who are satisfied. But when the early associates have been "dumb" the result is invariably extreme dissatisfaction. A little observation of men will prove this. Surely, if discontent was only the speciality of the articulate classes, the result would have been the other way round.

Some place the burden for this discontent on the active and energetic administration of Lord Curzon. No doubt the success of Japan against Russia, the revolution in Russia, the Chinese boycott of American goods, etc., made the last years of Curzon's rule years of general unrest in Assia, but discontent in India is of older date than Lord Curzon's rule and the movements named above.

The school of politics, of whom Mr. Naoroji and Mr. Hyndman are the representatives, attribute the discontent to the growing poverty of India caused by British rule. The causes of discontent are again variously asserted to be the want of sympathy of the English towards the natives, especially the misbehaviour and cruelty of Tommy Atkins towards the lower classes; the aloofness at which the Englishman keeps himself from the natives, and lastly the fact of the government being foreign as such. None of these reasons is satisfactory. But it is certain that England's safety is bound up with the removal of this discontent. How to remove it? Not by accepting the Congress programme—by handing over legislative power and financial authority to the Indians.

> For if the real power was given over to the people's representatives how would they use it? Would they be satisfied to be led by very few who are like Mr. Gokhale and many of the accomplished leaders in Bengal, not only intellectually distinguished, but free from all those social prejudices that are the real curse of India? No one who knows the average graduate will think so. Whatever the material or educational test of the franchise, the result would be, under the present state of social civilisation, that power would fall into the hands of individuals or communities who, while in many things abreast of the century, are in other things full of prejudices against the lower classes of their countrymen, unworthy of the days of the Tudors. It must not be forgotten that many of those who are demanding the highest polititical rights deny at this moment to their own dearest and nearest female relatives the simplest of human rights.

Dissatisfaction is not owing to the absence of political concessions, but to the moral and social inferiority to Europeans in which the Indians still find themselves after so many years of British rule.

> The very schools and colleges that became general after 1858 the poor Indian vaguely associated with this policy of improving him. Now fifty years have passed; the schools have done wonders. Yet he knows that, whatever his intellectual powers, he is not very much nearer than before 1858 to the level of his white ruler morally. He is disenchanted, and the necessary result follows—discontentment.

He wants to know when the first earnest steps in raising him morally will be taken. The official answer is cold and distant. The business of the Government is merely to keep law and order; it has no more to do with other improvements than with religion. Quite so. But the Indian qualifies the word business, with the adjective direct. The direct business of all Government is to keep law and order. But indirectly every Government (no Government more so than that of England herself, through the example of her Sovereign) encourages "those who work amongst the people for the moral and social improvement of the masses. Even the Government of India as at present constituted does a little by the conferring of honours on philanthropists to encourage social reform. The question is one of degree. Does the Indian Government as at present constituted possess any individual or department that can efficiently help towards the betterment of the social condition of the people? Can a political Viceroy already crushed with the affairs of State take that constant interest in various movements for social reform that should be taken if such improvement is to be due to his influence? Has he the time to encourage or initiate such movement?

A permanent prince-regent who is a descendant of the sovereign can do all this, because he will have the time and the prestige required for it. This is the change that is required now in the Indian constitution. Apart from the numerous advantages political, moral and social which it is certain to confer on India, in its present condition, that form of government would be more in accordance with the Hindu feeling and tradition than the one obtaining at present.

The Grievances of Nana Saheb.

This is a pendant in the December number of the *Indian World* to the article entitled "The last days of Bajee Row II." in the previous issue of that magazine. It gives a detailed description of the ungenerous and harsh treatment which warned Nana Saheb, the son of Bajee Row II. "from one of the loyal adherents of the British Power into an implacable enemy of the Company and prepared a large number of people to rise in revolt with him."

From the assurance given to Bajee Row II. that some provision would be made for his family, Nana Saheb naturally expected at least a portion of the stipend which had been granted to his father. But Lord Dalhousie not only refused to confer any pension on Nana Saheb declaring "that he had no claim upon the Government" and "that the large pension which Bajee Row had been enjoying during the past 35 years gave him sufficient means to leave an abundant provision for his family," but also added to the insult and mortification by withholding an arrear of Rs. 62,000 of Bajee Row's annuity and by issuing notice "that the landed estate of Bethoor, which had been granted to the late Peshwa in order to exempt the princesses of his family from the jurisdiction of the Civil Courts, would be resumed."

Nana Saheb's petition to the Court of Directors, which produced no better result, contained some arguments of great force against the treatment which had been meted out to him. It said:

> Your memorialist is at a loss to account for the difference between the treatment, by the Company, of the descendants of other princes and that experienced by the family of the Peshwa, represented by him. The ruler of Mysore evinced the most implacable hostility towards the Company's Government: and your memorialist's father was one of the princes whose aid was invoked by the Company to crush a relentless enemy. When that chieftain fell sword in hand, the Company, far from abandoning his progeny to their fate, have afforded an asylum and a liberal support to more than one generation of his descendants, without distinction between the legitimate and the illegitimate. With an equal or even greater liberality the Company delivered the dethroned Emperor of Delhi from a dungeon, re-invested him with the insignia of sovereignty and assigned him to a munificent revenue, which is continued to his descendants to the present day. Wherein is your memorialist's case different?
>
> Further, if the withholding of the pension proceeded from the supposition that the late Peshwa had left a sufficient provision for his family, it would be altogether foreign to the question and unprecedented in the annals of the history of British India. The pension of 8 lakhs of rupees had been agreed upon on the part of the British Government to enable His Highness the late Bajee Rao to support himself and his family; it is immaterial to the British Government what portion of that sum the late prince actually expended, nor has there been any agreement entered into to the effect that His Highness the late Bajee Rao should be compelled to expend every fraction of an annual allowance accorded to him by a special treaty, in consideration of his ceding to the British Government territories yielding an annual and perpetual revenue of 34 lakhs of rupees. No body on earth had a right to control the expenditure of that pension, and if His Highness the late Bajee Rao had saved every fraction of it, he would have been perfectly justified in doing so.

With reference to this transaction, Mr. Charles Ball is stated to have observed:

> The principle of adoption had been recognized and its privileges granted to Scindia Holkar and many other chiefs by the Company and as yet no grounds appeared to justify the refusal of this sacred principle of the Hindus to Bajee Rao: at all events it is a pity that the East India Company had not been consistent in their decisions upon this head. In some, indeed in very many cases, when the pensions have been comparatively insignificant, the Hindu law has been recognized and the claim of the adopted son granted. In the other cases where the pension has been very considerable, or the amount of territory to be absorbed extremely profitable, the Hindu law has been shelved. Such was the case of the Nana Saheb, was the case of the Raja of Coorg and of the Rance of Jhansi. Such has also been the case with a large number of Indians of rank with whom the English Government have not dealt either wisely or well.

Thus began Nana Saheb's resentment against the English, and his intrigues for the subversion of the British were helped in no small degree by the distrust and suspicion created against the English by the annexations of the Marquis of Dalhousie, by that of Oudh especially.

> It was not until the crown had been set upon the annexations of Lord Dalhousie by the seizure of Oudh, that the Nana Saheb and his accomplices saw much prospect of success. That event was the turning point of their career of intrigue. What had before been difficult was now made easy by 'this last act of English usurpation.' Further, says Sir John Kaye, 'such was the impression made by the last of our annexations, that men asked each other who was safe; and what use was there in fidelity when so faithful a friend and ally as the King of Oudh was stripped off his dominion by the Government whom he had aided in its need. It is said that the princes and chiefs who had held back then came forward and that the Nana Saheb began to receive answers to his appeal.' Such was the line of secrecy adopted by the Nana that all those clandestine correspondence remained totally secret to the English.

The events that followed are charactered in blood and require no repetition.

British Indians in South Africa.

In this article in the *Asiatic Quarterly Review* for January, Mr. Lewis Walter Ritch sets forth with the most sincere sympathy the indignities and sufferings to which British Indians have long been subjected in the Colonies of South Africa, and which seem liable to increase rather than decrease at the present day when British sovereignty has been unqualifiedly established over all the territories concerned. Here are his words:—

The British Indian in South Africa, irrespective of his qualifications, and because he is a British Indian, is treated on an entirely different footing to his fellow-colonist. He is to all intents and purposes bracketed with the aboriginal Bantu native, and treated as such. Whereas in the one colony he is not admitted at all save he comes as a menial, in another the regulations consign him to the roadway and forbid him the footpath. Here, he is subjected to the indignity of carrying an identification pass after the fashion of the Kaffir: there, he is subjected to this or that other galling and offensive restriction. In short, he is the object of special class legislation and ostracism. The unsavoury particulars have already repeatedly been set out in detail. In themselves they are sufficiently ugly to contemplate; but, like the unsightly eruptions on the skin, are after all but friendly indicators of a worse trouble existing below the surface. We must not be satisfied merely to suppress the symptoms: we have to get at the root of the evil, and, if possible, eradicate it.

And yet things would seem to have been not so bad at first. The policy of anti-Indian legislation commenced only lately and was due to jealousy of the increasing prosperity of the Indian settlers. The writer, after reviewing in order the ordinances against the Indians successively passed in each of the States except Cape Colony where the British Indian is, to all intents and purposes, on a par with his fellow colonists, refers to the Ordinance of 1906 of the Transvaal State—which is now in the hands of Lord Elgin for his approval before becoming law, and to protest against which a deputation of Transvaal Indians recently waited upon the Colonial Secretary, in the following words:—

It is contended, and I hold rightly, that the effect of this Ordinance is to humiliate the British-Indian colonist to a degree hitherto unprecedented. It requires that he shall be re-registered—once more; that he shall carry on his person his pass after the manner of the Kaffir; shall be compelled to produce it to any—even native—constable who may order him to do so. The registration is to include a full description of his person, and his ten digit prints are to be impressed for his better identification, much after the manner of dealing with criminals. In a word, his position, compatible with retention of the last vestige of self-respect, is to be made wholly untenable—unless Lord Elgin vetoes the Ordinance.

Referring to the failure of the mother-country to act up to her responsibility regarding the matter, he asks the following scathing questions:—

"Could the present difficulty of holding the scales impartially between the Indian and European colonist have ever arisen had the Imperial Government from the first firmly declined to permit any one section of her subjects to treat any other section as an inferior and lower order of being? What else was to be expected from sanctioning the "importation" of Indian subjects under the servile conditions incidental to indenture? What else than the cheapening of the one people in the eyes of the other, the sowing of the seed of race contempt and hatred and oppression? It was inevitable that the miserable virus then first inoculated should poison and corrupt the moral fibre of both Indian and European colonists.

Has the Empire in very truth become an Empire in name only? Is the Motherland completely powerless to check the extravagances of her children? Has the once steady hand grown so shaky that it can no longer hold the scales of justice evenly? What are the millions of India to conclude from these things?

The last words are:—

Surely there is still time—time to abandon this weak attitude of compliance with what at the moment seems easiest, to awaken to the true position, and, like the Britannia of old, to once again declare for "St. George and the right" *coûte que coûte*.

Mr. Henry S. L. Polak, Editor of the *South African Indian Opinion*, writes forcibly and feelingly about the grievances of British Indians in South Africa, in the February issue of the *Hindustan Review*. We are told how after the war, a Peace Preservation Ordinance was passed by the nominated Legislative Council with the ostensible object of keeping away dangerous people from the Transvaal, which practically was used to prevent the entry into Transvaal of peaceful and inoffensive British Indian subjects without any let or hindrance "to the entry of the scum of the Western world"; how unfounded and false is the alleged irregular influx of British Indians into the Transvaal when even the official estimate of British Indians remained below 10,000; how in spite of the sympathy of the judiciary, the anti-Indians, eaten up with jealousy at the comparative well-being of the British Indians owing to their temperateness, frugality and industry, and driven to despair by their own ill success and failure of business, passed in the teeth of the keenest opposition a new Ordinance containing provisions about permits and registration, &c., which has made it impossible for the Indians to trade freely and remain at liberty. The British Indians have no franchises, though they pay rates like other people. They are not allowed to travel by certain trains and only allowed to walk through certain by-paths. The writer calls upon India to put forth the case of her sons in South Africa fairly and strongly before the coming Colonial Conference. The following is a summary given by the author of the grievances before and after the war.

Before the war.	*Under British Rule.*
1. Indians were free to enter the country without restriction.	1. No Immigration permitted other than of *bonâ fide* refugees who left on the eve of the war, and they are only admitted gradually and after long delay for the consideration of their applications. Permits are required even for little children, and every Indian has to attach his thumb-impression on these documents.
2. Payment of registration fee not enforced.	2. Registration fee of £3, on pain of fine not exceeding £100, or imprisonment for not more than 6 months, strictly enforced. Attempt is being made now to exact registration fees from Indian women and to require them to take out permits.
3. Landed property could be held in the names of Europeans.	3. The law against Asiatics holding real property strictly enforced, even in cases where land is required for religious purposes.
4. Indians held 99 years' leases for landed property in locations or bazaar in Johannesburg.	4. These leases have been expropriated under the Insanitary Area Commissioners' Report, without the owners receiving equal title elsewhere in Johannesburg in a suitable position.
5. No separate inquisitorial Asiatic Department.	5. Office of Registrar of Asiatics established; is arbitrary in procedure and delays the settlement of individual applications, permits, etc.
6. Many hard legislative restrictions allowed to remain inoperative owing largely to British intervention.	6. Inoperative Boer enactments brought into force, and rendered more stringent by Ordinances or Executive Orders, and British Indians offensively classed with Kaffirs, savages, and semi-civilised races.

The Awakening of Persia.

Mr. Abdul Quadir, writing in the *Indian Magazine* for February, says that the establishment of a representative assembly, which to all appearance was sprung upon the world recently, was, in fact, the outcome of the efforts made in many forms and for many years by enlightened Persians both in and out of Persia. The press played a prominent part in shaping public opinion for this reform, and the educative work begun by it is being continued by it without slacking. So the land of Saadi, Hafiz, and Omar Khayam would seem to have not an unpromising future before it.

The Indian Artisan.

Lieutenant-Colnol C. C. Townsend, R.A., contributes an article to the *New Asiatic Review* on the above subject. He pays a high compliment to the hereditary Indian artisans, the carpenter, blacksmith, weaver, goldsmith, coppersmith, &c., &c., about whom he says:—

Put a ten-year old boy of the blacksmith caste to making light chain (for instance), and he will reel it off by the foot, while the "would-be blacksmith boy," not born to the trade, will be labouring over inches. Put a young carpenter to select and distinguish between timbers, and he will almost instinctively pick out the best piece for any purpose, while the power of discriminating between timbers that are much alike, such as Burma and Malabar teak, deodar and chir, the blackwood of the Konkan and the rosewood of Mysore, comes as a matter of course to him almost from the first, though it takes a European years of experience before he can rely with confidence on his decision.

But, except the blacksmith, the "pick of whom run English smiths very close, not only in skill but in speed of outturn," they are liable to the charge of want of finish and thoroughness and want of speed of outturn, the last of which is a serious hindrance to commercial success. A most effectual remedy for want of speed is to be found in the system of "differential piecework by which a discount is made from the income of workmen for slowness *per se*. This system is based on the following principle:—

It is well known to all manufacturers that the real burden on production is not so much the cost of the actual material and labour employed, as the cost of the supervision, power, distribution, accounting staff, &c., &c., which does not vary with the amount of output in a given time. These charges are spread proportionately over the whole output, and, as they do not vary appreciably, it is evident that the more work they can be applied to the less the percentage on each job will be. Therefore every item made by more strenuous labour within a given time is free from any charge for supervision or power, since that has all been charged already. In practice it bears its share, thereby lessening the whole burden. Until one goes into the actual figures it is impossible to realize how great the saving effected by increased strenuousness of the workman really is, and how well it pays to increase the rate not only for the excess but for the whole.

The crux of the whole question of Indian production is, says the writer, that the Manager of a business must know his own work. There are too many men in charge of manufacturing concerns in India who do not really know their business. The writer advises some of the higher castes to send their sons to be engineers to take charge of local mills rather than to be clerks in a Government office. This will have wide and far-reaching effects.

Thirty Years in Truth Office.

Mr. Labouchere makes a *resume* of the work done by *Truth* in the last ten years. In it he gives an exciting account of the legal actions in which he had been involved on account of his policy of speaking his mind plainly without any regard to any interests which may be affected, and of the swindlers and impostors he has exposed during the period in review. In the ten years, though something like five and twenty aggrieved parties had gone so far as to issue writs, only nine brought their cases into court and only three of these cases were decided against *Truth*. Of these three, only one was a case in which the libel complained of was consciously published, viz., an allegation against a gentleman named Caley that he had published in the World a story which was identical with a queer story previously published in *Truth*. This was a mistake. On this Mr. Labouchere observes:—

> In the whole ten years, therefore, the only case in which a verdict has been recovered against *Truth* for a libel published intentionally is the case of Mr. Caley, who obtained £100 damages. I take a pride in this fact, which I think every one will admit to be legitimate. It must be remembered that during these ten years many hundreds of individuals, associations, companies, and institutions have been criticised in these columns more or less severely. I could easily point dozens who have been accused of conduct unfitting them to associate with respectable men. Every journalist who does this is, in the present state of the law, at grave risk to himself, however sure he may feel about his facts. When, therefore, it appears that in the course of ten years only one person whose conduct has been criticised in these columns has succeeded in recovering damages libel, and that only in consequence of a mistake as to the origin of a work of fiction, which a jury only assessed at £100 damages I feel entitled to appeal to the result as showing that strong as is the criticism to which individuals are often subjected in *Truth*, exceptional care is taken that such criticism is never published except in the fullest assurance that it can be justified if challenged. I am not the only journalist who has ever made a practice of hitting hard but I think I may claim to be the only one who, after the hardest hitting for thirty years, can say that during the whole of that time he has only been found guilty on about three occasions of hitting the wrong man.

Among the actions against *Truth* which were unsuccessful or abortive, the following will be interesting:—

> Another individual who has involved me in a vast amount of litigation during the last few years, though without ever bringing his grievances to trial is Mr. F. W. Horner, late M. P. for North Lambeth. His case is so fresh in the public memory that it is scarcely necessary to do more than mention it. But I trust I may be forgiven for looking with pride on the part played by *Truth* in exposing and overthrowing him for his career was nothing less than a national disgrace, using as he did his title of M. P. to perpetrate wholesale frauds on Continental bankers and hotelkeepers who had up to that time treated membership of the British House of Commons as the hall mark of perfect integrity and honour. His dealings with *Truth* were not the least remarkable feature in his career of imposture. When I first showed him up, at the end of 1902, I had against him a perfectly cast-iron case of swindling a banker at Marienbad by means of a worthless cheque. But he at once issued his writ, made a brave show of injured innocence, and kept me and the firm of Lewis and Lewis at arms' length for the best part of eight months basing his defence on a cock and bull story that the fraud had really been perpetrated, not by him, but by some relative whom he desired to screen. He fought against the disclosure of the name of this relative with wonderful ingenuity and persistency until the Court of Appeal ordered him to give him up or abandon the action when he chose the latter alternative and retired from the scene with a magnificent affectation that he was sacrificing himself heroically on the altar of friendship. What was not less remarkable he immediately paid my costs not by a cheque, but in hard cash. Thereupon I published particulars of a long series of frauds similar to that at Marienbad, which he had perpetrated on Continental bankers and hotelkeepers. He talked of bringing another action, but did nothing. In October, 1905, I discovered that he had resumed these disgraceful practices and gave some particulars of his recent doings, and once again he commenced an action for libel; and he managed to keep this action going until the last General Election when he was ejected from Parliament, made bankrupt, and disappeared into obscurity, it is to be hoped for good.

Among rascals who have been brought to book by means of Truth are representatives of all grades and conditions of rascality.

> Charity-mongering is represented by a man named Chubb Jackson, who was hunted from place to place by the searchlight of *Truth* for years. He was one of those pestilent rogues who get hold of a few wretched, friendless children, and use them as the means of appealing to the public for subscriptions to a bogus "home". After playing this game in many places he was ultimately prosecuted and sent to prison.

Among other exposures is the following:—

> Among the innumerable products of sham medical knavery which have been effectually dealt with (I have already referred to two of them) the most conspicuous is the Drouet Institute for the Deaf. Some seven or eight years ago this swindle had by unstinted advertising of the most mendacious character developed into one of the biggest things of its kind ever known. After a good deal of criticism, the proprietors were so ill-advised as to invite me to come and interview the staff and inspect the *modus operandi* of the Institute. The report of the interview, at which absurdly futile attempts were made to gammon the representatives of *Truth*, established conclusively the fraudulent character of the business. The principal proprietor, a clever but unscrupulous Frenchman, made desperate efforts to keep the thing on its legs but it gradually went downhill, assisted by further exposures in *Truth* and though I believe it is still in existence, it has for the last two or three years ceased to call serious notice.

Primary Education & Private Enterprise.

Mr. H. C. Chatterjee, in the *Modern Review* for February, points out the lack of favour shown so far by private enterprise to primary education, and adduces several reasons why it should turn over a new leaf in this respect. First, the existing aided schools are wanting in efficiency. The teaching in them never departs from the methods and courses of study prescribed by the department. They cannot be described as in any way representing private effort or enterprise. Private enterprise applied in a patriotic spirit to primary education could effect many desirable and healthy improvements in it. It could devise new methods and courses of study to suit our requirements It could make provision for the teaching of religion which, to be a living force, must be taught from childhood. To start and maintain a good primary school involves very little sacrifice, and must commend itself as a suitable object for the philanthropy and patriotism of all leaders of society in towns or villages, if they wish to prove that they are something more than mere professors of those virtues.

Finally, a widely developed system of voluntary schools, managed by societies organised in accordance with creed or locality, will give a splendid opportunity for learning how to manage affairs jointly. A step will also have been taken in performing the duties and, thereby establishing the rights of citizenship.

Hindu Women.

Mr. Akshaya K. Ghose, in the February number of *East and West*, draws a vivid picture of the abnormal and brutish and cruel condition of the Indian woman's life, especially of a widow's, with all its unhappy consequences, and pleads straight for their full emancipation.

> Hindu women live shut up in the zenana. Their dress is hardly suited for the ordinary decorum of life. It may be far better adapted to the climate and to the menial service they have to perform than the dress of European ladies; but we cannot help condemning it on the score of decency. Bereft of the advantages of reading and observation, their thoughts seldom extend beyond the walls of the zenana. They live in a state of moral insensibility. Trained under the influence of superstition and prejudice, they manifest no solicitude about being governed by principles, since as a people we are lax in moral discipline. Men, in our country, never hold conversation with women on subjects of importance that might require the exercise of effort or intelligence. They discuss with them only domestic matters; such as the merits of cookery, or the cleanliness of their houses, or their ornaments, or their dress. Every circumstance that requires a cultivated mind to appreciate is carefully eschewed. Monotony of thought is the necessary result.

Urdu *versus* Hindi.

Mr. Jagat Prasad, writing in the *Times of India Illustrated Weekly*, February 27, with reference to the above says:—

> There is a mistaken notion about Urdu that it is derived from Persian. Urdu is, no more derived from Persian than English is derived from Latin. The grammar and the general structure of Urdu is the same as that of Hindi. What happened to the Hindi language after the Mahomedan conquest of India is similar to what happened to Anglo-Saxon after the Norman conquest of England. A lot of Persian words were introduced into the local language, and the new dialect which became the medium of intercourse between the conquerors and the conquered, was called Urdu. At first there was a tendency on the part of the conquerors to use Persian words, phrases, and idioms freely, but in course of time most of these words became the common property of all in the land, and the conquerors also learnt a good deal of the language of the people. All unnecessary use of difficult Persian and Arbic words was, therefore, discouraged as pedantic, even by Mahomedan writers, and at the present day the simple, idiomatic Urdu style of most standard writers, is intelligible, all over the province, to most people who know nothing of Persian. The only difficulty is about the character in which Urdu is written, which it takes time to learn.
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> The defects of the Persian alphabet in which Urdu is written are then described.
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> The defects of the Persian character have been recognised no less by Mahomedan scholars like Belgrami and Mahomud, than by Hindu and European scholars. This character was originally Arabic, and some idea of its defects can be formed from the following facts. Four letters had to be added to the alphabet when it was adopted for writing Persian, two of them corresponding to the common letters, "p" and "g." Two more letters, "t" and "d," had to be added further when it was adopted for writting Hindustani. Four letters have the same sound as "z," and three, the same sound as "s." One set of five letters two sets of four letters, one of three letters and three or four pairs of letters have the same shape, and are only distinguished from each other by dots, placed above or below them, which are frequently left out in manuscript. There are no letters corresponding to the short vowels, but only vowel-points, which are almost uniformly left out even in print. The shape of most letters differs according as they occur in the beginning, middle or end of a word, and three or four letters are often joined together in writting a word, each being represented by its prominent part. These difficulties, considerable in themselves, are aggravated ten-fold in the "shikista" or "broken" hand of the court munshi which can only be deciphered, mainly by context, by those who have practised the art for years, and are familiar with the subject matter they have to deal with
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> The writer says the adoption for Hindustani of the Devanagri alphabet, "of which an eminent English authority has remarked that its perfection seems almost to raise it above the level of human invention," will be beneficial both to the Hindu and the Mahomedans, and will facilitate the *rapprochement* between the two races which is so essential for India's welfare.

Crown and Congress in India.

Sir Charles Bruce, G. C. M. G., reviewing the story of the connection of England with India in the *Empire Review* for February, says that it has passed through three stages: "in the first, its object was the profit of a private company; in the next, the interest of the United Kingdom; in the last and present stage, the private and national interests of the United Kingdom are only such as are inseparable from the interests of India, which are the first consideration." There has thus been a steady and uniform adaptation of the policy of the British power in India; and a still farther adaptation in conformity with the proposals of the new spirit that is at work in India, proposals in which the Hindus and the Mahomedans agree, is not impossible. The following, says Sir Charles, are aspirations in which the two parties are agreed, and which are quite proper and legitimate.

The development of the resources of India from within by the encouragement of agriculture, manufacture and commerce in accordance with the most approved scientific methods adopted in the United Kingdom.

The organisation of metallurgical and textile industries for the utilisation of native produce, so as to enable the country to manufacture for home consumption and export its own raw materials.

Irrigation works and increased facilities for transport by railway extension and low rates.

An improved system of credit for industrial and commercial enterprises.

"Swadeshi," or the encouragement of native, in preference to foreign manufactures.

A fiscal policy which shall include duties of customs for revenue purposes with reciprocal preferential treatment of trade between India and the United Kingdom and the Colonies.

The Government of India in the interests of India, and the rigid exclusion of the exigencies of English Party Politics.

An extension of the representative element in the Legislative Council.

A larger employment of Indians in the higher offices of the State.

A re-adjustment of the land revenue system.

Indian History in our Schools.

A writer in the *Gurukula Magazine* for February, remarks on the above subject.

The Histories of India now used are all dry and do not fascinate the young scholars. Nor do they produce any healthy influence on the soft minds of boys. These books, instead of inspiring patriotism in the young minds, make them look with indifference and contempt on their motherland. And it is due to this defective system of education in history that the young graduate feels no love towards India and is not pained the least when a great wrong is done to his country.

Missions and Modern Hinduism.

There is a tendency now-a-days, on the part of many, says the Rev. E. S. Oakley, in *the East and the West* for January, to belittle the need of Christian Missions in India. It is declared that Hindnism, in its later developments, especially, in its doctrine of Bhakti, stands almost on a level with Christianity and that "the Christian missionary is an ignorant intruder in a cultured community of whose thoughts and ideals he has no understanding and on which he seeks ruthlessly to trample in his zeal without knowledge." The charge of ignorance of Hinduism, says Mr. Oakley, in answer, is not applicable to many missionaries of the present day. There is as much difference between the Christian salvation by faith and the Hindu salvation by Bhakti as between light and darkness. The one has a moral content, the other has none.

And the same may be said of a great many of the external resemblances and internal contrasts that Hinduism presents in relation to Christianity. All the apparatus of religion, its terms and distinctions, may be there, but the result is pathetic failure, because the idea of salvation is divorced from life regarded in any true and spiritual sense. The object of worship is endowed with no moral excellence, and the worshipper in consequence has neither conception of nor longing after holiness.

He beseeches Christian people not to gather from criticisms like those alluded to above, the impression that India has less need of the gospel than they thought. He exhorts all Christian missionaries to continue their witness with undiminished confidence and without bating one jot or little of the Christian evangel.

Nicknames in Parliament.

John Campbell, ex-M.P., gives in the *Grand Magazine* for February a catalogue of British Parliament nicknames among which the following will be amusing:—

"A dictionary in breeches" was the nickname applied to Macaulay.

Burke's speeches won him the appellation of the "Dinner-bell" inasmuch as they operated very much like the reading of the Riot Act.

Addington, a favourite of George III., was in so many ministries that Canning compared him to "the small-pox which every one must take once."

"An old man in a hurry" and "pinch-beck Robespierre" were the names respectively bestowed upon Gladstone and Chamberlain by Lord Randolph Churchill.

UTTERANCES OF THE DAY.

The Dedicated Life.*

BY THE RT. HON. R. B. HALDANE.

—:o:—

"The noblest of souls can find full satisfaction for his best aspirations in the sustained effort to do his duty in the work that lies at hand to the utmost that is in him. It is the function of education in the highest sense to teach him that there are latent in him possibilities beyond what he has dreamed of, and to develop in him capacities of which, without contact with the highest learning, he had never become aware. And so the University becomes, at its best, the place where the higher ends of life are made possible of attainment, where the finite and the infinite are found to come together. The wider our outlook, the more we have assimilated the spirit of the teachers of other nations and other ages than our own, the more will the possibilities of action open to us, and the more real may become the choice of that high aim of man, the dedicated life. We learn so to avoid the unconscious devotion of our energies to that for which we are not fit, and the peril of falling unconsciously into insincerity and unreality of purpose. We learn so to choose the work that is most congenial to us, because we find in it what makes us most keenly conscious that we are bringing into actual existence the best that lies latent in us. The wider outlook, the deeper sympathy, the keener insight, which this kind of culture gives, do not paralyse. They save him who has won them from numberless pitfalls. They may teach him his own limits, and the more he has learned his lesson the more he will realise these limits. But they do not dishearten him, for he has become familiar with the truth that the very essence of consciousness and of life is to be aware of limits and to strive to overcome them. He knows that without limits there can be no life, and that to have comprehended these limits is to have transcended them. As for what lies beyond him he has realised that it is but as the height in front, which is gained only to disclose another height beyond. He is content with his lot if, and so far as, he feels that in him too, as he seeks with all his strength to bring forth the best that is in him, and at the same time to be helpful to others, God is realising Himself.

Such, to my mind, is the lesson which it were the noblest function of the ideal University to set forth, and in this fashion does such a University help to give to the world leaders of men, in thought and in action alike. The spirit which it inspires brings with it the calm outlook which does not paralyse human energy because it teaches that it is quality and not quantity that counts, and that the eternal lies not far away in some other world, but is present here and now. For the man who has learned in this school, the common picture of the future life becomes an image that has been raised to correct the supposed inadequate and contingent character of this one; and as his insight, into the deeper meaning of reality in this world grows, so he realises that his true immortality begins on this side of the grave. To feel himself infinite in his finitude, to learn to accept his closely bounded life and task as the process in which the side of him that is touched by infinity becomes real, to be aware of the immanence of the Divine in the humblest and saddest consciousness—this is the lesson which each of us may learn, the secret which the teaching of a true University may unlock for us; the teaching of a University, but not in the commonplace and restricted sense. In such a school we are instructed in the theoretical meaning of life as we can hardly be elsewhere. But this is not the only discipline by which we obtain deliverance from the burden of our ignorance, and are led to dedicate ourselves to noble ends. There is a lesson which ought never to be overlooked, and that is the necessity of suppressing the will to live. Before we can command we must learn to obey, and this also a true University life has to teach.

"There is innate in the great mass of men and women an instinct of obedience to the nature that is higher than their own. In the days in which we live, mere rank does not awaken this instinct; in the Anglo-Saxon race the belief in the Divine right of kings has passed away. But, even in this forgotten faith, we have the spectacle of something that was symbolical of a deeper truth. Belief in God and submission to His will is the foundation of religion. Belief in the State as real equally with the individual citizens in whom it is realized and whom it controls, this is the foundation of orderly government. It is not a king as individual, it is a king as the symbol of what is highest in national life that to day commands loyalty. The instinct of obedience shows itself here, but its real foundation resembles the foundation of that other obedi-

* From the Rectorial Address to the University of Edinburgh

ence which is made manifest in the religious life. It is the tendency to bow before the truth, to recognise the rational as the real and the real as the rational. In the main, what is highest will assert its authority with the majority of mankind, and assert it in the end successfully. What is necessary, and what alone is necessary, is that what is highest should be made manifest, and that for this purpose the mists of ignorance should be dispelled. The more the leader embodies the quality that is great, the wider and more complete will be his ultimate sway. Time may be required, the time that gives birth to opportunity, but the truth will prevail. History, and the history of religion in particular, furnishes us with an unbroken succession of witnesses to this conclusion. A leader may apparently fail, his doctrine may be superseded. But if, in his period, he has represented the best teaching which the Time Spirit could bring forth, his appeal has never been in vain. His victory may not have been complete until after his death. He himself may have been narrow and even fanatical. He may have given utterance to what seems to us, looking back with a larger outlook, to have been but a partial and inadequate expression of the truth. But the history of knowledge is no record of system cast aside and obliterated by what has succeeded it. Rather is the truth a process of development in which each partial view is gradually corrected by and finallly absorbed into what comes after it. There may be, as elements in the process, violent revulsions—revulsions to what proves itself in the end to be as one-sided as that which it has superseded. But, taken over a sufficient tract of time, the process of knowledge in the main displays itself as one in which the truth has turned out to be a larger and deeper comprehension of what for the generation before was the best of which that generation was capable. Thus there is at all times a tendency for a new phase of authority to display itself—the authority which rests either on reason or on the instinct that the highest is to be sought beyond what belongs merely to the moment. And the striving in which this tendency in the end takes shape appears in just a deeper meaning conferred on what is here and now. Sometimes even to a nation the revelation comes suddenly. It wakens from its dogmatic slumber, is wakened perhaps by the sense of impending calamity, and proves at a bound what is the measure of its latent capacity.

"So it was with England under Cromwell, with France under Napolean, with the United States under Washington, with Germany under the great leaders of the intellectual awakening of the nineteenth century. So it has been with Japan, the spectacle of whose new and rapid development has just been unrolled before the eyes of this generation. The awakening has come suddenly in such cases, and that awakening of thought and action has been in response to the Higher Command.

"In peace as in war history displays the irresistible nature of this Higher Command where it really has made itself manifest.

"We have each of us to ask ourselves at the outset a great question. We have to ascertain of what we are really capable. For if we essay what it is not given to us to excel in, the quality of our striving will be deficient. But, given the capacity to recognise and seek after what is really the highest in a particular department of life, then it is not in the attainment of some external goal—itself of limited and transient importance—but in earnestness and concentration of effort to accomplish what all recognise to be a noble purpose, that the measure of success lies. So it was with Browning's "Grammarian." Men have laughed at him while he lived. That did not matter. In the end they bowed their heads before him, and when his life was finished laid him to rest in the highest place they knew. For they saw the greatness of spirit of the man who chose what he could best accomplish limited himself to that, and strove to perfect his work with all his might.

"If its Universities produce this spirit in its young men and women, a nation need not despair. The way is steep and hard to tread for those who enter on it. They must lay aside much of what is pleasant and commonly sought after. They must regard themselves as deliberately accepting the duty of preferring the higher to the lower at every turn of daily existence. So only can they make themselves accepted leaders; so only can they aspire to form a part of that priesthood of humanity to whose commands the world will yield obedience.

"There is a saying of Jesus with which I will conclude this address, because it seems to me to be, in its deepst interpretation, of profound significance for us, whose concern is for the spirit of this University and for its future influence: 'Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of My Father which is in heaven.'

QUESTIONS OF IMPORTANCE.

INDIANS IN THE TRANSVAAL.

The Colonial Office has issued a Blue-book (Cd. 3308) containing "Correspondence Relating to Legislation affecting Asiatics in the Transvaal." This correspondence deals mainly with the questions raised by the deputation from British Indians resident in the Transvaal who went to England to lay the grievances of their community before the Imperial Government. As a result largely of the representations made by Messrs. Gandhi and Ally, Lord Elgin informed the Governor of the Transvaal that His Majesty's Government could not in the meantime sanction the Ordinance submitted by the Transvaal Government. The chief objections entertained by His Majesty's government are set forth in the following passages of Lord Elgin's despatch:—

In your despatch of May 21 you submitted the drafts of two Ordinances which you proposed, subject to my concurrence, to introduce into the Legislative Council; and you requested me to communicate my decision to you by telegraph. It was clear to me that they fell far short of the reforms which her late Majesty's Government repeatedly pressed upon the Government of the late South African Republic, and that they did not contain more than an instalment of the measures of relief which had been advocated by my predecessor. I was, however, fully alive to the considerations which you urged as to the state of local feeling in the colony and the inexpediency of forcing through in the last session of the existing legislature, and by means of the official majority, a measure which would be condemned by the public opinion of the Transvaal. I, therefore, accepted your proposals on the understanding that they would improve the position of the British Indians now resident in the Transvaal, not, indeed, to the extent which I could have desired, but in an appreciable degree; and I was content to hope that the future responsible Government of the colony would, of its own free will, ultimately carry the same policy a stage further.

But, at the present time, the position is by no means so simple as it was when I approved your original proposals. The two draft Ordinances which you submitted have been replaced by a single Ordinance; their provisions have been entirely redrafted, and, in regard to some points, at any rate, the alterations affect the substance as well as the form. I have never for a moment doubted that your own intentions, and the intentions of your advisers, have been to improve, by means of this legislation, the position of British Indians in the colony, and I was at pains to impress this fact upon the members of the deputation which waited upon me. But I am bound to give a careful and sympathetic consideration to the representations of those whom it has been my object to benefit. Messrs. Gandhi and Ally have come to this country as the representatives of the British Indian Association, and though I have been informed that the British Indian community in the Transvaal does not accept them with complete unanimity as its spokesmen, I must, in the absence of stronger evidence to the contrary, regard them as really representative of the majority of their compatriots. They have protested against the Ordinance, not on the ground that it affords inadequate relief, but on the ground that it actually aggravates the disabilities from which they at present suffer; and they have urged that the retention unamended of the provisions of Law No. 3 of 1885 would be perferable to the allowance of the new Ordinance.

It is, of course, possible that the British Indians have formed a mistaken view of their own interests in opposing this Ordinance; but it is not easy for me to urge them to accept as advantageous a measure which they repudiate as detrimental to their interests.

I have received from you a number of telegrams reporting resolutions which have been passed by various municipalities and other bodies in the Transvaal in favour of the Ordinance. I have not failed to attach due weight to these expressions of the opinion of the white community in the Transvaal, and I fully understand your desire that the matter should not be left in suspense longer than is necessary. But in a question of such importance and difficulty a hasty decision is impossible, and I must, therefore, ask you carefully to consider this despatch and to favour me with a further expression of your own opinion upon the question, in view of the strong, and, as I gather, somewhat unexpected, opposition with which the Ordinance has been met by the majority of the Indian community.

Lord Selborne replied in a despatch dated Johannesburg, January 14:—

I regret very much the decision to which His Majesty's Government has come in regard to this Ordinance, for two reasons in particular:—

Because it was intended to carry out definite pledges which I have more than once publicly given (as I understood with your concurrence) that the Government would maintain, as regards Asiatic immigration, the condition existing prior to the war, pending the establishment of responsible Government.

Because I am very apprehensive of the results which may arise when the new Legislature deals with the question, as it will be driven very shortly to do.

After dealing with points of detail raised in Lord Elgin's despatch and controverting various statements made by the deputation, Lord Selborne proceeds:—

On the question of the position of Asiatics who were settled in the colony before the war, the deputation contended that the Ordinance provided no substantial amelioration of the disabilities of which they complain. I do not claim that their position would have been substantially improved by the minor amendments of the law to which they refer. These amendments were in themselves desirable and the opportunity was taken to give effect to them. But I claim that the policy on which the Ordinance was based would have resulted in a permanent and substantial improvement in the position of these Asiatics by definitely recognising their rights in respect of residence in the colony and by allaying to a great extent the dread which is entertained by the European community of a large increase in the Asiatic population.

The strong prejudice which exists here against any removal of existing restrictions on the residence and trading of Asiatics rests largely on the fears which are

almost universally entertained of extensive Asiatic immigration which the community feels itself powerless to control. If these fears were removed and the people felt that they have the means of protecting themselves from Asiatic immigration on a large scale, I consider that public opinion would be much more willing to recognize the claims of those Asiatics who have settled in the country. Until that is accomplished I see no grounds for hoping for a more favourable attitude on the part of the European community to any proposal for removing any of the disabilities of which the Asiatics now complain.

Much as I regret such an attitude on the part of the European colonists against the subjects of His Majesty's Indian Empire, I am bound to ask His Majesty's Government not to dismiss it as mere unreasoning prejudice without careful consideration of the conditions from which it arises.

Every patriotic South African looks forward to the establishment of a large and vigorous European population here. It is, indeed, the object with which all his hopes for the future of the country are bound up. Recognizing as he must the existence of a large native population and its natural development, he yet sees ample room for the growth of a European population in the extension of agriculture, industries, and trade. The immigration of an Asiatic population on a large scale he regards as a menace to the realization of this ideal. He sees already in Natal a picture which impresses even the casual observer of the rapidity with which the Asiatic is filling a place in trade, and now even in agriculture, which otherwise would have afforded scope for a growing European population. He sees the same process at work in the Transvaal, more slowly at present, but capable, as he believes, of rapid acceleration. He is quite willing to recognize the claims which British Indians naturally have on His Majesty's Government, but he protests against, and is prepared to resist, those claims when they involve the peopling of his country which he believes to be fitted to be the home of a strong European nation with a people who can never be anything to him but an alien race. Moreover, as is natural in an undeveloped country, he feels that every accession to the alien population, which represents to him the negation of his hopes for the future of his country, is irrevocable and aggravates the progress of the evil.

I fully realize the heavy responsibility which rests on His Majesty's Government in respect of any restrictions or disabilities which are imposed on subjects of His Majesty's Indian Empire. It is my duty, however, to put before them as clearly as I can the feelings of the people of the Transvaal in regard to a question which most vitally affects the future of the colony, and to beg that the most earnest consideration of His Majesty's Government may be given to those feelings and to the conditions which give rise to them.

The question of how (if at all) Asiatic immigration is to be limited is one which will have to be dealt with by the responsible Government. It is not touched by the Ordinance now under consideration. That Ordinance was intended to enable the Government to maintain, as far as possible, in regard to the numbers of the Asiatic population, the condition existing before the war, pending a settlement of the larger question of immigration. I am confident that, without some such amendment of the existing law, the *Status quo* cannot be maintained, and that I cannot make good the pledges which I have given on that point.

For that reason and because I am still of opinion that the Ordinance is not unnecessarily harassing or in any sense degrading to those Asiatics who are lawfully resident here, I regret the decision of His Majesty's Government.

INDIANS IN SOUTH AFRICA.

LORD AMPTHILL'S ADVOCACY.

In the House of Lords Lord Ampthill asked Lord Elgin to secure a discussion at the Colonial Conference on the disabilities and future treatment of Indians in the Colonies. He hoped that the Government would not hesitate to use the power reserved to them in the Transvaal Constitution to redress the grievances of Indians.

LORD ELGIN'S REPLY.

Lord Elgin, replying, eulogised the sober, peaceful and industrious character of Indians and their readiness to respond to sypathetic management. He alluded to the fact that as Viceroy he had expostulated regarding the treatment of Indians in Natal. If Indians were admitted to the Colonies, said Lord Elgin, they should be well treated. Indian gentlemen who had sat in the Councils of India should be able to share in the Government of the country to which they went. They naturally had to consider the opinion of the self-governing Colonies. He advised the disallowance of the Transvaal Ordinance with great regret, believing that Lord Selborne intended it to mend and not to harden the position of Indians. He thought the latter's apprehensions were exaggerated. It would be a serious matter to advise the disallowance of similar provisions passed by a Colonial Parliament. He hoped to have an opportunity of discussion with representatives of the Colonies interested in the question.

LORD LANSDOWNE'S VIEWS.

Lord Lansdowne agreed that it was better not to submit the matter officially to the Colonial Conference at which there would be no representatives from India.

LORD AMPTHILL DISAPPOINTED.

Lord Ampthill expressed disappointment at Lord Elgin's reply.

MR. MORLEY.

Mr. Morley stated that the Imperial Government was discussing with the Natal Government the numerous refusals to renew the licenses of Indian shopkeepers. He would lose no opportunity of supporting the latter's legitimate claims.

MAHOMEDANS AND THE PUBLIC SERVICE.

I.—The Policy of the East-Bengal Government.

—:o:—

An important Resolution on this subject, signed by Mr. P. C. Lyon, Chief Secretary, is published in the *Eastern Bengal and Assam Gazette*. It opens with a reference to a Resolution dated July 15, 1885, in which the Governor-General laid down that it was not desirable for Mahomedans to be exempted from the established tests for admission to Government service. The new Resolution says:—

From the time of the issue of this Resolution, special attention has been devoted by the Local Government in Bengal to this subject, and there has been some improvement effected in the direction of securing to the Mahomedan community a share in State patronage more commensurate with their numerical proportion and their importance. But the progress was so slow that in the year 1900 the Government of Bengal were compelled to issue definite orders with reference to the appointment of Sub-Inspectors of Schools, prescribing that such appointments should be distributed to Hindus and Mahomedans in the exact proportion borne by each of these communities to the total population of each district. These orders have worked successfully and have helped in a marked degree to advance primary education amongst the masses of the cultivators.

A table is then given showing the percentage of Mahomedans to the total population, the percentage of literate Mahomedans, and the percentage of ministerial posts held by them. We quote the remainder of the Resolution in full:—

Under the orders of Sir Bampfylde Fuller these figures were laid before the Divisional Commissioners, and their opinions were invited as to the steps that should be taken to secure a fairer and more reasonable distribution of Government patronage. Copies of this communication were forwarded at the same time to the Board of Revenue, Heads of Departments and District and Sessions Judges, with a request that their views on the subject might be submitted for the consideration of Government.

Replies have now been received from all the officers consulted and have been very carefully considered by the Lieutenant Governor. There is a general consensus of opinion that Mahomedans have not received as much employment as they have a right to demand or as they are qualified to hold. This is no doubt due to the causes indicated in the Government of India's Resolution of 1885 and to others suggested in the letter under consideration, viz., principally to the larger number of qualified Hindus, and the fact that the position of the Hindus is so preponderating that it is difficult for any not of this class to gain admittance or, having gained, admittance to keep their positions in Government offices. This consideration also explains the frequent exclusion in many offices of all but a few castes of Hindus, and has sometimes even gone so far as to make of some offices almost a family gathering. Such exclusiveness, while it is unfair to candidates of other classes, is most mischievous and detrimental to Government interests and to the interests of the public, especially where as in this province, the excluded class is the most numerous, and, therefore, has the larger number of dealings with the offices.

It is a matter, therefore, of essential importance that in the interests of fairness and efficiency decided measures should be taken to put an end to this abuse.

The Lieutenant-Governor is convinced that there has been a great advance since the year 1895 in the education of the masses of the people and that, among Muhammadans and important castes of Hindus other than those usually employed in Government offices and among non-Hindus, fully-qualified employees can generally be found, and where this is the case there should be a broadening of the field of selection. It is accordingly directed that in future, in all offices, before making new appointments, whether directly to paid employment, or to apprenticeships from which the paid appointments are usually at present filled (so long as the system of apprenticeship continues), officers must widely advertise the vacancies which they wish to fill. Mahomedan Associations and other known Associations, and educational officers, should be informed so that they may put forward the names of suitable candidates who may be known to them and of whom they may have prepared lists, and officers who are unable to obtain suitable candidates of the required class in their own district or neighbourhood should make their requirements known in other parts of the province. In making their selections from the lists of candidates thus prepared, officers must endeavour to obtain men from those classes in which their offices are deficient. The proportion of Mahomedans at present employed is altogether inadequate, and serious efforts must be made to increase the proportion so as to bear a more reasonable relation to the importance of the Mahomedans in the community and to their ability and qualifications.

Mr. Hare is confident that his officers will fully cooperate with him in thus carrying out the orders of the Government of India, but in view of the difficulty that has been found in giving effect to, those orders during the past twenty years and the danger that they may be again lost sight of, he deems it necessary to prescribe the submission of an annual return by all officers making ministerial appointments in Eastern Bengal and in the districts of Sylhet, Cachar and Goalpara, through such channel and in such form as he may hereafter determine, stating what appointments have been made during the year and the classes to which the men selected belong and giving explanations of the reasons for any departure from the orders now given.

GOVERNMENT SERVICE.

For our own part we are dead against any of our countrymen craving for Government service. For we sincerely believe that the system of education prevalent in this country and the service under Government to which it leads, have both been powerful instruments in the hands of our rulers for extinguishing the national feeling which, if it had been very active, would have rendered the foreign domination quite impossible.—*Motherland.*

II.—"THE STATESMAN," CALCUTTA.

The share of Government patronage allotted to the Mahomedan community in Bengal has hitherto been regulated by the terms of a Resolution of the Government of India dated the 15th July, 1885. It has generally been recognised, however, that, since the creation of the new Province, with its large preponderance of Mahomedans over Hindus, the need had arisen for a revision of the policy then declared, so as to secure a more equitable adjustment of the claims of the two communities. Such a revision has now been made, and the policy just decided upon was set forth in the important Resolution of the Eastern Bengal Government. It will be observed that in taking this step the Government of Eastern Bengal and Assam have departed from the line of policy laid down by the Government of India in 1885. At that time the greatest emphasis was laid upon the determination of Government not to show special favour to Mahomedan candidates in their competition with Hindus for Government employment, whereas the chief point of the new Resolution is that, "in the interests of fairness and efficiency," decided measures must be taken to end a state of affairs which is described by the Lieutenant-Governor as an abuse. From an impartial standpoint it must be apparent that the situation presents two opposite dangers. On the *one hand*, we have the danger of public offices being manned exclusively by those Hindu castes which, through hereditary training and educational qualification, are especially suited for ministerial work, and of these offices thus becoming in some measure the preserve of certain families; on the other hand, there is the danger that, in attempting, for our own political purposes, to force Government Service upon a community which has hitherto shown no particular liking or aptitude for this form of employment, we shall merely be lowering the standard of efficiency in the public service, in itself a sufficiently serious matter, without any real corresponding advantage. Unquestionably it is desirable that the Mahomedan community should, by all legitimate means, be encouraged to furnish its full proportion of Government employees; and if it be true that a much larger number of qualified candidates is available than is generally supposed, no reasonable person would deny that it is the duty of the Government to take steps immediately to redress the balance. But it must not be forgotten that the real merit of the old policy lay in its definite refusal to apply preferential tests, and that in so far as this principle has been adhered to, it has operated, as the Lieutenant-Governor of the new Province admits, to stimulate the educational activity of the Mahomedan community.

III.—"THE MUSSALMAN," CALCUTTA.

We are glad that the Government has made a correct diagnosis of the disease and is endeavouring to administer proper remedy. But we are curious to know as to how the Government was so long unable to look to the interests of the Mahomedans for whom they now profess so much love. We presume that the Resolution is a bait to our co-religionists in the new province to keep themselves aloof from the popular movements that will ultimetely bring salvation to our country. The issue of the Resolution after the Partition of Bengal, is significant. Had the Mahomedans been truly favoured by the ruling race, the Government could have done something for them before the Partition was made. The inference is that the Government is trying to alienate our brethren in Islam from the popular causes and create a tension of feeling between the Hindus and the Mahomedans. Hence our humble advice to our co-religionists is that while they should avail themselves of every advantage that may accrue from the Resolution, they should in no way be duped as to the attitude of Government towards our community, and should in no wise secede from the work that will bring about our material salvation.

HINDUS AND MUSSALMANS.

The Punjab Journal, a Hindu-Moslem Monthly Pamphlet, edited by a Moslem gentleman named C. K. Fasih, writes as follows:—

Our policy is to promote unity between Hindus and Moslems, for on this unity depends the future prosperity of India. Twenty-two years' experience of political work has impressed upon our national leaders the conviction that nothing good is to be expected before the unification of India's population. In abstaining from taking part in the Congress, the Moslems have made a serious mistake. For it is clear that the opinions entertained by thinking people concerning Indian Moslems to-day are precisely those which were entertained concerning Hindus twenty-five years ago! Let us come to details. Twenty-five years ago it was said that the Hindus were addicted to flattery, selfishness and narrow-mindedness: whereas the Moslems were praised for their straightforwardness and mental breadth. Twenty-two years of political effort have generated amongst the Hindus superior mental and moral characteristics—whereas the Moslems have appreciably fallen. The Hindus are becoming united both in mind and voice, and on the high road to becoming "one people." The Moslems, on the contrary, are in every respect disunited. The Mahomedan constitution has an element of exaggeration in it, and whenever Moslems take up a thing they know no moderation in its pursuit. Years ago they were known for their haughtiness and thus lagged behind the Hindus in progress. But now that they have begun to bow before the Government, they seem to have said good-bye to self-respect! Twenty-two years of petitioning have tired out the Hindus—but lo! the Indian Moslem has taken up the rôle discarded by the Hindu!

RES, NON VERBA.

Politics in India have passed the stage when it exhausted itself in futile attempts to bridge the gulf between the rulers and the ruled and in an exchange of mere idle and meaningless compliments. We have found out the natural antagonism in our country between a handful of aliens who want to lord it over us and the oppressed and down-trodden children of the soil. Englishmen, too, have discovered that the old trick of putting off the inevitable struggle by smooth phrases and empty promises will no longer succeed. Let the mockery cease; and if the struggle is inevitable, let it come; if the aliens are determined to preserve their own superiority, let them make a fresh attempt and see how events turn out.—*Bande Mataram.*

NATIONALITY OF INDIAN MUSSALMANS.

Lieutenant-General F. H. Tyrrell, of the Indian Army, writes to the *Spectator* London:—

I should say that the cleavage between the Hindus and the Mussalmans is racial as well as religious. The majority of Indian Mussalmans are descendants of the Mahomedan conquerors of India—Arabs, Afghans, Turks and Persians—and they still distinguish themselves by the prefix or affix to their names of the honorific appellations peculiar to the country of their origin: Mir or Mirza for the Persians, Beg for the Turks, Khan for the Afghans, and Sheikh or Sayyid for the Arabs. Baber, the founder of the Mogul Empire in India, was a Turk from Ferghana, a scion of the house of Timur; the founder of the Mussalman dynasty of Bijapur was an Osmanli Turk; the founder of the present reigning house of Hyderabad in the Deccan came from Central Asia in the seventeenth century. The Moplahs (Ma-pilas, *i.e.*, mother's sons) of the Malabar coast are the offspring of Arab sires and Hindu mothers. And the stream of foreign adventurers continued to recruit the Mussalman population of India till it was checked by the English conquest in the last century. The late Sir Salar Jang, Prime Minister of Hyderabad, was one or two generations removed from a pure Persian; the Nawab Afsar-ul Mulk, the present Commander of H. H. the Nizam's Imperial Service Troops, is the grandson of a Persian "soldier of fortune." There are now thousands of Arabs in the dominions of the Hyderabad State who still retain their own language and customs, but who will in the course of a few generations become merged in the general body of Indian Mussalmans, just as all the Persians, Afghans, etc., have in course of time, from their community of creed, law, language, and interests, as well as from intermarriage, become merged in one nationality. But the bar of religious difference preventing intermarriage between the conquering Mussalmans and the conquered Hindus, no fusion took place between them such as took place between Norman and Saxon in England, and between Frank and Gaul in France. The Mussalmans in India have their own language, the Urdu (Turkish Ordu, Anglice Horde) or Camp language, a mixture of the foreign Arabic and Persian with the native Hindi. Their aspirations and ideals are totally different from those of the Hindus; they look to Mecca as their religious, and to Constantinople as their political centre, whereas the Hindu knows nothing of, and cares nothing for, anything outside of India. Formerly, few Hindus became converts to Islam. The Aryan in India, as in Europe, stubbornly resisted conversion to a Semitic form of religion. But, in comparatively modern times, whole communities of low-caste Hindus or of pariahs have adopted Islamism, as the Shanars of Tinnevelly have adopted Christianity, thereby obtaining a religious and social status which was denied to them by Hinduism. This has been specially the case in Bengal, and a recent instance has occurred among the Maravars in the Madras Presidency, and to these converts the observations of Old Liberal (the correspondent aforementioned) may apply, for they are of the same race and speak the same language as their Hindu fellow-countrymen. But with the great mass of the Indian Moslems the cleavage between them and other Indians is not only religious, but racial also.

CHRISTIAN MISSIONARIES AND EDUCATED INDIANS.

A MESSAGE FROM DR. C. E. HALL.

In the course of a farewell letter to the Rev. Dr. Hume, Dr. Hall sends the following message to Christian Missionaries in India as to what their attitude should be to educated Indians:—

During my visit I have continued in close fellowship with thoughtful non-Christians. My intercourse with these gentlemen has been unreserved. By means of it I have been permitted to know the solicitude that exists among multitudes of older and younger men for the spiritual development of the population. To what extent this solicitude is the normal fruitage of the higher Hindnism, to what extent it represents the indirect influence of the Christian religion, I consider it unimportant to inquire. "The wind bloweth where it listeth." It is enough that all over India are men, unprepared to identify themselves with any Christian denomination, to whom the popular forms of the ancient faith have become inadequate if not distasteful, and for whom the name of Jesus Christ and the distinctive truths connected with that name, for the redemption of and the reconstruction of the social order, are taking on new attractiveness and value. I have found these men everywhere, many of them are University undergraduates, many of them are men in the learned professions, and in Government service, some of them are in exalted stations. My intercourse with them has been intimate and precious. At present, various reasons hold them aloof from organizations ecclesiastically classified as Christian. Yet in the hands of these men lies, potentially, the spiritual future of India. They are Orientals; their non-Christian inheritances are precious to themselves. The fact that they see the limitations of these inheritances will not prevent them from defending those very limitations, if attacked and vilified. For this loyalty to the past they are worthy of admiration. They should be met, not with suspicion and disapproval, but with love and honour. So I believe would Christ meet them; so would Christ have us meet them. They have much to teach us; they are eager to learn from us. There must be no condescension on either side. Brotherhood and unaffected love will succeed where argument and authority have more than failed.

I leave India with a thrilling sense of what this great heart-fellowship might effect if there were time for its maturest development. Here among these sensitive, thoughtful peoples, whose opportunities to know the gentleness that is in Christ have been retarded by many difficulties, love must be the fulfilling of the law. Barricaded behind grave distrust of all things and persons bearing the Christian name, love, honour and confidence alone can reach that seclusion where to-day, noble souls are seeking, apart from Christ, to redeem the masses from systems that have given the form of religion without its moral power, the sense of God without His grace, His pardon and His peace.

That there are missionaries in India who believe this and express it in their intercourse with non-Christian India, I know. May the day soon come when this shall be the avowed practice of every one of Christ's ambassadors, here and wherever Oriental races are found.

THE IDEAL OF SWARAJ.

The Vernacular Press, Bengal.

In a leading article, entitled "How to establish swaraj," "Jugantar" observes that passive resistance is for the sake of law only. We are still very anxious not to violate the laws of the English. They have made laws for their benefit—for destroying our country. Why should we be bound to obey them? The English say, "He, who will speak against us, will be transported." If we accept this arrangement, without objection, then we shall be admitting our servitude. The English law is based upon brute strength. Therefore, to free ourselves from the same, we shall have to acquire brute force. This is now our dharma. The law cannot be respected for ever. We shall have to re-act what has happened in other countries. There is no path to life but through death. After dwelling on what Mazzini did for his country, the paper goes on to say that there are not more than a lakh and a half of Englishmen in the whole country. Should you be firmly resolved, then you could terminate the English Government in a day. The time has come to explain to the English that it will not do to enjoy the kingdom for ever by robbing it. Let them now understand that the life of a robber is no longer a happy one in this country. Sacrifice your lives at the temple of freedom! Without bloodshed, the puja of the Goddess does not yield the desired result.—Extracts from *The Empire*.

In a leading article, "The Hitabadi" observes that, at present, no country in the world, but India, is under foreign subjection; for, the Emperor of India, is not an Indian. Whatever lip-sympathy the English may show for the happiness and sorrows of India, their chief aim is "established" in their country. They can and will never think India and the Indians as their swadesh and countrymen; for, they have a different swadesh. Their chief duty is to improve the same by all means. If they give their attention to India's improvement, then their patriotism suffers. Both India and England cannot be one's swadesh at the same time. All the attendant evils of foreign rule fully exist in India. So long as she will remain under foreign subjection, no one will be able to prevent her downfall. Whatever attempts the liberal-hearted Emperor and the Liberal officials may make, they are powerless to remove India's real distress. Self-government is the only means of India's improvement.

India in English and Indian Periodicals.

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INDIAN AND COLONIAL INVESTMENTS. [The "Empire Review," February, Macmillan & Co.]

THE INDIAN BUDGET DEBATE FOR 1906 By General Fisher. ["Asiatic Quarterly January.]

INDIAN STONE CUTTING AND INLAYING. ["The Indian Magazine," February, London.]

THE VEDIC FATHERS. By A. C. Sen. ["The Modern Review," February, Allahabad.]

THE TODAS. By Prof. Surendra Nath Deva. ["The Modern Review," February, Allahabad.]

LIFE OF SHIVAJI. By Prof. Jadu Nath Sarkar. ["The Modern Review," February, Allahabad.]

KHANDANAKHANDAKHADYA. (English Translation). ["Indian Thought," January, Allahabad.]

RELATIONS BETWEEN INDIANS AND ANGLO-INDIANS. By an Indian. ["East and West," Bombay, February.]

VIVARANAPRAMEYASANGRAHA. (English Translation). ["Indian Thought," January, Allahabad.]

THE INDIAN EMPIRE AND THE CHURCH OF ENGLAND, by the bishop of Rangoon. By Dr. Knight. ["The East and the West," January, London.]

THE ORIGINAL LANGUAGE—PALI OR SANSKRIT? ["The Ceylon National Review," January, Colombo.]

SINHALESE FOLK SONGS. ["The Ceylon National Review," January, Ceylon.]

THE GOD OF THE VEDANTA. ["The Metaphysical Magazine," February, New York.]

MASS EDUCATION IN INDIA. ["The Indian World," December, Calcutta.]

WHAT INDIA MAY LEARN FROM JAPAN. By Mr. G. A. Natesan. ["Hindustan Review," February.]

SEDITION IN INDIA. ["Blackwood's Magazine," February.]

HINDI AS A COMMON VERNACULAR FOR INDIA. By Prof. M. Rangacharya, M. A. [The Indian Review, February.]

Industrial and Commercial Section.

Colours to Use: Important for Artists.

Exposing many oil and water colours in his studio window for six years, Herr Bakenhas, a German painter, has found the following to be unaffected by light. Krem's white, zinc white, Naple's yellow, cadmium yellow, light, Roman, and gold, and burnt light ochres, terra pozzuoli, Italian red, English red, red and blue ultramarine, cobalt blue, chrome oxide, permanent green, cobalt green, raw and burnt sienna and umber, Cassel brown, Van Dyke brown, and thin asphalt. Paris blue, Berlin blue, Prussian blue, madder brown, madder purple, chrome yellow, yellow and brown lakes, green lakes, carmine, and vermilion, were much altered, or wholly destroyed.

Rolling Stock on Indian Railways.

A deputation, including Sir E. A. Sassoon, Sir Partick Playfair, and Mr. Greaves, of the Bombay Chamber of Commerce, waited upon Mr. Morley recently to urge him to grant an increase of rolling stock in India.

Mr. Morley received the Deputations of the Board of Indian Railways and the Bombay Chamber of Commerce simultaneously. Sir William Bisset urged increasing the provision for Railways to ten millions sterling, with a special provision of six millions for immediate equipment and requirements, to be spent within the next two or three years. He urged an enquiry into the whole question of Railway finance.

Mr. Morely, replying, said that the extension of railway communications was a prime object of Indian policy, but the foremost condition for India and Indian Railways was that they should be solvent. Those who talked glibly of from six to twenty millions, said Mr. Morley, failed to realise the gravity of such transactions. Thanks to the change in the Money Market, he now saw his way to spend another million in 1907-08, making the total provision nine millions, but financial prudence prevented further expenditure. He agreed as to the advisability of a departmental enquiry into the financial system of Indian Railways, and appealed to the Deputations to give the enquiry all information.

Sir E. A. Sassoon expressed the deep disappointment of both the Deputations at Mr. Morley's reply. He urged that at least ten millions might be spent. He thought Mr. Morley had exaggerated the Money Market difficulties. The Railway policy of India ought to be ahead of and not behind the times.

Bargains with Money-lenders.

This is the title of a short article by Mr. T. Baty in the 16th volume of the *Journal of Comparative Legislation*. The writer, in reviewing Mr. Bellot's second edition of "Bargains with money-lenders," takes an opportunity to give his readers the benefit of his own thought on the subject. The argument against usury cannot well be applied to the case of the necessitous; but only in the case of the inexperienced who, in the words of the writer, "(1) do not know what they are doing, or (2) are unaware that they could obtain much better terms elsewhere." Mr. Baty has little sympathy with the first class, because they are generally grossly negligent, and it ought to be the policy that "extravagance and inexperience should not induce us to reopen such transactions." The people that run into extravagance are those whose only capital is their character and those whose capital is their friends' characters. The latter class of persons are generally unable to get good terms, and if they cannot get them, let them not borrow. The former are not entitled to any consideration. Again persons who can get money at favourable rates but do not take advantage of the opportunities, because of false pride, must suffer and on that account the money-lender should not come in for our fault-finding. And so the only persons that are in real need of State interference are the friendless and inexperienced persons who close in with the money-lender's terms because they think they are the best. And it is the experience of Mr. Baty that these are the last persons which the new Act in England comes forward to help.

The remedy for usury is in the formation of banks, which could lend out money at favourable rates. Competition by honest money-lenders is the only remedy, and not a wholesale nullifying of unconscionable bargains which has the effect only of making the money-lenders charge higher rates. The establishment of Agricultural Co-operative Credit Banks, as in Norway, will also tend to diminish the evils of usury.

An Invention.

The novel railway rail of an engineer in India consists of two L or angle sections bolted together, with a tread section closed over the top of the vertical plates, the wide base thus given the complete rail making sleepers unnecessary. Light metal tie-rods are used to hold the rails together

The Gaekwar on Industrial Development.*

His Highness said:—I have much pleasure in acceding to the request which has been made to me to perform the opening ceremony in connection with the Spinning Mill which has been started by Mr. Chimanlal Samal Bechar and by other citizens of Baroda who have joined him in this very laudable enterprise. Mill industry on modern methods began in India some forty years ago, and over twenty years ago, a State Mill was started in this City with a view to give an object lesson to the people of Baroda. Since that time the number of Cotton Mills has increased all over India; it rose to nearly a hundred in 1886, and it exceeded two hundred in 1904. Private capitalists, then, were prepared to engage in mill industry in my State, and I was glad, therefore, to dispose of the State mill to a private firm in order to encourage such private enterprises. This measure, taken two years ago, has been attended with happy results. This second mill has been started by the citizens of Baroda; and a third mill, started by Rao Bahadur Hargovindas, is under construction. My officers also inform me that the movement is spreading, and that schemes of this enterprises in other large towns are likely to be carried into effect before long. I wish them every success; and my Government will be ready to foster such enterprises in every reasonable way.

We are all aware of the painfully slow process of industrial development in this State in the past. It will be of no value to any one to blame ourselves too seriously for this slow growth. We must now turn with energy and enthusiasm to the present and the future. India has never considered, and I trust it never will consider, industrialism *per se* the chief and toward which society should strive. Should the commercial spirit ever become the dominating influence in Indian life, I am sure, it would be nothing less than a calamity. The proper function of industrialism is to lay the foundation for economic independance. Without economic independence no nation can hope to compete now-a-days in the struggle for that culture, that all-round development of the social structure and of individual personality which is the chief end of society. Industrialism has proved a necessary stage in the development of modern nations. India is realising to-day as never before that without a sound economic basis on which to build for the future she cannot hope to develop and maintain her place as a nation among the nations. Swadeshi is the battle-cry of this new consciousness permeating our people. Swadeshi is nothing more nor less than a plea for economic freedom and sure to win in the struggle eventually because it recognises an underlying principle in the evolution of modern States. The example of Japan in learning to supply her own needs first, in building firmly her economic bases, is an illuminating one. Her statesmen have shown wisdom in adopting scientific methods of production and distribution of manufactures, transportation and finance.

Appeal for Individual Effort.

But withal we must not overlook the fact that economic progress is not the end but the means, toward that broader goal which every statesman and every scholar must recognise as the ultimate aim, namely, the general uplifting of humanity. Industrialism will justify itself in India, as elsewhere, only in so far as it contributes to this end. If some men are losing sight of this larger vision, let us at least not lose sight of this high duty. I am anxious that industries should thrive in my State. I am desirous that my officers should co-operate in every way possible to bring about better conditions among the people and remove every obstacle that stands in the way of economic progress. If our administrative methods are sometimes cumbersome and round-about, an effort should be made by the officers to expedite the transaction of public business. Red tape should be reduced to a minimum and whatever permits or assistance private enterprises require from Government should be granted with the least possible delay. I am willing that our economic system and our administrative and financial methods should undergo the closest scrutiny. And when we discover weaknesses or abuses in the system, let us co-operate cordially and sympathetically to prune them away. "Service of the first Order," says Mr. John Morley, "is not merely to propound objections, but to devise working answers."

And I desire furthermore that we shall build for the future as well as the present. Our progress must be sound and healthy if it is to last. It should be based on broad economic principles which have stood the test of experience. Temporary expedients and artificial propsshould be interdicted as far as possible. The State should have a definite and clearly-defined policy. We should begin to build to-day for the Golden Jubilee twenty-five years hence, and I am anxious to build large and build strong.

But, after all, you must clearly understand that the progress and prosperity of such industries depend upon yourselves. There is not a progressive nation in Europe which has not, by its own industry and enterprise, extended the field of its commerce and manufactures—sometimes with the help of wise administration, but often in spite of unwise and foolish administration. For individual effort and enterprise count for much in the building up of national prosperity; and, without such effort and endeavour on the part of the citizens, the artificial aids given by Governments can do little and often effect more harm than good. There are lessons which you must learn from the history of nations present and past; and these are lessons which should animate you and encourage you in your endeavours to make this State one of the great centres of industry in Western India. I desire to see you succeed and prosper, and I am convinced all my officers, high and low, are animated by the same ardent desire to help you in your endeavours as far as possible. But for the ultimate success of such endeavours you must trust in your own activity, patient perseverance, and farsighted wisdom.

Importance of Self-Reliance.

Nature is bountiful to us. Baroda boasts of that fertility of soil for which all Gujarat is us. Baroda produces some of the finest kinds c grown anywhere in India and Baroda is on the communication between Bombay and the great mar... of Northern India and the Punjab. The people of Baroda, too, like the people of other parts of Gujarat, possess the hereditary instincts and skill of artisans and traders and have for centuries past, supplied India and the Western World with the produce of their industries. With all these advantages, natural and acquired, it only requires little enterprise on your part to develop your trades and industries and to secure prosperity and success. Have faith in yourselves and in your own skill and industry; have faith in modern administration, whose scope and object is the good of the people; and devote yourselves to those industrial pursuits, without which no nation can ever prosper by agriculture alone. Do not lean upon the Government for everything, do not look up to the Government for everything. Be strong and self-relying. Learn to help yourselves and you will find that the Government will not be slow to help those who know how to help themselves. For what is Government but an organisation shaped and controlled by the wishes and the opinions of the people? So long as the people are child-like and helpless, an autocratic Government is necessarily paternal and initiates everything, manages everything, directs and controls everything. But, when the people are strong and active and self-reliant, the Government itself is shaped by their collective wishes and opinions and leads them onwards in the path of progress and of prosperity chalked out by themselves.

To-day the people of Baroda, like the people of India, are attaining their political youth and strength and if, within the period of my rule, I am able to help you in acquiring that self-reliance and activity which belong to youth the greatest aim of my administration will be accomplished, the dearest wish of my heart will be fulfilled. From the first year of my administration I have endeavoured to inspire self-reliance in my people, to instill life into the old village communities, to preserve the old village services, to organise a system of village education. A body of laws has been drawn up by my able ministers and advisers since 1884 which secure and define your rights and liabilities in every department of life; and a system of administration has been developed by my executive and judicial officers which, I venture to believe, afford security of life and property to my subjects. In recent years, my Government have endeavoured to revoke many old taxes which were levied on professions and castes, to repeal many duties which harassed industries and trades, to extend a free education to every boy and girl within this Raj and to place the administration itself, in some matters, in the hands of my people by the creation of Village Boards, Taluk Boards and District Boards. The one aim and object of all these measures is to teach my people self-help, self-reliance, and self-government and to make every man and woman in this Raj know the rights, the duties, and the responsibilities of a free citizen.

The Example of Japan.

Japan, as intimated a moment ago, has inspired the world in the late fifteen years with a new and broader humanitarianism. Clinging to her old social code in so far as it seemed expedient to her statesmen, clinging to her patriotic love of country with the fervour of religious zealots she has, at the same time, startled the nations by her singular capacity to adopt new ideas and to assimilate the best elements of other civilisations. Baroda can probably do no better than follow the example of Japan. We cannot break with the past; we do not desire to break with the past; to turn our backs upon history and traditions would be a denial of our birth-right. Sound conservatism in the present crisis is vitally necessary. But so is progressiveness and liberalism. To cling blindly to tradition; to budge not from the beaten track; to ignore the experience of other peoples is a grievous fault in this age. It is an offence not only to ourselves but to posterity. Therefore I exhort you, gentlemen, as officers, as financiers, as private citizens, to look about sharply. Look within and without and abroad. India, with her hoary age, has much to teach the young, impulsive, strenuous nations of the West. But these peoples may also have something to say to us, if, like Japan, we go to them frankly and sincerely. For, one thing they may be able to teach us is the value of the scientific method, the necessity of centralized and co-operative effort in the amelioration of economic conditions.

I rejoice, therefore, to find amongst us the signs of progressiveness in industrial pursuits. I hope, as said before, that these mills and factories which we see about us and others which we hope will materialise in the near future are but the tokens of a new era in the development of Baroda State. Whatever obstacles to continue progress may stand in the way should be removed as rapidly as possible. We are assured that in respect to raw material, transportation and markets, Baroda is favourably situated for considerable expansion in the near future. It remains for us, as stewards of the people's welfare, to develop sound policies, to grant to new and struggling industries every possible encouragement consistent with healthy and vigorous growth, and to give our sympathy and encouragement to those who are willing to struggle with new and untried experiments against adverse conditions. At the same time, we must look to our people to cast aside narrow and provincial prejudices to come forward boldly and seize the opportunities that are presented to them for safe business investment.

An Industrial Survey.

I may take this opportunity of saying that we shall expect to have in the course of a few months an industrial survey of the State with a discussion of existing conditions, the projects of growth and some suggestions as to policies to be pursued. Meanwhile, the subject of capital and its distribution has been presented for consideration. It has been pointed out that the bulk of the State's fluid capital is invested outside the borders of the State enriching day by day the industries of other sections. Some method must be devised to give to our merchants and to our struggling industries a sound and stable agency for deposit, for credit loans and for exchanges. I should be very glad if it were possible to organize a banking system that would meet the needs of all the people, manufacturers, traders and agriculturalists alike. And I commend the subjects to the serious consideration of my auditors who are interested in the development of commerce and industries within the State.

With these remarks, gentlemen, I am glad to welcome into our enlarging activities the Sayaji Cotton Mill. I wish for the industry and its managers and promoters the success which is their just reward; and shall be extremely gratified if the success of this mill with its admirable plant and equipment shall induce other investors and promoters to find in Baroda State profitable fields of investment.

I sincerely trust that this factory—the first enterprise of large capital and equipment voluntarily to begin operations in our State—is not an ebullition, but a symptom; not an artificial flower in a wilderness of industrial sterility, but a genuine token that Baroda has seriously undertaken to plant a little industrial garden of its own. The lifetime of a generation is but a small part of the lifetime of a nation; but if within my time I can witness some happy results of the measures which I have initiated, if I live to see my people somewhat advance in self-help and self-government, my task will be accomplished.

* Speech delivered recently on the occasion of opening a new Cotton Mill at Baroda.

Sericulture in India.

The Report of the Silk Association of Great Britain and Ireland, of which Sir Thomas Wardle, of Leek, is the President, states that the prospects of sericulture in Kashmir are of the most satisfactory kind. The raw silk produced in that country last year yielded a profit of £28,139, which was a return of 58½ per cent. on the capital and 30 per cent. on the turnover. This year's profits were expected to be still higher. The silk growing industry also promised to get a permanent footing in Baluchistan, where experiments begun in 1904 had been entirely successful. In Quetta raw silk of excellent quality had been produced, though not of quite so much bone as the Kashmir silk, and the President had recommended to the Indian Office the systematic commencement of sericulture in the Punjab on the lines pursued in Kashmir and Baluchistan, which suggestion had been favourably received by the authorities. Through the action of the Association a silk section has been formed by the London Chamber of Commerce, and the Association has also become affiliated with the British Chamber of Commerce in Paris. The Council notes with satisfaction the interesting progress recorded by the Decimal Association as to the increased adherence to the movement for the adoption of metric weights and measures. The Report also contains a reminder of the institution of day courses in silk manufacture in the Manchester Municipal School of Technology, wich have been designed specially to suit the needs of the sons of silk manufacturers, managers, and foremen. The courses extend over a period of two years, while there is a three-year course for evening students. It is greatly to be desired, says the Report, that advantage be taken by intending silk manufacturers or managers of silk mills of the very efficient course of instruction given at this Municipal School in the various branches of the silk industry, and also in silk dyeing and chemistry.

EARNING & ECONOMY.

MILK-POWDER: Ever invented in India. 8 as. a pot.
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Calcutta.

Indigenous Synthetic Dyes.

At the monthly meeting of the Asiatic Society of Bengal recently, a paper was presented by Mr. E. R. Watson on the fastness of the more common indigenous dyes of Bengal compared with typical synthetic dye-stuffs. The author gives a summary of the available evidence as to the fastness of the indigenous Bengal dyes, and points out that the evidence is wanting in precision and is in many cases self-contradictory. The author has prepared samples of cotton dyed with the more common Bengal dyes, as far as possible, according to native methods, and has tested the fastness of these dyeings (1) to light, (2) to washing with soap, (3) to alkalis, (4) to dilute acid, such as perspiration, testing at the same time by the same methods a representative collection of dyeings with synthetic materials. Tables are given in which the fastness of each dyeing under each condition is expressed quantitatively. The dyestuffs turmeric, safflower, *palas* (Butea frondosa), *latkan* (Bux Orellana), red sandal (Pterocarpus santalinus), and *padauk* (Pterocarpus dalbergioides) are of very inferior fastness. *Manjista stay.* (Rubia cordifolia), catechu (Acacia catechu) and *bakam* (Caessalpinia Sappan) compare favourably with the great majority of synthetic dyes.

Indian Gold Standard Reserve.

The reply of Mr. John Morley to a question in Parliament stating that the silver portion of the gold reserve fund in the Indian Currency Department is limited to £4,000,000, or Rs. 6 crores, says the *Standard*, only announced a fact that was already known to those who have followed the course of Indian currency reform. Last year, it would appear, the Indian Government decided, in place of the ingot silver reserve of Rs. 3 crores which it had previously held, to establish a coined silver reserve not exceeding Rs. 6 crores, provided out of the profits on coinage. These profits on coinage had hitherto been invested in sterling securities as a reserve to secure the maintenance of the rupee at 16*d.*, and the sum so invested amounted to about 12½ millions sterling. The temporary employment of the profits to purchase silver would thus delay the further swelling of the real gold standard reserve until the silver portion amounted to Rs. 6 crores. On this ground considerable criticism has been directed in India at the policy of the Government, as it is pointed out that a holding of silver could, in no way, be considered as a guarantee of the gold standard.

Working of the Government Expedient.

To representations on this head the Government practically admitted the theoretical objection to their policy, but urged that the demand for currency in the country commended the measure as a matter of expediency. By adopting this course they would be able to add Rs. 6 crores to the currency of India without drawing upon their general balances to the extent of the 3 millions sterling required for this purpose. To a certain extent their policy has been justified, for, owing to the great demand for currency, the reserve of Rs. 4¾ crores in silver accumulated in the gold standard reserve some little while back has come in as a great relief in order to allow them to make increased sales of Council drafts without earmarking gold heavily. Some idea of the extent to which Council drafts have been sold is afforded by the fact that, including the amount allotted to-day, about 26½ millions sterling have been disposed of in the financial year to date, against 17¾ millions laid down in the Budget for the whole year. When the silver portion of the gold standard reserve has been reinstated and the amount raised to Rs. 6 crores, the profits obtained from the coinage of silver will again be invested in sterling securities to be added to the total of 12½ millions already held.

Palming off Foreign Goods as Swadeshi.

One of the reasons why the imports of Manchester cotton goods do not show a large decline is doubtless, says the *Bengalee*, to be found in the practice, which has lately sprung up, of palming off unmarked foreign goods as those of indigenous manufacture.

A circular issued by Messrs. Ramachandra Ramratan Das informs us that a number of merchants, dealing in cotton goods, import large quantities of their particular quality of goods, stamped with the name of the firm and the place where it is established but *without bearing the name of the manufacturer, or the place of manufacture.* This omission makes it easy for unscrupulous dealers to deceive the unwary as to the foreign origin of the goods in question. Nor is this all. Taking advantage of the demand for Swadeshi goods, some unscrupulous importers have even gone so far as to import British-made goods bearing marks resembling those of the manufactures of Indian mills and containing only the name of the firm but not that of the manufacturer. Again, these unscrupulous importers take good care to indent such goods only as are similar to the products of the Indian mills in texture and appearance. To prevent the public from being swindled in this fashion, all manufacturers of Indian goods should have their goods stamped with the words, "Made in India" and their equivalents in the principal vernaculars, the absence of such marks betokening a foreign origin. We commend this suggestion to the careful consideration of all manufacturers of Indian goods.

Cattle Export from Madras.

Mr. R. M. Thurley, Superintendent of Statistics, Madras Customs House, writes as follows in the *Indian Trade Journal* :—

Cattle export from the Madras Presidency is attracting considerable attention. About 32,000 head of cattle are exported annually and realise good prices. The value of exports in 1904-05 was Rs. 9·17 lakhs and in 1905-06, Rs. 10·11 lakhs. The major portion, valued from Rs. 20 to Rs. 60 each, go to Ceylon; many of higher value are distributed over the islands of the Malayan Archipelago where they are used for draught purposes. Others again find their ultimate destination in South America; and this is true particularly of bulls of the Mysore and Nellore breeds, some of which, valued from Rs. 250 to Rs. 500 each, have recently been shipped to Sumatra and Java and others to Bahia and Rio de Janeiro. During the current year about 5,000 bulls of the Mysore breed have been shipped from Negapatam to Penang and Singapore for transmission to Tiping, Ibo, and Sumatra; while a consignment of 250 has just been despatched to Java for use on the sugar and tea plantations. This consignment is part of an order for 500 which a representative of the Netherlands Government has been commissioned to purchase, and probably are part of stock of the old Hunsur breed of the famous Amrut Mahal bulls of Mysore which have been bred at Hunsur for over a hundred years and on which Wellington placed so much reliance for his transport. This old farm, like other military institutions is, it is said, about to be closed under the new military scheme of centralisation; and it would be a pity should the old stock of Amrut Mahal bulls be permitted to degenerate.

COSTLY CATTLE.

The magnificent cattle bred in the Nellore District have also found much favour abroad; and but for prohibitive freights and very stringent restrictions at ports of transhipment, the trade might be expected to show considerable expansion. A local firm has had a good demand for them from South America; but, for the reasons stated above, about 24 steers only have been shipped: some to Bahia and others to Rio de Janeiro for transport into the interior. These, it is said, cost something over Rs. 2,000 each on landing. A better knowledge of the qualities and characteristics of this class of cattle would probably create larger demand for them for breeding purposes. The chief breeds are the Desavale or indigenous, or mixed breed, and the Dupad breed. The former are massive, heavy-faced creatures, the average size being, from horn to root of tail 84 inches, height at wither 68 inches, girth of chest 84 inches, length of forelegs from the elbow downwards 33 inches, breadth of forehead between the eyes 10 inches, length of face 24 inches and length of horns 15 inches. They are good animals for slow draught, and when well-bred are capable of drawing heavy loads of from 1,500 to 2,000 lbs. on a fair road. Their chief use is for agricultural draught. The Dupad breed are good trotters and full of spirit, their average measurement being from horn to root of tail 66 inches, height at wither 48 inches, girth of chest 50 inches, length of forelegs from the elbow downwards 27 inches, breadth of forehead between the eyes 10 inches, length of face 21 inches, and length of horn 18 inches. In size, shape and temper they resemble the Amrut Mahal bulls of Mysore. It is possible that by widely extending the market by export and securing high prices, an increase in numbers and an improvement in the breed will follow.

India's Trans-Frontier Trade.

India's land trade across the Frontier grows steadily in bulk and importance. The return of imports and exports for seven months shows a total value of Rs. 917 lakhs in 1906, compared with Rs. 810 lakhs in 1905, and with Rs. 718 lakhs in 1904. The Sind and Baluchistan trade for the seven months has gone up from Rs. 50 lakhs in 1905 to Rs. 85 lakhs in 1906, and the Punjab trade has risen from Rs. 128 lakhs to Rs. 156 lakhs. Our trade with Kabul has fallen from Rs. 75 to Rs. 71 lakhs, but traffic on the Kandahar side has gone up from Rs. 45 to Rs. 72 lakhs, so that Afghanistan as a whole, has more than maintained its position as one of our best customers on the borderland, the total value of the Afghan trade having moved up from Rs. 122 to Rs. 145 lakhs. Kashmir trade, another big item, has improved from Rs. 160 to Rs. 185 lakhs, and Nepal trade, the biggest item of all, from Rs. 196 to Rs. 204 lakhs. Seistan trade, a sickly nurseling, has gone down from Rs. 3,40,513 to Rs. 2,63,143 : the Nushki railway has not yet given it any vitality. Tibet trade has recovered from the effects of the "missions" and now stands at Rs. 24 lakhs for the seven months, compared with Rs. 21 lakhs in the corresponding period of 1905 and with Rs. 9 lakhs in 1904.

Two New Factories.

We welcome the addition of two new factories to the list of Swadeshi enterprises, says the *Mahratta*. One is the Deccan Match Factory proposed to be started at Karad, or thereabouts, by Messrs. Shiralkar and Bahulikar of Karad. The capital of the Company is one lakh divided into 1,000 shares of 100 Rs. each. The other is the Gaekwar Umbrella Factory to be started at Baroda by Mr. Luhar, under the generous patronage of H. H. the Gaekwar, who has contributed Rs. 8,000 out of the capital of Rs. 50,000 divided into 500 shares of Rs. 100 each. It is proposed in this factory to manufacture all the parts of iron, brass and wood, &c., and even the waterproof cloth. The machinery to be brought out for this factory will also prove useful for manufacturing wheels, pinions and other parts of clocks, musical instruments, &c. Mr. Luhar, manager and agent of the Company, has been to Europe as a scholar of H. H. the Maharaja of Baroda for five years, and has seen such factories in England and at Geneva.

Goat-Breeding in India.

The great demand for goat-skins for export to America opens up a hitherto undeveloped field in India for the breeding of goats to supply the ever-increasing demand for skins, and we would urge on the attention of resident Anglo-Indians, and planters, especially in those tracts of the country where these hardy animals live and thrive, such as the districts of Shahad and Behar and the Upper Provinces, to start farms for the breeding of goats. A large species known in the Upper Provinces as the "Jumna-pari" is the best animal to start with. These are big and the skins, of course, large and valuable for export purposes. Some few years back the Department of Commerce and Labour of the United States' Government tried to induce the farmers of that country to take up the raising of goats; but the scheme did not take on for the reason that as the flesh of the goat is not consumed by the populace (a prejudice existing against eating the flesh), the farmers would not take up the industry as it would not pay to rear goats only for their skins.

In this country it is quite different, for the flesh is largely eaten not only by Indians but by Europeans, especially should the animal be young and fattened for the table. The "khussie" as known by the natives, yields very good mutton if the animal is fed on grain, and the sometimes unpleasant flavour of the meat is quite overcome by the animal being allowed to drink nothing but water for six hours before he is slaughtered. A trade is done in "khussie" goats between India and Rangoon and the Far East, as can be seen every week by shipment of these animals by the China steamers leaving Calcutta. "Khussie" goats fetch from Rs. 3 to Rs. 15 each and the butchers sell the skin for Rs. 1-8 to Rs. 3 each, those of the very large animals carefully skinned, fetching as much as Rs. 3 to Rs. 5 each for making into "mussucks." It is true that Angora, and some other breeds of long haired goats yield valuable hair for the textile industry, but skins of the woolly goat are almost valueless for making into leather, the manufacturers of glazed kid using only the skins of the common short haired goat. Goats can live in almost barren tracts and are very prolific breeders. The milk of these animals has been proved to be far superior in quality and strength to that of the cow, and better suited for human use. There is no reason why such a business as the breeding of goats, carefully planned and carried out, should not prove a huge success and paying concern in India.

AGRICULTURAL SECTION.

Apple Cultivation in India.

Mr. F. G. Sly, Officiating Director of Agriculture in India, writes as follows in the *Agricultural Journal*:—The parts of India where apples are grown on any scale are the Himalayas, Punjab, Sindh, United Provinces, Central India, and the Deccan. "In India, at the present day, it is described as "apparently wild in the North-West Himalayas, ascending to 9,000 ft., and to 11,400 ft. in Tibet. Dr. Watt is, however, disinclined to admit any of the apples as indigenous; the tree nowhere occurs in the wild profusion of, for example, the wild pear, and may certainly in most cases be no more than spontaneous from early cultivation."

The so-called indigenous apple of the North-Western Frontier is said to have a large sale in Kabul. It is grown in orchards in Afghanistan from seed, not grafted. Its fruit is rather small; one kind is sweet and palatable, while another is sour. Some of this fruit comes down to Peshawar. In Kashmir are races of apple called Asbru (ripens October and keeps) "Kudu sari" (ripens early and will not keep), and "Trel" (ripens early and will not keep). In Ladakh several kinds of apples are grown, some grafted but mostly not. They extend along the Himalayas to Nepal, are grown at Lhasa (Tibet), and apparently in China. Some few are found in the Punjab plains under the hills.

European apples have been grown in India for a long time. So long ago as 1837, the race "Nonpareil" fruited at Hyderabad (Deccan); at the same time apples were known to fruit in Tirhut (Behar), a little later in Chota Nagpur (Bengal) something like a Russet, and something like the "June-eating" at Ferozpur. Several were grown in the Deccan at Ahmednagar, Bangalore, and elsewhere, together with trees of the Afghan or Persian races. Firminger gives the names of the races grown at Bangalore as Ribston Pippin, Worcester Pearmain, Peasgood's Nonsuch, Lane's Prince Albert, Kentish Fill-basket, Dutch Cooling Cox's Orange Pippin. They uniformly failed in Calcutta.

It is necessary to do for India the same selection process as has been done in the United States. The greatest attempts at establishing English apples in India have naturally been made in the Punjab and North-West Himalayas. The Lahore Agri-Horticultural Gardens alone have distributed some quantities of budded trees, but Lahore is outside the region where apples flourish. The trials in the North-West Himalayas are described in Agricultural Ledger No. 15 of 1894. In the United Provinces, the Saharanpur Gardens have done a good deal towards distributing apple trees. It would not seem itself to be suited to the apple, but trees that would not fruit satisfactorily there are grown for sending to higher elevations. Cox's Orange Pippin is said to have done well. Kumaon orchards are referred to in the Agricultural Ledger. In the hills of Southern India, apples thrive especially in the Nilgiri and the Shevaroy Hills, Coonoor exports apples to the plains, but its orchards were more extensive formerly than they are now, aphis having killed a lot of trees. In Mysore, experiments are in progress at Bangalore.

In all parts where the apple has been grown, there is something upon which it can be grafted, but in many cases it remains to be seen whether it is really suitable. The principal requirement in the stock to a graft is a good root system, but there does not seem to be any available information upon the root system of the wild crabs, pears and the like used as stock.

Indian Wheat Rust.

The Department of Agriculture has issued a Bulletin treating upon the Indian Wheat Rust problem, a perusal of which affords much valuable and interesting information, having in view the fact that the rusts of Indian cereals form the most important of the many diseases due to the attacks of parasitic fungi which damage the crops of this country, says the *Civil and Military Gazette*. As far back as 1892, the late Dr. Barclay, who devoted many years' study to the group of fungi to which the rusts belong, wrote very strongly on the lack of attention paid in India to this source, sometimes of enormous loss, and always of considerable loss. Since that time, however, several important papers dealing with the subject have appeared. Most of these showed the need for systematic and patient research before even the foundations of a rational knowledge of the rust question could be laid, much less the lines of treatment indicated. The problem is one on which information can only be gained by patient and accurate observation carried on at many localities during the few months of each year when rust makes its appearance.

The Cultivation of Waste Land.

In view of . . . experience, the question may well arise if it is not a duty which Government should recognise as incumbent upon it, to give careful consideration to the possibility of enclosing and sowing or planting poor waste lands, uncultivated and unculturable at present, situated within the dry and often arid zones throughout different parts of India, and should not also, if once convinced of the possibility of such improvements, devote a fair proportion of the large surplus forest revenue to such works for the future benefit of agriculture and rural conditions.—John Nisbet, in the *Nineteenth Century*.

Sericulture Experiment in Shillong.

In the new number of the *Agricultural Journal of India*, Rai Bahadur B. C. Basu gives an interesting account of the sericultural experiments carried on at Shillong during the last three years. These experiments have shown that the European silkworm can be successfully reared in Shillong, and though the climate has some drawbacks it is believed these can be overcome. The winter has proved sufficiently cold for the proper hibernation of the seed, and the local species of cultivated mulberry have proved suitable for feeding the European silkworm. The size and quality of the cocoons have apparently not deteriorated below the standards attained in France. It remains to be seen whether healthy seed can be produced locally, but even if this fails the price of imported seed is not so great as to forbid its profitable use. In Kashmir, for instance, the flourishing silk industry is, at present, wholly dependent on imported seed. There would appear to be a fairly large field for the extension of sericulture in Assam, the conditions in the Assam Valley being particularly favourable for the introduction of the European worm. The people need to be taught modern methods of combatingdisease, but there is no reason why these should not be learned, and the introduction of the European silkworm may infuse new life into an industry that has existed from time immemorial.

INDUSTRIAL INDIA.—By Glyn Barlow, M.A.

CONTENTS.—1. Patriotism in Trade. 2. Co-operation 3. Industrial Exhibitions. 4. The Inquiring Mind. 5. Investigation. 6. Indian Art. 7. Indian Stores. 8. India's Customers. 9. Turning the Corner. 10. Conclusion.

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Scientific Jute Cultivation.

The commercial correspondent of the *Pioneer*, writing from Calcutta on the 18th January, says:—The recent report of the Agricultural Department setting forth in very full detail the results of the experimental growing of jute at the Burdwan Farm is very valuable, inasmuch as it reveals the possibilities which lie in the direction of more systematic and scientific treatment of the jute plant in its various phases. The great thing looked for each year is the area under cultivation, and any failure to show an increase in this has at once thrown dealers into the doldrums, whereas an increase in area has had the opposite effect, the off-take from the soil being mechanically calculated at 3 bales per acre, and a bit knocked off to allow for contingencies. The result of the Burdwan experiments should, however, change all this, for they show that an increase in area is not called for, but that by careful attention to given data in the matter of preparing the ground, sowing the seed, transplanting, cutting and steeping, the off-take on a given area can be doubled. That is all the trade wants to make it as healthy as of yore. Six bales to the acre or even four and-a-half bales would give an ample crop for the world's requirements, and something over. With these results before them, it would surely pay some of the mills or large shippers to take up land and cultivate it, gradually extending the sphere of their operations, for on the latest showing the area required is only half of what was supposed previously to be necessary.

Agricultural Enterprise.

The Government of India are closely following the experiments of the American Agricultural Department in the adaptation of soil to crop and of crop to soil, and the recent achievements of that Department are recognised as most portentous to the Indian cultivator and exporter. Wheats have been produced that will grow under conditions hitherto regarded as utterly unfriendly to the plant, while others have been developed which have raised the average yield by 300 and even 400 per cent. American writers on the subject speak of an estimated average increase of the American crop by three bushels per acre as if this were extremely moderate, and an Indian Government publication observes that, assuming an additional three bushels per acre could be obtained on India's 28,000,000 acres, the additional output would exceed 2,500,000 short tons, and that again largely exceeds the total quantity of wheat exported from India in the record year 1904-05.

Departmental Reviews and Notes.

LITERARY.

A MARATHI PLAYWRIGHT.

The Deccan Vernacular Translation Society, formerly known as the Dakshina Prize Committee of Poona, has awarded a prize to Mr. H. A. Talcherkar, B.A., for his comedy of *Rao Bahadur Parwatya* an adaptation from Moliere's *Le Bourgeois Gentil Homme*. The original hits off the ridiculous antics of certain rustics who, not content with their accumulated wealth and condition in life, flocked to the Court of Louis XIV., aped the manners of the aristocracy, and strove hard for high titles. The tendency among a certain class of Indians, hankering after titles and honours, afforded Mr. Talcherkar a theme for adapting the play to Maratha life. Parwatya, a rustic who has won a Rao Bahadurship, is depicted in various ludicrous situations in his attempts to imitate his betters in every maladroit way possible. This comedy was, not long since, acted at Nagpur and Amravati and accepted as one of the most humourous plays in Marathi literature. Mr. Talcherkar has recently brought out the Marathi translation of Victor Hugo's tragedy, *Ruy Blas*. The author, while adapting the tragedy in Marathi literature, has ventilated some of the evil customs of the *purda* system. The play is dedicated to Prince Fatteshing Rao, Gackwar of Baroda.—*Pioneer*.

THE PRICE OF "PARADISE LOST."

The subject of this article is already sufficiently large without adding to it a history of the growth of the conception of literary property and of the value of author's rights. It is important, however, to note that from about the middle of the seventeenth century the fact that the author of a successful book expected to be paid for his work rapidly became an important feature in fixing the prices of books. From the very beginning of printing, authors and editors were occasionally paid. During the sixteenth century payment was still the exception; during the seventeenth century it became the rule, and when it became the rule it necessarily involved an addition to the selling price. Milton's "Paradise Lost" has its importance in the history of publishing as well as of poetry. We are indignant at the miserable reward which the author received for his work, two payments of 5*l*. each and one of 8*l*. (paid to his widow) making a total of 18*l*. in all for the most famous poem in the English language. But what previous English poem had been made the subject of a formal legal agreement, providing for payments on the publication of each of the first four editions? What English poet had previously earned 18*l*. by a poem, not by a dole from a patron or a gift of a sinecure, but as a matter of business from a publisher? A royalty of a penny a copy (paid in advance) on a three-shilling book, five copies counting as four, that is roughly what Milton covenanted for; and taking into consideration the odium then attaching to his name, the subject of the poem, and the poet's rejection of rhyme, his publisher was assuredly a man of some enterprise, who by no means deserves to be pilloried for his share in the transaction.—*From "Four Centuries of Book Prices," in the "Cornhill Magazine" for February.*

THE END OF THE THREE-VOLUME NOVEL.

The reign of the three-volume novel was bad, because it was wasteful. Novels in three volumes took up too much space on a shelf for book-lovers to welcome them as permanent possessions at any price. If they succeeded, they were reprinted at 6*s*. in a single volume. The innovation of 1894 adopted this form from the first. It is possible that the price might be reduced to 4*s*. net without serious harm, but experiments in lowering prices are not to be rashly made. Just as a century ago Scott could afford to charge more for his books than Miss Austen or Peacock, so by a curious inversion the most popular writers of the present day could probably afford to charge less than their contemporaries who appeal to a more limited circle. It is possible that for a year or two all writers might seem to benefit by reduced prices, but there is no room in most London houses for many books; and the great majority of authors, who of late years have gallantly struggled up to incomes less conspicuously inferior to those of other professional workers than of old, would have to sink back to their former pittance. Incidentally, moreover, books would be printed on even worse paper and glued or wired together with even more haste than they are at present. Whether some reduction might not be made in the cost of biographies and books of travel is another matter. When travellers and biographers have learnt that something more is needed of them than to get as much as possible of their rough materials into print, the experiment may perhaps be tried.—*From "Four Centuries of Book Prices," in the "Cornhill Magazine" for February.*

EDUCATIONAL.

PHILOLOGY AND LITERATURE.

A recent number of the *Journal of Pedagogy* opens with a denunciation of the philological fetish in the teaching of literature. It is contended that, in the use of literature as a means of ducation and culture, France is far ahead of America. For much of the unprofitable teaching of English literature in secondary schools the colleges are primarily responsible, because of their insistence upon the philological aspect of the work, to the comparative neglect of the literary aspect. The teacher is trained rather in language and the *minutiæ* of literary history than in literature. Hence he comes to the school as the inheritor of a bad tradition, and is incapable of inspiring love of the beauties of literature because he has never learned to feel it. "If a doctor emerges from the purlieus of Anglo-Saxon devotional translations or of Middle English doggrel romance with any capacity for forming or conveying general ideas, say, on Shakespearian drama or the poetry of Wordsworth; why, that is so much good luck: it is nowise nominated in his bond of appointment. Not only are hundreds of our graduate-students untrained as regards literature—they are also expressly trained away from any fruitful thinking on that topic." The evil—both the cause and the effect—that the American journal deplores exists, as has often been pointed out, in England also, and is apparent in the teaching of classical, as well as of modern, literature. If a knowledge of the meaning of words is essential to all true study of literature, yet philology is a servant that must be kept strictly in her place. But the philological method is not to blame for all our failures in the teaching of the most difficult of subjects. A text paper, recently set in an American college on Shakespeare's life and works, elicited the information that the poet was the author of "When Knighthood was in Flower," "Twisting of the Screw," and "Three Gentlemen of Bologna." A little instruction as to the significance of the word "shrew" might have saved the pupil from the baldly mechanical interpretation of "The Taming of the Shrew."

AN IMPERIAL CHEMICAL INSTITUTION FOR GERMANY.

The work of founding a Chemical Institution for the German Empire is, at present, proceeding in various directions, and a Committee has been formed for this purpose. Two-thirds of the requisite capital of 1,500,000 marks have already been "privately" subscribed, and hopes are entertained of the State finding a suitable site in the vicinity of Berlin. The German Empire has, since 1887, possessed a physical institution, which is under the management of the Ministry for the Interior, and the German chemical industry, whose annual production exceeds 1,000,000,000 marks, thinks itself entitled to the same advantages. There are certainly a number of chemical laboratories at the various German Universities and Colleges, but their object, principally educational, is a totally different one to that of the contemplated institution. The latter is meant to become the centre of chemical research in Germany, and the results of such research are meant to directly benefit German industry. Education, it is argued, does not afford the necessary conditions—time, money, workers, etc., necessary for the efficient solution of chemical problems; but this a special institution does. It should comprise the following four sections:—Non-organic work, more especially for ascertaining the weight of atoms; a section for analytical chemistry, one for organic work, and a physical-chemical section. The new institution, it is hoped, will work in close co-operation with German industry. Although the Committee referred to above comprises many eminent men, both of of science and practical work, not a few voices have been raised against the formation of such a central institution, and it has been argued that decentralisation is one of the main advantages of German scientific institutions as compared with other countries.—*Engineering*.

"PAYING CHILDREN TO ATTEND SCHOOL."

"The State is great, the State is progressive, the State is good, only as its citizens are great, progressive and good." In view of the above and in view of the fact that the greed of parents and the inborn love of money of children account for the great number of them being prematurely found in workshops, store-rooms etc., children, says Mr. Chrisman in the *Arena* for February, should be paid to attend school.

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LEGAL.

THE PUNISHMENT OF FIRST OFFENDERS.

"Many young people," says Mr. Thomas Holmes in the *Grand Magazine* for February, "pursue a system of peculations and small embezzlements, and then, when caught, declare it was their first offence and ask to be dealt with under the First Offenders' Act." This Act is, no doubt, a merciful enactment, but its mercy is apt to be abused, if those who claim its benefit are not compelled to make restitution or reparation to those whom they have injured a thing which is by no means insisted upon at present. In every case, too, it seems axiomatic that consideration should be given to the person who has been wronged, quite as much as to the outrage committed upon the law. At present, however, the law says to the tradesman who has been robbed by his assistant! "You must not ask for a return of the money, or we shall discharge your servant when he is before us." It does even more than this; it actually places a heavy burden of expense upon the man who is compelled to prosecute when he has already been robbed.

He passes some important criticism on the present system of prison discipline which, he says, is not calculated to exercise the desired amount of reforming influence upon the criminal's mind. The deadening monotony to which men and women are now subjected in prisons is certain to conduce to that condition of mind and body which makes it almost certain that they will repeat their offences when again at liberty. Again, it must be borne in mind that the total of concerted crime—omitting company promoting, is, after all, but small. The great mass of crime is, when it is really analysed, the outcome of disease—physical or mental lesions in the offenders. There is no use of crowding the prisons with these unfortunates at all. The treatment required for them is of a different order, and no attempt at prison reform can be perfect which leaves out proper provision for these.

THE JURISDICTION OF THE PRIVY COUNCIL.

Sir F. Pollock contributes a short note on the above topic to the *Journal of Comparative Legislation*. It shows, at a glance, what different systems of law the Privy Council has to administer in the Colonies and Dependencies scattered throughout the whole world. The common law prevails between Victoria and the Province of Quebec, and in the Maritime Provinces, Newfoundland, the greater part of the British West Indies, the Isle of Man and Australia. In the Province of Quebec itself, a system of essentially French law and procedure has to be administered. The Channel Islands have got an archaic form of Norman Customary law. In Malta a mixture of mediæval Italian usage, Roman law complicated by canonical rules and local usage, is found. You find in Ceylon Roman-Dutch law as fixed by the Dutch commentators of the seventeenth century. The same law, modified by English influence, is to be found in British South Africa and British Guiana. In Mauritius, you find English and French law mixed. In the Straits Settlements is found English and Anglo-Indian law. From British India, as is well known, the Privy Council has to deal with questions arising in several distinct systems of personal law, varied by special custom, divided into many schools, and entailing the necessity of references to the texts of an ancient law-book. Also Muhammadan law and English jurisprudence, codified in the various Acts of the Indian Legislature, also contribute to the work of the Judicial Committee of the Privy Council. Sir Frederick concludes:—

> With the exception of the modern Codes of the German Empire, of the system of revised Japanese law still in formation, of the law of Scotland, which does not occur outside the United Kingdom, and of Scandinavian law, there does not seem to be any known type of legal rules which the Judicial Committee of the Privy Council may not be called upon to administer. Indeed, Scandinavian law seems to be to some little extent represented within the Empire in the Isle of Man. If the judgments of the Privy Council do not always command universal assent, it must be remembered that no other Court in the world has a jurisdiction of such variety and complexity.

CAPITAL PUNISHMENT.

Our criminal statistics show a steady decline of capital punishment in England. During 1904 coroners' juries returned verdicts of wilful murder against 491 persons, but in many of these cases the evidence did not warrant criminal trials; and the number of persons actually tried for murder was no more than sixty-nine. Of this number fourteen were acquitted and twenty-seven were adjudged to be insane, leaving a balance of only twenty-eight murderers upon whom the death sentence was passed, with or without recommendation to mercy. Following the fate of these murderers a step further, we find that three obtained free pardons, that eleven others had their sentences mitigated to penal servitude and that only fourteen were actually hanged.—*Law Notes*.

MEDICAL.

The Doctor and His Fees.

The *British Medical Journal* discussing the responsibility of medical men towards the public, refers to a case recently reported from Birmingham, in which it was stated that early on Christmas morning a man was taken seriously ill, and that his wife went to call a doctor. Two neighbouring practitioners are alleged to have declined to attend without their fees. She then tried other medical men, eight in all, but, according to her account, the only one who did not decline to get up without his fee was ill with influenza. "Assuming it to be true," says the *British Medical Journal*, "we sympathise with medical practitioners who decline to attend cases without a reasonable probability of being paid for their services. It is very well for the public to express cheap sympathy with the sorrows of sick persons unable to obtain medical assistance, but it cannot fairly ask that such attendances should be obtained at the expense of the medical profession."

The *Tribune* :—"We doubt whether many doctors would share this view. In the case supposed there is a crisis in which a man's life may be at stake, and the doctor is the only person who can save him. Surely there would be an obligation of humanity, quite apart from any of the conventions of a profession, just as binding as the obligation on any passer-by in the street to go to the rescue of a man in an accident." What do our medical readers say to this?

Is Night Work the Best?

The true secret of long-continued, valuable brain work is to cut the night in two, Professor Victor Hallopeau tells us. The scholar, the inventor, the financier, the literary creator, should be asleep every night by 10 o'clock, to wake again at, say, 2 in the morning. Three hours' work from 2 to 5, in the absolute tranquillity of the silent hours, should mean the revealing of new powers, new possibilities, a wealth of ideas undreamed of under the prevailing system. From 5 to 8, or 8-30 sleep again. Taking up, then, the day's work, the brain will be still saturated with the mental fruits of the midnight vigil; there will be no effort in putting into practice or carrying further what was planned or begun those few hours before.

Foods of the Countries Compared.

It will be interesting here to note the dietetic habits of the rural population in several of the European countries:—

England.—Beef, pork, potatoes, vegetables, tea, cheese, beer, cider. Belgium.—Coffee, black bread, potatoes, vegetables, chicory, and sometimes salted meats. Ireland.—Oatmeal, bread, potatoes, milk, butter, coffee, tea, very rarely flesh. Rhenish Prussia.—Milk, soup, dried fish, grapes, potatoes, flesh only for the feast days.

Saxony.—Bread, butter, cheese, soup, vegetables, coffee, flesh only for the feast days. Bavaria.—Porridge, butter, milk, cabbage, potatoes. Italy.—Macaroni, bread, fruits, beans, peas and lentils, wheat, rice, grapes, wine. A very little flesh is eaten on feast days, but only in certain regions by the very rich. Spain.—Bread, vegetables, fish, fruits. Flesh only occasionally.

Russia.—Rye bread, cabbage, mushroom soup, wheat cooked with milk and oil. Sweden,—Potatoes, rye, oatmeal, barley, milk, salt herring, beer, no flesh food. Switzerland.—Cheese, milk, coffee, vegetables, soup, wine, very rarely flesh. France.—In the neighbourhood of Bourgogne, meat is eaten but once a year. The peasants of Morvan eat meat twice a year; the peasants of Sardinia once a year; the peasants of Auvergne very seldom; the Bretans, never, except rich farmers, who eat flesh on feast days.

An Excellent Cold Cure.

We have with us now an unprecedented season of colds, judging by the cases that come under our notice. Hence, a simple remedy will be appreciated in every home. All that is necessary is to get into bed after a hot bath, provided with a jug half full of hot water to which has been added about half an ounce of eucalyptus oil. Cover the head and inhale the vapour from time to time. Immediate relief will be experienced, and in the morning if the treatment be properly undergone, complete cure will be achieved. We have proved its value in many instances.

Barometer of Mental Conditions.

30, 29—Paroxysm, desire to kill.
28, 27, 26, 25—Great fury, paroxysmal gestures and words, destruction of inanimate objects: anger.
24, 23, 22—Enervation, tears, aimless gestures and cries, utilised only to expend the excess of force accumulated in the nerve centres.
21, 20—Courage, stout-heartedness, pleasure in work.
19, 18, 17, 16—Noisy gaiety, cries of joy; careless pleasure; smiling.
15, 14—Zone of indifference.
13, 12, 11—Mildness, modesty; shyness.
10, 9, 8—Melancholy; fatigue.
7, 6—Indolence.
5, 4, 3, 2, 1—Fear; terror.
0—Syncope, intellectual prostration.

SCIENCE.

The Work of Dr. P. C. Ray.

The noteworthy series of Chemistry papers submitted recently before the Asiatic Society of Bengal by the Professors and pupils of the Presidency College has rightly been looked upon as an event of very great interest, marking as it does the progress in original scientific work which has been shown to be possible in the premier college on this side of India, even under the unpromising conditions at present prevailing. Most people are aware that the leader in that research work in the Chemistry Laboratory is Dr. P. C. Ray, the widely known author of the "History of Hindu Chemistry." It may, therefore, be not inopportune to give a few facts in relation to the special work which Professor Ray has been carrying on in Calcutta during the past twelve years.

It was in December 1895 that the first communication by Dr. Ray, announcing his discovery of mercurous nitrate, was read at the meeting of the Asiatic Society. Mr. (now Sir Alexander) Pedler in his presidential address, delivered before the Society in 1896, spoke of it as follows:—"Dr. P. C. Ray, by his discovery of the method of preparation of this compound, has filled up a a blank in our knowledge of the mercury series." Dr. Ray, who has since been busy working in the new field thus opened up, has incidentally discovered some twenty new compounds of mercury, and these have been fully described in the course of as many memoirs, chiefly communicated to the London Chemical Society. The most important part of the investigation lies in the direction of establishing the very close and marked analogy between the nitrates of mercury and silver and their reactions. In the memoir read before the Asiatic Society the author evidently furnishes the most important link in the chain of evidence proving the intimate family likeness between silver and mercury.

That there is strong resemblance in some of the physical properties of mercury and silver did not escape the notice of the ancients, and it was for this reason, probably, that the former was named quick or *liquid* silver. From the chemist's point of view, the position of mercury is peculiar. There are certain animals which baffle, as it were, all attempts at classification as they mimic or take on characteristics which do not properly belong to them. The Ornithorhynchus, or duck-mole, of Australia, is a case in point. It is an aquatic animal endowed with webbed feet and a bill resembling that of a duck and is remarkable for laying eggs like a bird or reptile, but all the same it is a mammal. Like the zoologist, the chemist has also his puzzles to solve. In 1862, at a meeting of the French Academy of Sciences, Lamy described at length the properties of the new element Thallium, discovered by Sir Wm. Crookes in 1861. This metal behaves like potassium in many respects, while in others, again, it closely resembles lead; and it was on this historic occasion that the immortal chemist Dumas humorously styled it the "Ornithorhynchus" among the metals.

The chief work for which Mendeléeff, whose death occurred recently, will live in the memory of posterity was his elaboration of what is known as the Periodic Law. It is an attempt at the classification of all elements in certain well-defined families, and in this attempt the great Russian chemist was materially helped by the Law of Isomorphism, or the substitution of one element by another in a compound retaining the crystalline form and chemical structure of the latter intact. Now Mendeléeff places mercury in the same family with zinc, magnesium, &c. But mercury has a two-fold character shown as univalent and bivalent, respectively. In its bivalent aspect, it, no doubt, claims relationship with zinc, but the Periodic Law ignores the dual character of this metal. Dr. Ray's researches have all along shown that univalent mercury should be placed side by side with silver, and his latest paper adduces most convincing proof in this direction. He has at last succeeded in preparing a compound of univalent mercury in which a portion of this metal is isomorphously replaced by its analogue silver. This isomorphous or—to adopt the happy language of the greatest living authority on the subject, Groth—*vicarious* substitution of mercury by silver will, no doubt, be welcomed by the scientific world. Why should one and the same metal play this sort of double rôle? We are at the dawn of a new Chemistry. Sir Wm. Ramsay has shown that radium is slowly transformed into helium. Possibly the 20th century is destined to throw a flood of light on the quality as also on the transmutation of metals.

PERSONAL.

THE INDIAN PRINCES.

There was one sad point that I noted in this my visit, which left a melancholy impression on my mind and grieved me very much. The poor things (the Indian Princes) were all dressed like women, wearing diamond pins in the hair, earrings, bracelets, necklaces and other pieces of jewellery used by woman. The straps of their trousers were jewelled and little bells were hanging in front of their tousers as low as their feet. They were sunk in ignorance, laziness and indulgence. They do not know what is going on in the world nor what is in it. They spend their time in drinking or smoking opium. They further think that their dignity is lost should they walk."—*Amir Abdul Rahman.*

THE SHAH.

The title of the Shah, like that of the Amir, is the origin of several familiar English words. It has nothing to do with "Tsar" or "Czar," which is derived, like the German "Kaiser," from the imperial cognomen Cæsar, which became the title of the Roman Emperors. "Shah" is a Persian word meaning "King," and from it are derived the English words "check," "chess," "checker," "exchequer," and "cheque." "Check" is the root word of all these, and its original meaning was the king in chess. "Chess," is the plural of "checks" (like "checkers," an old name for chess). "Exchequer," in the financial sense, is said to be derived from the accounts table, which was covered with a sort of ready reckoner table cloth. This cloth was divided into squares like a chessboard and in the squares were calculation-tables. A "cheque" was originally an exchequer counterfoil, and, afterwards, any bill or draught with a counterfoil as a safeguard against forgery or alteration. The whole of the word "checkmate" is from the Persian and Arabic. It represents "shah mat," "the king is dead," (*i.e.*, can make no futher move). All the verbs "check," "stop," "restrain," "control," "compare," &c., are thus chess metaphors. In Persia, by the way, the Shah is called the Padisha, a word which means "lord king" or "sovereign king." This title (which has probably no connection with "pasha") is also given to the Sultan of Turkey. In India it was formerly the title of the Great Moghul, and is now applied by the natives to the King of England as Emperor of India.

THE PEOPLE OF INDIA.

An American who travelled in India writes as follows:—

Of our own race and blood they are the least efficient of civilized people. In seventeen hundred years no Hindu has discovered anything, invented anything, learned anything that has contributed to the world's available store or that anybody cares to remember. Nothing worth a moment's consideration ever came from slaves. It is only the free peoples that have forwarded the progress of mankind. As the Hindus are now they were a thousand years ago. As they were a thousand years ago, so, without democracy, they will be a thousand years hence.

FROM RAILWAY PORTER TO MILLIONAIRE.

Few men living have had a career more romantic than Mr. James T Hill, the American railway magnate, who now announces his intention to retire from active work. Born in Ontario nearly seventy years ago, the future President of the Great Northern Railroad was carrying wood and freight on his back from the wharf at St. Paul, Minnesota, to the Mississippi steamboats for two dollars a day before, after a few struggling years as clerk and coal-merchant, he commenced in a modest way, his amazing career as a railway-constructor, which has made him rich beyond the dreams of avarice. To-day the ex-porter is worth more millions than he can count on the fingers of both hands; his collections of pictures and gems are among the finest in the world; and from his million-dollar house at St. Paul he can look down on the old wharf where he once toiled so hard, and on the roof of the little hotel in which his wife, in those poor and strenuous days, filled the humble *rôle* of maid-of-all-work.

RAILWAY SHUNTER WHO BECAME AN M.P.

Few men are better acquainted with life upon the railway than Mr. Walter Hudson, who represents Newcastle-on-Tyne in Parliament. Mr. Hudson commenced his career as a shunter at Croft Junction, a suburb of Darlington. After about six months of shunting he became an underguard, and when another twelve months had elapsed he was appointed a main-line guard, his duties in this capacity being confined, for the most part, to heavy traffic—that is to say, he had charge of goods and mineral trains, and in many cases express and excursion trains. He is now one of the spokesmen of the railway workers in Parliament—a legislator highly respected by all parties.

GENERAL.

PASSPORTS FOR BRITISH SUBJECTS.

It appears that a difficulty has arisen at Lourenco Marques about the registration of certain Indians as British subjects, because they hadn't got papers on them to show who their fathers' and grandfathers were. This difficulty having been reported to the Foreign Office a year or two ago, the wheels of that institution have been grinding out a slow solution ever since. In due course, a communication was received by the Government of India drawing attention to the Lourenco Marques case, and the Government of India, having sat upon it for the regular incubation period, sent it on to the other Governments with the admirable suggestion that "British Indians who emigrate to foreign countries may be encouraged" to provide themselves with passports—said passports to provide all sorts of information about the fathers and grandfathers of the holders. And the police are now "encouraging" the people to provide themselves with these passports, although, unless the popular South African attitude towards Asiatic immigration changes considerably in the near future, there will be very little inducement to British Indian subjects to emigrate at all.

IS THE SEPOY DISCONTENTED?

An unsigned article in the *Crown* discusses the "Changed Conditions of Indian Service." In the old days, we are reminded, the men of the martial races joined with the intention of making the Army their life-profession. Economic influences have, however, since been at work, and even if, at present, special inducements have brought a larger influx of recruits of the right stamp, the men show little disposition to remain.

The fact would seem to be that possibly in India, under an energetic *Commander-in-Chief*, we are apt to forget that you cannot work a professional voluntary army like you can an army of conscripts. . . . Very much is now demanded of the Sepoy; he has no 'aram,' he is everlastingly at work; whether he be a recruit or a trained soldier; and if he would go in for promotion he must work still harder for the rise in rank, and be always studying to fit himself—not so much for a higher post—but for mere retention in that he occupies. . . . We must have large reserves for the struggle which some day will come upon us, and it may be that the Indian military authorities are doing all they can to pile them up. It is to be regretted that they will be to some extent composed of more or less discontented men, who left the Army because they found the present conditions of service were not sufficiently tempting. It would, however, be as well could some pronouncement be made as to the real wishes and intentions of the authorities in the matter; there is such a thing as sacrificing a fine Army for the provision of reserves; it is also possible to drive the voluntary soldier too hard. We believe that it would be a good move to offer some sort of intermediate pension, for there can be no doubt that, under present-day conditions of soldiering, a man has earned a pension far earlier than in the old days. In any case, the present policy of drift should be ended, for the question of Indian Army Service is a very vital one, and it should be settled after due consideration and not be permitted to try to settle itself."

THE RAMAKRISHNA HOME AT BENARES.

The Ramakrishna Home of Service was started in Benares seven years ago as a branch of the Ramakrishna Mission, whose scope of operations extends over many of the principal centres in this country, with the object of taking steps to ameliorate the pitiable condition into which many helpless pilgrims and visitors to Benares fall. In 1900 a group of self-sacrificing followers of the Ramakrishna Mission banded themselves together to form a sort of Brotherhood of Mercy for the aid of sufferers in Benares. The Home of Service is carried on by workers who are all either Sanyasins or Brahmacharins. The institution has been doing good work under very trying circumstances. During last year 1,379 persons of both sexes and of all castes and communities, including Mahomedans, were relieved by the authorities of the Home of Service. Some were fed, some clothed, some were given medical relief and nursed and all were taken care of and protected from the effects of poverty and much suffering. A building for the Home is a great and urgent necessity, and a movement has been started to raise the necessary funds. The present balance of the Fund, after acquiring a suitable piece of land at a cost of Rs. 6,135, is Rs. 781, while the building, is estimated to cost about Rs. 21,000. The sixth Annual Report on the working of the Home bears testimony to the exceedingly careful manner in which the authorities of the Home are spending the funds entrusted to them. There is an influential local Committee looking after the management, and the Hon'ble Munshi Madholal, a well-known philanthropist and patriot, is the the President of the Committee. Sister Nivedita, of the Ramakrishna Mission, has written, as an introduction to the report, a very full review of the work of the Home in relation to the ancient traditions of the holy city of Benares, and makes a strong appeal to Indians to support the Home in all ways.

ADOPTING AN HEIR IN JAPAN.

The custom of adoption is universal in Japan, where it is practised to keep a family name from becoming extinct. Indeed, there is scarcely a family in which it has not at some time or other been observed. A person who has no male issue adopts a son, and, if he has a daughter, often gives her to him in marriage. A youth, or even a child, who may be the head of a family occasionally adopts, on the point of dying, a son older than himself to succeed him.

POLITICAL.

THE PSALM OF 'P'S.

PETITION, PRAYER AND PROTEST.

Tell me not in mournful numbers
The three 'P's an empty dream
For the British soul now slumbers
And things are not what they seem.

'P's are real, 'P's are earnest
Matters little what their goal;
Dust thou art to dust returnest;
For result don't trouble your soul.

Not enjoyment and not sorrow
Is our destined end or way
But to pray that each to-morrow
Finds us meeker than to-day.

Trust to Future always pleasant
Let the dead Past bury its dead
Pray pray in the living Present
Heart within and Morley o'erhead

In the world's broad field of battle,
In the bivouac of life,
Be but like dumb driven cattle,
Be no hero in the strife.

Art is long and Time is fleeting,
And our hearts, though stout and brave,
Still like muffled drums are beating
Funeral marches to the grave.

The Procalm'tion doth remind us
We can make our lives sublime,
And departing leave behind us
Footprints on the sands of time

Footprints of Mehta, Gokhale and others
Sailing o'er life's solemn main
To cheer up all ship-wrecked brothers
And make them take heart again.

Let us then be praying and praying
With a heart for any fate,
Not achieving still pursuing
Learn to clamour and to wait.

"Short-fellow" in *Bande Mataram*.

THE HOME RULE BILL.

Mr. Birrell, speaking in the House of Commons, said that he was convinced that nothing but a Home Rule Bill would satisfy Ireland. He will not be responsible for any measure likely to obstruct or interfere with the fulfilment of these hopes. His statement was greeted with loud cheers from the Irish benches.

THE PROSPECTS OF INDIAN LABOURERS IN NEW CALEDONIA.

His Majesty's Secretary of State for India has brought to the notice of the Government of India the fact that there is no prospect of employment for Indian labourers in New Caledonia, and that in the event of their destitution there is no likelihood of their being afforded relief by the Colonial Government. The Governor-General in Council has accordingly requested all Local Governments and Administrations to make this intimation generally known, particularly in places from which emigration to New Caledonia is believed to be most common; and also to warn intending emigrants at the ports of embarkation of the risks they run in proceeding to that Colony.

THE "PUNJABEE" CASE.

It is not necessary to discuss the merits of the prosecution instituted against the *Punjabee* in order to condemn the sentences of two years' and six months' rigorous imprisonment passed on its proprietor and editor, respectively, by the Magistrate who tried the case. They are inhuman and vindictive and recall the sentence of transportation for life which a Bombay District Judge once passed on the decrepit editor of an obscure vernacular journal ten years ago. We have already expressed our opinion that the section under which the *Punjabee* has been condemned should never have found its way into the statute-book, unless Government intended to apply it impartially. Scarcely a week passes without an outrageous attack not on individuals but on whole communities of the Indian people in some Anglo-Indian journal or other, and when such attacks in the columns of a Lahore journal was brought to the notice of the Punjab Government it expressed its regret but ordered no prosecution. No honest Indian journalist can help giving expression, when occasion arises, to the prevailing feeling that white-skinned persons, offending against the persons and honour of Indian men and women are often allowed to go scot-free, and if to represent truly the public feeling in the matter is to offend against Section 153 A of the Indian Penal Code, then not only the *Punjabee* but every Indian newspaper in the country, which is worth its salt, should be sent to jail. It is untrue to say that the *Punjabee's* article created such ill-feeling as exists in the country in regard to this particular matter. It has existed for several years now. Whatever wrong was done to an individual officer by the *Punjabee's* article, would have been proper subject for a suit for defamation.—*The Indian Social Reformer*.

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THE INDIAN BUDGET: 1907-08.

A PLEA FOR RADICAL REFORM.

BY "AN INDIAN PUBLICIST."

THE plain and unvarnished statement of the Empire's finances, which was submitted to the Imperial Council on 20th March last, without sound or cymbal, re-called to public memory that the septennate of *haute finance*, with its shining tropes, its booming rhetoric, its glowing pyrotechnics and its blare of brazen trumpets had their day and have ceased to be. The old order has changed and given place to new. There is now a new Viceroy at the head of State affairs and a new Finance Minister who seem to be perfect strangers to meretricious adornment and artificial ostentation.

It is well nigh after eight years that we again come across a simple and unadorned tale of the financial position of the Empire. Both the retrospect and the prospect are of a gratifying character. The revised estimates work out a probable surplus of 1·99 crore rupees, while the current year's figures would spell another amounting to 1·16 crores, after further lightening the burden of the salt duty and giving minor relief to the taxpayer in some useful directions. Taking it, as a whole, the budget seems to have been conceived in a spirit which is more democratic than bureaucratic. Not that the Finance Minister has been able so far to modify or shake off his bureaucratic traditions and concede all that the popular party of reform has demanded. For that concession, we may have yet to wait for one who will correctly read the popular mind and accurately gauge popular requirements. Only a born financier, but nurtured in the best and most healthy traditions of modern democracy, can be expected to achieve such a miracle in Indian finance. To our mind the whole fiscal system of the Empire seems to have been founded on such fallacious principles that nothing short of a *radical* reform would improve the situation. It is, indeed, a weariness to the flesh to waste our time and energy on the budget figures which are so cleverly cooked and more cleverly paraded to throw dust in the eyes of the inarticulate and ill-informed, if not wholly ignorant, tax-payer? We think the time has come when the present fiscal system itself should be attacked, instead of paltering and parleying with the budget figures themselves which mean anything and everything. We are entirely sceptical about their accuracy, specially the figures about Railway Revenue and Expenditure and the huge Army charges. We appeal to our representatives in the Council to abandon their stock plan of campaign on budget day. Let them expose the rank fallacies and anomalies of the present fiscal policy, and they are sure to be rewarded in the end.

Not only the form and manner of the presentation of the annual accounts demand a change but the system of taxation itself. The expenditure of the Empire also needs to be thoroughly overhauled. In the first place, the exceedingly irrational trilogy of accounts, as now presented, ought to be entirely done away with. Whatever may be the reasons which first brought it into use, it is an absolute anachronism at the present day. We are not aware that any civilised State, on the face of the globe, presents its annual accounts to the nation in the form in which the Indian Government has been in the practice of submitting them for over forty years. The presentation of "accounts," and of "revised estimates" is simply ridiculous. Our Imperial Book-keepers at headquarters should understand that their "revised estimates" are perfectly misleading and utterly futile for all practical intents and purposes. They do not assist the public. A great step forward will be taken when they omit these estimates altogether from the annual submission of accounts. It is sufficient to present a statement of the actualities of the receipts and outgoings of the closing year, and a similar statement of the forecasts of such for the following. The public will be greatly relieved. Perspicacity, simplicity, and accuracy ought to be the leading features of national finance, and not the arithmetical abracadabras

they annually manufacture in the form of the trilogy to which we have referred.

As to the estimates of revenue and expenditure for the year proper, it is to be hoped that the Financial Department will still further attempt to abandon altogether the vicious tradition and practice of underestimating income and overestimating the outgoings. There may be a kind of cleverness in underrating income in order that, when the actual accounts come to be presented, they might have the satisfaction of flourishing the increases under various heads and evolving a "surplus." Practically, it is not cleverness but sharp practice to underrate revenue, overrate expenditure, and reduce the surplus. The meanest intelligence can perform such a feat without an effort. But there is neither merit nor honesty about it. What is now euphemistically called a "surplus" is nothing but so much *excess* of taxation squeezed from the taxpayer, under the false pretence that on the other side there is so much expenditure. At the close of the year there are any number of lapsed grants, that is to say, expenditure budgetted for but never incurred! Of what use budgetting for such expenditure? With ordinary care and intelligence, there is nothing to prevent the different heads of the spending departments from submitting forecasts of expenditure which could be almost verified at the close of the year. Of course, allowances might be made for unforeseen matters and contingencies. But it will never do to invariably budget for a larger expenditure than essential, or warranted by practical experience. To demand a larger expenditure, on the one hand, which may not all be incurred and, on the other, to underrate revenue, so as to screw up taxation, is bad financial statesmanship and should be proscribed.

The surpluses become unreal. A true surplus can only be conceived under *one* condition, namely, when in face of an accurate forecast of income and expenditure, there is a healthy growth of the former and an economic conscience leading to reduction in the latter. All other surpluses are mere arithmetical delusions. Thus the manner and method of forecasting estimates needs a radical change.

Next the items of receipts and expenditure require to be *rationally* classified, so that the taxpayer of even ordinary intelligence can learn for himself what may be the actual taxation, direct and indirect; what may be the income on productive works carried out of loans, such as railways and irrigation; what may be other commercial gains, such as those derived from the administration of the Post Office, the telegraphs; what may be the departmental receipts; and, lastly, receipts not originally forecast and which are in the nature of a windfall. And, similarly, expenditure should also be classified on a rational principle. A good deal of presentation of the accounts in the suggested form is to be discerned in the annual "Return of Public Income and Expenditure" which is submitted by the India Office to Parliament. We do not see why the *Budget* should not be presented in that form, or even a more improved one, by the Finance Minister here.

But leaving the outer garb alone, we think the time has come when some active steps should be taken to investigate the present system of taxation and see how far it could be wholly or partially modified by the light of the most modern and recognised principles of public finance and the economic condition of the people. We are of opinion that the revenue derived from land demands the most serious consideration of our governing authorities. In any investigation for the purpose of revising or reforming the fiscal system, this subject ought to occupy the premier place. The reformers should steer clear of the quibbles which from time to time engage the attention of our so-called "experts" in land revenue system. One set talks most vehemently of the revenue as a "tax," while the other, with equal vehemence, talks of it as a "rent." But *the only* point from which the question should be approached is that of its incidence—the *burden* of the amount extracted from the tillers of the soil. Is it or is it not burdensome? Here the most exhaustive and minute investigation should be carried on with thorough grasp of first principles and fairness. The investigation must open up the whole question of the economic condition of the Indian peasantry. For, without examination of that condition in a thoroughly independent and impartial spirit, the fiscal aspect, for purposes of future taxation, could never be satisfactorily determined. We admit it is a very large question and a most serious one. But, however large and however serious, *it must be faced*, if our rulers are sincere and honest enough to lighten the present unquestionably heavy burden of revenue put on the back of the impecunious tillers of the soil. What may be shelved or postponed to-day or to-morrow will have inevitably to be looked in the face and remedied, the day after or the next, before it be too late. The longer it is postponed the worse will be the evil.

Next, the question of the salt duty should be examined. In our opinion it was thoroughly investigated by the East India Finance Committee which took evidence on all Indian affairs, between 1871 and 1874. This Committee, commonly known as the "Fawcett Committee," had collected a mass of evidence which even to-day would be found to be most helpful in rightly understanding the burden of this duty. To us it is a matter of the deepest regret that the mass of facts on this and other cognate subjects should be allowed to be buried when it ought to be put to the highest use. While we are agitating on other subjects we seem to be wholly neglecting this important one of taxation which, we repeat, needs a thorough examination and reconsideration by the light and the experience of the last forty-seven years. It is much to be wished that, on the subject of land revenue and salt, some of our leisured classes would burrow into those rich quarries of old and glean the salient facts for the purposes of disseminating a correct knowledge of facts for popular apprehension and education. Meanwhile, we are gratified that another half a rupee per maund has been taken off the salt duty which will now stand at one rupee for all India. But even these sixteen annas are excessive when it is borne in mind that the cost of producing ordinary salt has been officially estimated at only one anna. The fiscal reformers have to put to Government this question, whether it is right and proper that such a necessary of life as salt should still be taxed *sixteen* times its cost of production. There could be only one answer to it, and that, in the negative. It may be admitted that, however poor the masses of India may be, they should contribute their fair share of taxation towards the administration of the country. But *what that fair share* should be, is the question? Here, again, only an independent and impartial Committee or Commission can investigate the matter, in reference to the whole fiscal system at present in force, and give us the benefit of their opinion. By all means tax the masses; but remember that the taxes to be levied should bear some reasonable proportion to the *ability* of the payers. Here, the other important question will have to be considered, namely, what should be the limit of the taxation which *the poor of India* must bear, and what might be deemed as the least objectionable forms of taxation. For we have to remember that at least 18 to 20 crores are from the poorest. Taxation to be derived from them must be limited by their ability. The problem of taxing all above the poorest, and the wealthier classes of the country is another branch of the proposed inquiry. Taking things as they stand, we are of opinion that either the salt-duty should be wholly done away with gradually, as the finances permit, or brought down to the irreducible minimum, say, two annas per maund. More than one Finance Minister in the past has observed, specially Sir John Strachey and Lord Cromer, that in a poor country like India, where the sources of elastic revenue are few and far between, salt duty should be considered as a "reserve" to raise a large revenue in times of dire emergency. What the income-tax is in the United Kingdom, the salt-tax should be in India. Every eight annas' duty can bring in at a pinch about two crores. Under the circumstances, it would be the part of practical wisdom to allow the salt-tax to remain as part and parcel of the fiscal system, but at the lowest possible figure. The advantage is this: that there is an organised establishment ready to collect the larger revenue when needed. When a tax is wholly abolished, and when some years later on it becomes imperative to re-impose it, the trouble and cost of organising a fresh establishment are great. Also it is difficult to find men having practical experience of the collection of the duty. It may be pointed out here that such difficulty was experienced by the Government when in 1893 it re-imposed customs duties, after having abolished them twelve years before. The Government had to fumble here and there for experienced men; and it is a fact, that it had to invoke the loyalty of some of its best appraisers and others, who had long before retired on a pension after hard service of thirty years, to take up again active service in the Customs House, organise the departments, and carefully train up new men. A permanent duty of two annas per maund will only mean *Three Pies per annum* to a single family consisting of man and wife and two children, consuming 12 lbs. of salt per year. It will be admitted that such a tax could not be deemed a burden on the poorest masses. At the same time, the administrative part is kept up, of course, with a greatly reduced establishment, till some urgency requires the raising of the duty temporarily.

Coming next to the opium revenue, we are rejoiced that after all the Government, egged on by the sturdy Mr. John Morley, who has

never disguised his detestation of the opium monopoly and the evils arising from it, let alone the ethics of the duty, has taken the first courageous step towards the practical expunging of the opium revenue head from the budget ten years hence. We were one of the earliest in these columns to suggest the course last year, when the Anti-Opiumists had once more actively entered on their campaign. We do not forget the other question arising from this, that the cultivators of the poppy would be put to great difficulties and that they would cease earning the wages which the Government now allows them. This difficulty, however, was well considered by many people when that notorious *official* Opium Commission took evidence. It was generally admitted that other excellent crops, equally well paying, could be raised on the field where the poppy was cultivated. Potatoes, beet-root, sugar or other agricultural products for which there is a large demand could be raised. So that we do not think much of this plea.

Now the Chinese have shown their sincerity in this direction and there are no reasons to suspect that the Imperial Government at Pekin will slip out of its solemn declaration. Whatever may be the Chinese protestations in the past, it should be borne in mind that since the days of the Boxer Movement and the Russo-Japanese War, there has been a rude awakening of the people, that among other domestic reforms on which the astute Chinaman is keen, the abolition of the opium traffic is one. The Heathen Chinee is fully conscious of the physical and moral ruin wrought on him by this vice of opium-smoking. The temptation to indulge in it is there so long as the object which tempts him is within his reach. But withdraw that object and the temptation ceases. So that, the Chinese Government may be fully depended upon to carry out the national wish. China, in spite of the autocracy at Pekin, has been at heart a huge democracy from times immemorial. And the autocrats at the capital dare not rule against the sentiments and feelings of the people, save at the risk of dethronement of their dynasty. True it is that the corrupt Viceroys and Mandarins will put obstacles in the way of carrying out the Imperial edict, and that their own cupidity and liability to supply their respective provincial quota to the Imperial treasury will impel them to work at the cultivation of the poppy. But we may rest assured that even the provincial satraps could not long resist the advancing tide of popular sentiment in favour of shutting out the imports of foreign opium on the one hand and of contracting annually the area of indigenous cultivation on the other. The Chinaman is a shrewd and intelligent personage. He has already taken full measure of the advantages and disadvantages of opium. He has seen that for a century and more hundreds of crores of dollars have passed out of the country to enrich the foreign dealers in opium. He has seen that those millions have brought him *no material* gain, nay, not even of a "cash." On the contrary, along with the drain of millions of dollars to foreign parts, thousands and hundreds of thousands have been physically and morally ruined by indulging in the vice of opium-smoking. So that the advantages have been nowhere, while the disadvantages have been incalculable. The losses may be thus piled up:—

(1) Drain of millions of dollars—the wealth of the country—for a century past.
(2) Destruction of the physical manhood and womanhood of the nation.
(3) Ruin of the morality of the nation.

The Chinaman has awakened himself to the enormity of these three gigantic evils. He has seen also how his neighbour, the Jap, has fared without an ounce of opium. How that nation has brought to its feet a mightier militant nation of the West and raised itself in the estimation of the civilised world. If he only follows in the wake of his neighbour, he may profit himself equally well and shake off all foreign influence and be stronger every way, materially and morally, in the near future. Therefore, we are one of those who think that the opium revenue is doomed. The Chinese deserve credit for having been the first to toll the doom, and the civilised, enlightened and Christian Government of India has now followed suit. It is inevitable. In the governance of an alien nation like the Indians, there is nothing like righteousness. Politics and ethics go hand in hand. And it is only right and proper that discarding the sordid lust for gold, it should now resolutely go forward and in ten years cease poppy cultivation in the land. We expressed ourselves, from the very outset of the renewed controversy, that there need be no apprehension as to the loss of revenue. The Government can *well afford it*. And we need not go to the electors of the United Kingdom for recoupment of the loss. We deprecate the suggestion made by the Hon'ble Mr. G. K. Gokhale on the subject. It was the *Indian*

Government which, at the point of the bayonet, forced the opium trade on the Chinese. It has fattened on it for well nigh a century past, and it was time it repented of its great sin of commission and retraced its steps as a moral and Christian Government. Indians should thank the Anti-Opiumists for the great moral lesson they have taught to us by their persistent, sincere, and most disinterested agitation. Again we must remember that at our very doors thousands of our fellow-brothers are also being physically and morally ruined by the vice of drink, owing to the immoral policy of our rulers by which liquor farmers, in search of gold, have been encouraged by a variety of doubtful ways to bring liquor to the very door of the people,—here, there, and everywhere, in every nook and corner of the Empire. After opium, the Excise Revenue as a source of taxation ought to be entirely expunged. We must begin to prepare its coffin and drive the first nail home, neither looking to the right nor to the left. What is wanted is great moral courage, an iron will, a determined resolution, and a stern self-denying ordinance, *never to touch liquor but fly away from it as we fly away from the Monster of Plague.* But on this question of the revenue from excise as well as other budget heads of income, we must reserve our observations for another early occasion. Meanwhile, we repeat what we observed at the outset that the time has come when we should, in all seriousness, agitate for a reform in the fiscal system of the empire, and, at the same time, bring down the appalling expenditure on our bloated armaments, mounting up by leaps and bounds from year to year. Reading of elaborate speeches, running the whole gamut of administration, for a few minutes, on a single day in the year, will never bring us nearer to the destined goal. Let our representatives turn their attention to the *practical and essential* rather than to the academical. They should lead a combined attack next year on the fiscal policy which is so defective and obsolete and bring all the weight of their ability, eloquence, and influence to modify it or even reform it radically. It is in this field that they should all work unitedly in the Council, while the Congress, through its recognised leaders, agitates the question from its annual platform. It is a heroic task, but, in this great fiscal battle, we should all be heroes and not dumb-driven cattle. We must help ourselves so that Heaven may help us in the end.

THE ENGLISH TEACHER IN INDIA.

BY PROFESSOR NELSON FRASER, M. A.

It is sufficiently well known, to every man of the world, that all callings by which men live have their own interests, their own difficulties, their own possibilities of triumph and their own limitations. An interesting book might be compiled of all these. It would have to be the work of many authors, each an experienced professional and trained in the art of self-revelation. We are not likely to see it done, but if it were, the English teacher in India would have his own contribution to bring forward. I have tried in the following paper to show what it would be like.

By "the English teacher," I mean the English teacher of History, Philosophy, or Literature. The teacher of Mathematics or Science need not find his work in India different from similar work elsewhere; the teacher of Philosophy or Literature has a position of his own. I contemplate at present the higher grades of such work, which the College Professor undertakes; it is work of a peculiar kind. To me personally it is known in connection with Literature, and it is chiefly in that connection I speak of it. What exactly are the tasks that belong to it, or the interests it offers; and with what hopes of success can they be undertaken or pursued?

On the face of it, the first business of the Professor is to explain to his students—usually Hindus—the ideas by which English Literature is penetrated. As to why this explanation has to be made, he need not necessarily hold any view himself. He may regard it merely as a piece of knowledge, and his problem is then merely how to impart it.

This is the simplest conception of his position, and the simplest possible form of his problem; yet, even so, how difficult and thorny is the hedge that surrounds it! To begin with, there is the grand difficulty of language. In all College work, it is certain, the amount of daily misapprehension is enormous. Both students and teachers spend much of their time groping about in a fog, striving in vain to catch hold of each other. The effect on each side is depressing; but this is only the first of the teacher's difficulties. The next is the absence of those daily experiences which throw light on the views and ideals of nations. The very climate and scenery of England are wholly unknown to his pupils; much more the manners

of the country and the facts of life. Of course, it is part of his task to supply information about these; yet this always remains in complete. If only he knew exactly *where* it was incomplete, he could undertake this more promptly, but this too remains uncertain. The only thing that is certain is this, that the leading ideas with which he wishes to culminate are indefinitely far from his pupils' minds. Let us consider, for instance, the common view of English poets that Nature is a source of moral inspiration. Whether this is true or not, *it is* certainly an idea that is alien to the Hindu mind; and one seldom feels that it is really absorbed. The same may be said of the political idea of democracy and the social idea of chivalry.

The presentation of these ideas is rendered difficult for the English Professor by the fact that he has no source on which he can draw for luminous or authoritative definitions. English writers at home have never faced the task of clearing up our general conceptions. What, for instance, do we mean by a gentleman? For many years I have been collecting passages from English authors bearing on this point; and the confusion of their ideas is incredible. In practice, we all know which way the conception of a gentleman leads us, (or so it appears), but in books the word has been used for so many private ends that there is no general agreement, between authors, as to its meaning. The English Professor in India, who wants to explain what a gentleman is, ought to dig down to the foundations of his own social ideas, and to bring to light what he finds there. But he rarely possesses anything like the ability needed for the task; and, in practice, he contents himself with taking a description from some respectable source and clinging to it. He probably feels the procedure is inadequate; but, standing as he does outside a tradition and being usually isolated in a small College, he does not see his way to change it.

And now we may remark that this process of trying to explain one's own familiar ideas is apt to put a man out of sympathy with them. They grow tiresome and he loses faith in them. And probably there is even better reason for this. All the guiding ideas of civilisations are partly true and partly false. At the best, they are only instruments that lead us to the truth; and their value has often, in the course of time, been so exaggerated as to impair their power over reflective minds. The idea, for instance, of nature as a source of moral inspiration is certainly of doubtful value. Perhaps, there is nothing in it at all—probably not; yet it has helped to make many people in Europe moral, and one does not feel that its hollowness should be ruthlessly exposed; or even that the individual who has fallen under its power should vigorously expel the illusion. At any rate, one does not feel this in England; but in India, after many attempts to explain it and to rescue some of it, I must say for myself I have grown sick of it. This does not mean that I have parted with it willingly; it has left a void, but I have turned my back on it because it has become not a refuge, as it used to be, but a source of perplexities.

Now, too, one may add that explaining one's actions is a duty that comes very near defending them, and to be always on one's defence is not an agreeable task. One has to be always drawing the line—so much in Western ideas appears to have some value—so much is merely accidental or misleading.

However, here I am rather anticipating; there is one more point to make in connection, with the explanation of ideas. We wish, of course, not only to explain them but to show how far, and in what way, they operate on English Society. In this connection, it is extraordinary how ignorant a man may find himself concerning his own country. When it becomes necessary to tell an Indian audience how various classes of English people think and act and feel, the ordinary English Professor discovers within himself, in every direction, the most perplexing ignorance; and where he looks at books to help him, he begins to discover that literature bears only the most irregular and uncertain relation to life. Illustrations of this abound. English Literature, for instance, is penetrated in every direction with radical sentiments; our poets are for ever carping at "the great," yet English people, even to-day, are not invariably hostile to the upper classes. And books which are read in Indian Universities are inevitably misleading as to English life, excellent as they may be in themselves. "Vanity Fair," for instance, is written with such skill that every like in it is true to nature; yet English Society in the 19th century was by no means made up of the disgusting knaves and fools whom Thackeray depicts with such loving fidelity. As for the "Vicar of Wakefield," I can hardly think of it with patience. The more I contemplate the books which Indian students read (and *must* read, for there are no others), the more I wonder that they have any comprehension of English people whatever. And if it be suggested that professors should correct the want of proportion indicated, why,

> "If seven maids with seven brooms
> "Swept it for half a year,
> "Do you suppose," the walrus said,
> "That they could make it clear?"
> "I doubt it," said the carpenter
> "And shed a bitter tear."

And, finally, it must be observed as a severe limitation of the Government professor that he has to leave religion alone. This might be felt as a limitation even by the infidel, if he realised the power of religion as a force; it is certainly felt as such by the believer. It may be said, of course, that explanations are not barred, and that they are different from a propaganda, but in practice the distinction fails, and it is recognised that the only safe course is to avoid religious topics. The result is that the general impression of our college education is false. It leaves our pupils to suppose that religious considerations may be omitted in a view of the English character, and that religion is only known to us as a set of formulæ which we have borrowed from outsiders and distorted through our own incapacity to understand them.

Passing on to another point of view, it will be plain that the conscientious professor does not merely desire to impart knowledge, but to impart useful knowledge, which will elevate the lives of his pupils; and he may perhaps wish to help them to apply it. Is there any prospect of his assisting this task? I suppose many teachers come to India with the hope of doing so; I should like to ask each of them, in the hour of his final departure, when he gave it up and why. Probably he would answer, when he candidly admitted to himself the impossibility of knowing much about India.

I mean to dwell on this point with some emphasis, whatever the reader thinks of it. It has become important in the present day. The study of India is urged upon all sorts and conditions of Englishmen, even upon Englishmen in England; I wish to point out that, as far as the English teacher in India goes, the end suggested is unattainable.

To comprehend an alien civilisation is not easy in any case; it is one of the most difficult achievements a man can propose to himself. But, by a strange and unfortunate paradox, it is the easiest of all fields for false pretensions. If a man claims to speak a foreign language it is possible to measure his claim, and even to silence his protestations, should he be exposed as an impostor. But if he claims to understand a foreign civilisation—a task which is far harder than to speak a foreign language, he is almost beyond the reach of argument, at any rate, argument which will affect his own self-esteem. It is impossible to remember this too carefully, or to apply the moral too closely to ourselves. While complaining that foreigners do not understand us, we are all ready to believe that we understand foreigners. Now the first question we should ask ourselves, in this connection, is whether we understand their languages. That will not prove, as I have said, that we understand themselves. But it is a primary condition of our doing so. Allowing that the intuitions of genius may to some slight extent dispense with this instrument, for the ordinary man it is quite necessary and I do not see that any circumstances make it unimportant in India. My own conviction is that, to a *man* who does not speak the vernacular well, all access to the mind or institutions of India is *ab initio* barred. If this—or anything like it—be true, it is certainly barred to the ordinary English professor. He arrives in India, say, at the age of twenty-five, when the acquisition of a new language has been made by nature extremely difficult, in fact all but impossible. "A language cannot be learned," said Mr. P. G. Hamerton, "by an adult, without five years' residence in the country where it is spoken, and without habits of close observation, a residence of twenty years is insufficient." My own much smaller experience fully confirms this; and be it noted that Mr. Hamerton conceived of residence in the country as residence among people with whom one habitually converses in the foreign tongue. Now in India the professor newly arrived finds that everyone prefers to speak English to him; and his only chance of acquiring the language is by the aid of those agencies humorously called "pundits." If he makes a proper use of these he will, in due time, say, after a year of hard work, pass the Higher Standard Examination. Taking stock of his achievements at that point, he will find he can neither speak the language for two minutes without confusion, nor read a paragraph of any ordinary newspaper, nor understand a line of poetry. If his goal is proficiency

in any of these directions, it still remains indefinitely remote; and till he has reached it, in my opinion, he will make little progress towards the comprehension of Hinduism.

And when he has reached it, what is open to him? As regards the family life of the higher classes throughout India, nothing. This would be sufficiently important in any country, but in no country is it so important as in India. For, in India, family life is more complex in its development, more absorbing in its interests than in any other country. No one can understand any people who is not familiar with the inside of their homes, least of all the Hindus.

So much is clear to me; it becomes especially clear to me once a year when the Elphinstone High School is invaded by the candidates for the Mary Carpenter Scholarships. On these occasions I always put my inquisitive head into the hall and view with great admiration the rows of pretty dresses and interesting faces that present themselves. They are passing visitors from a world wholly unknown to me; and I cannot help wasting a few moments speculating how their lives are passed, how and when they become mothers, and how they bring up their children. Occasionally, by accident, one gets a glimpse of the interior. It always reveals a state of feeling puzzling to an Englishman. I recollect once an old pupil of mine, a man in a somewhat high position, complaining of a lack of interest in life, when I suggested to him that he might take an interest in the education of his children. "It would not be proper for me to do that," he replied, "as long as my father is alive." If I were to draw any inference from these words it would probably be a mistaken one; yet it appears they indicate a view of parental rights as far removed from our own as the Hindu system of arranging marriages. One may to a certain extent put down on paper the rules concerning such things; and so too one may put down on paper "Parallel straight lines meet at infinity." The proposition will be intelligible in one sense but not in another; and so too statements about Hindu Society only *appear* to be intelligible to outsiders. They could only be made intelligible by a flood of experience.

One might continue the topic indefinitely; there is always in India the same difficulty in obtaining information about the usages of Society and understanding them when obtained. To find another illustration of this from a quasi-religious sphere, we may turn to horoscopes. I believe that every respectable Hindu is furnished with one of these, and it is both a long and detailed affair. But I do not know how far these horoscopes are actually relied on, or how far, in current opinion, they are held to be verified by experience. Nor do I know, if this information were accessible, whether I could form from it any conclusions about their effect on the Hindu character. It would be easy to suggest that horoscopes, if taken seriously, discouraged enterprise, but the suggestion might be mistaken. I fancy one would be left, after all, with an unsolved problem.

Now if there is any truth in all this, I am surely right in concluding that the Englishman is the last person to put forward any view as to possible reforms in Hindu institutions. There is a capital story in Plutarch of an old Roman who divorced his wife, and whose friends came to expostulate with him. "Was she not young?" they said, "and chaste? and beautiful?" "Is this not new?" replied he, taking off his shoe, "and handsome? Yet which of you knows where it pinches me?" And so too we may say, it is only those inside a scheme of civilisation who can judge how to reform it. The point is, I believe, fundamental; and the conclusion imposes silence on the English teacher with regard to Hindu projects of reform. He cannot help his pupils on even such a small matter as dress. It is clear that circumstances require some change in the most ancient Hindu style of costume, if only with a view to providing the wearer with pockets. But how far the change should go is not a matter which an Englishman can settle. It must be settled by the wearers themselves, with due regard to their physical needs, their means, practical convenience and, finally, the desirability of retaining a characteristic style of their own. It is not settled yet.

Moreover, there is yet another reason why Englishmen should not indicate any attitude towards Hindu questions of reform. Such an attitude would imply criticism somewhere or other, and criticism by outsiders in questions of international relations is always dangerous and almost always useless. It is dangerous, because it is always resented and resented in proportion to its truth. Mankind only tolerate criticism from a critic who is in some way involved in the condemnation he passes. When an Englishman denounces Englishmen at home, whatever the justice or injustice of his strictures, we feel

that he is not exceeding his rights. But we are up in arms when he goes abroad to pour his tale into the ears of foreigners; and still more when the critic is not an Englishman at all but an intruding Frenchman. Not that we mind very much if the Frenchman charges us with cowardice or political corruption, or even, according to the old saying, with perfidy. In this case we can afford to be amused at his error but are touched to the quick if he attacks our brutality or our hypocrisy. These, as we know, are really our characteristic failings, being the perversion of our characteristic virtues, which are energy and piety. We do not like to have them thrown in our face by a foreigner. And what is true of us is also true of Hindus. The criticisms they most resent are those which are unpleasantly accurate. Now it does not much matter if an indiscreet writer stirs up disagreeable feelings between England and France. They are old enemies, and will always continue enemies, though they may not always proceed to fight it out. Moreover, there is still the English channel between them, and they need not see much of each other. But Englishmen and Hindus have to live side by side in India, and, on the whole, it is best they should cultivate good feelings. Criticism does not promote this end; and though it might be necessary if some good were to come of it, have already shown that this is out of the question.

This, of course, leaves it permissible to express admiration of what we find admirable, but there is a danger even here. The public at large will not read such expressions of admiration with the cautious eye of a business man scanning a candidate's testimonials. Such a reader knows very well that testimonials are to be read not for what they say, but for what they do not say; and that silence on important points is to be interpreted adversely. The general public, in a similar case, are likely to reason the opposite way and to interpret compliments on points that are named as indicating the same judgment in other directions. The mistake is a serious one; and the eulogist may do his friends a disservice he did not intend.

But is there then, it may be asked, any service which the European professor can render to India? If he is debarred from assuming the rôle of a mentor or a leader, is he worth his pay at all? Many people, as we see, answer "No; India needs no foreign inspirations and no foreign ideas; the presence of foreign teachers is merely an obstacle to her free development. All that she needs is to return to her own past." If this position is to be controverted, what grounds can be taken up against it? Certainly nothing like a disparaging estimate of ancient Hindu civilisation. It is true the relics of that civilisation are small, and difficult to interpret; but we may all agree that, if it stood before us to-day as it was at its best we should allow it to rank, with the Athens of Pericles and the Rome of Augustus, as one of the notable achievements of the human spirit. If it were possible to restore it and to sustain it even for as short a flight as that of its prototype, the English professor would agree that no intrusive foreigner ought to stand in the way; and he would, no doubt, agree that to a Hindu this project may appear less problematical than that of assimilating the West. But his own pre-possessions forbid him *a priori* to believe in the possibility of such a resurrection. He holds that the equilibrium of the world is unstable; that civilisations are the resultants of ever-changing forces, and that the movement is still-born which takes for its end the ideals of the past. He probably holds too, as I hold very strongly, that original power whenever it appears, in men or nations, borrows freely from all sources around it, and transforms what it borrows into shapes unknown before. The English teacher's part in India is to supply materials for such a purpose. Here, too, he may be answered that granting his argument he is not the right person to supply them. But I am not prepared to make this admission. I can only say that I judge by what I should feel in my own case. If I wished to understand a foreign country, for purposes of my own, it is from a foreigner I should prefer to learn about it. I should prefer to have a Frenchman to expound French ideals to me, and a German to expound German ideals. I might reject part of what he said as false, and I might supplement it, and I should probably not use it exactly as he expected or desired, but still I should like to hear what he had to say. In England, unfortunately, I should seldom have the chance; for few Germans or Frenchmen choose to reside abroad as professors or are invited to do so. Yet let me digress a moment to pay a tribute to M. Jules Bué, the old Taylorian teacher of French, from whom I once took lessons at Oxford. They were amongst the most valuable that anyone has ever given me, not because I learned much French, but because I used to inveigle him into English conversation, and extract from him ideas about France. He

as a fine representative of the country; with all the *perfervidum ingenium*, and the distinguished manners of the old régime. To have met him in flesh and blood and to have heard him talk was at least to begin to understand historic France. Now what he did for me I suppose English professors may sometimes do for Indian students.

They must be satisfied with this. Of course it is a limited rôle, and, as such, not attractive to human nature. It is curious how much we all depend for our source of energy on visions of impossible achievements. Illusions, and not in themselves always base illusions. Yet illusions all the same, and without them we should not have the heart to work at all. The teetotaller believes that all the world is going to turn teetotal, and travel by that path to the millennium. The patriot believes in his own country; and the politician that the only obstacle between his country and perfect felicity is the generation of vipers who exclude him from absolute power. Without the aid of these illusions, the good causes of temperance and patriotism would languish; and it may be that the dispensability of such aids is an esoteric doctrine that no friend of a cause should openly preach. However, I venture to do so, and to say that the English professor in India will do his work most effectively if he recognises and cheerfully accepts his limitations. India may, of course, seek, and is welcome to seek inspiration from other regions besides England, from Japan, for instance, or Afghanistan, or any other quarter where she seems likely to find it. Still, the fact remains that she is brought exceptionally into contact with England, that England is at any rate a successful country, and there is a probability that India may to some extent learn the secret of success from her. It is the business of the English professor, from his point of view, and as far as he may, to disclose the secret of this success.

As far as the chief purpose of this paper goes, it might very well end here; but it may also discuss two further topics that arise in connection with the English professor's position. In the first place then, how much does one gain as an English professor, by taking up seriously the study of India? This seems at first sight, an extremely promising course. It appears that it would reveal the difficulties that Indian students find in approaching the West, and would enable a professor to meet them. It would also enable him to find apposite illustrations, when he wants to throw light on the foreign world which he has to describe. And it would place him in touch with his pupils; it would remind him of the pathetic element in Indian History; it would teach him also what there is to admire in Indian achievements. All of this is true, but unfortunately there is most truth in the last part of it, and it is this result of Indian studies that may lead to evil. There is no doubt about their fascination. It may not be greater than that of any other study jealously pursued, but Indian studies are for the Englishman the only studies possible in India; it is in connection with them, therefore, that dangers arise. In the first place, it is always dangerous for a teacher to be a student. A little bit of a student he may and should be; but a genuine passion for studies he must eschew. Once it overtakes him, he will find teaching a bore, especially when he has to teach a subject taken from his studies. It will be all the greater bore if his work is not confined to fixed hours and routine duties, but intrudes on what he would like to consider his leisure. Now, in the present day, it is said—with truth and with increasing reiteration—that professors ought to give up their time more freely to informal association with their pupils. As long as this is said, it should be added that professors need not be students. This I should agree with, and I should say that the English professor in India will not go far wrong if he takes for his ideal the suggestion of Mr. Benson—"a brisk superficial man, with a knack of imparting information." I should like to add to these qualifications a genial and sympathetic temper, and the commonplace virtues of punctuality, &c. The picture is then complete. A little grain of the student will not be amiss, but the professor must be careful, like Sir James Brooke that it does not carry him too far.

There is a further and more serious reason for this conclusion; it lies in the special character of Indian—or let me say Hindu studies. They open to the European a new world, which attracts him for two reasons. In the first place, it is a *terra incognita*; there are still discoveries to be made in it; there is fame to be won, (if that is an object), there is the magical sense of treading new fields:—

> Like stout Cortés, when with eagle eyes
> He gazed on the Pacific, and all his men
> Stared at each other with a wild surmise
> Silent, upon a peak in Darien.

And who will deny that the world so entered has real revelations for the European? In the region of passionate feeling, for instance, Hindu literature exceeds the West as far as the heavens exceed the earth. Once you have tasted the wine of these grapes, all fountains of water seem flat and mawkish. Or again, in art and philosophy, and science what becomes of Plato and Aristotle, of Praxiteles and Raphael, when you have seen rising from the earth the spirit of Hindu transcendentalism? Your thoughts revolt from the painful scrutinies of science, the classification of rocks and mosses and the photography of the stars. As for art, it becomes a trivial pastime. Hinduism, you will perceive, has disposed of its claims and dismissed it from the assemblies of the wise. At the best, it can but body forth the unseen; it may be valued, if at all, for the light that shines through it and points us to the skies. The form should be nothing; be it perfect or imperfect matters not, so long as it serves its purpose; be manifestation is everything.

Art of this kind is naturally grotesque, and its first impression is repulsive. The other day I had an amusing illustration of this. My room, I must tell the reader, is embellished with artistic fragments from East and West, both of which are fairly represented. Marbles and bronzes of antiquity, ivories and enamels of the middle ages, and brasses from India confront each other. I like to take visitors round and see what interests them. Now the other day I had a visitor from England, a young lady who was a bit of an artist. She flitted lightly over the Hindu brasses and settled down on a case of Greek coins. I remonstrated against this, and pointed out that she might see the Greek coins any day at the British Museum, whereas she might never see the bronzes again at all. "I don't care for grotesques," she answered; "I don't understand these things." I am not sure whether her attitude was sensible or foolish; but, at any rate, it was intelligible; Hindu art does not yield its secret to a cursory glance.

But it has its triumphs. The glory of my collection is a great shrine of Mahadeo, which I believe was cast in Nepal. The material is gilded brass. The central figure is the God, who is clasping his consort in the act of sexual coition. He has three heads and eight hands, armed with the symbols of his power. On his head are the crescent moon, the trisul and the skull. In his hand are the thunderbolt and the mace, decapitated heads and vessels filled with blood. Round his body is slung a chain of heads; and behind him is an arch of skulls. His throne is guarded by four dragons and by many griffins and vassals of uncouth aspect; its foundations are mighty elephants with uplifted trunks. Over all is a canopy of florid design, a forest peopled by parrots and monkeys; and buried therein appear dancing deities.

The merit of the piece is not a little, even from the point of view of art. But its interest lies elsewhere. First of all, in its mysteries. Who are these figures crushed and grinning beneath Mahadeo's feet? Why does he wear this crescent of Islam, and this triune symbol, known equally to East and West, to ancient and modern times, to Greece and Rome and France and England, the trident of Ennosigaios, the fleurdelis of the Bourbons, the plumes of the Prince of Wales? These and other questions I could not answer. But the whole is a plain evidence of the great migrations and collisions and fusions of ideas which make India so tremendous a mystery. Here, side by side, are the elephant and the dragon, Hindu and Mongolian emblems; round the base of the throne runs the Greek fret. The parrots are a faint trace of the naturalism which vanished long ago from India; the true spirit of Hindustan in its mundane aspect is rendered by the rich fancy of the scrolls around them. And how alien by the side of it appears the rigid sobriety of the Greek fret! Not here, O Apollo, are haunts meet for thee!

But the real significance of the allegory is another matter still. I take it, the whole design is a portraiture of Time. The three heads of Mahadeo look towards the past, the present and the future. Destruction and generation are here blended into one conception: it is the same spirit of the world that destroys and makes all things new. Here the worshipper is meant to recognise the power that created and presently shall dissipate his mortal frame. And the dancing figures that surround him—is not their purpose to kindle the ecstasy of passion they portray? A passion of adoration to wing the mortal spirit beyond mortal things, till in its flight it attains the mystic vision of the God, whose third eye penetrating the world finds its sphere in higher planes beyond?

How much of this is mere language the reader may determine; but once the mind is drawn towards these speculations and views art in this manner Hellas will have its little charm for it. The general aim of Greek art is to limit its sphere, within it to attain a limited perfection.

You can accept this ideal, like every other, while you are under its spell. Once that is broken the whole notion becomes paltry. And I find I have travelled some distance in this direction myself. Man delights me not nor woman either, as the Greeks saw and represented them; not the Ariadne of the Vatican nor the Narcissus of Pompeii.

But I do not think on that account I or any one else who has been my companion on the road is better fitted to interpret Europe to Indian students. Rather, much the worse. No interpreter is of much use who is not thoroughly in sympathy with the original he has to translate, and who does not believe in it with even a naif belief. This is specially so when the initial difficulties of his task are as great as those of the English professor in India. To overcome them, he needs to be qualified by a real preference for European ideas and ideals. This, of course, is generally found in him; and so much the better. Under these conditions the Indian public gets the best value for their money; by paying a professor to instruct them in English ways of looking at things, and not to luxuriate in the quest of oriental research. I believe English professors also more or less unconsciously feel this, and recognise that their function in Indian is to be specimens (as much above the level as possible) of the genuine, unvitiated, unsophisticated Englishman. Hindus may, if they like, take it as a compliment that a few of their number should become admirers of alien systems; but this has to be paid for in the way of efficiency.

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THE CONGRESS AND THE NEW PARTY.

BY MR. IRAMATH NATH BOSE.

FOR several months previous to the last session of the Congress, the minds of its leaders were greatly exercised by the rise of the so-called "extremists." A vague sense of dread pervaded them. They spoke in bated breath of some approaching calamity. There was a feeling almost akin to consternation; and it was not confined to the Congress leaders. It spread to the Anglo-Indian Press and to a section of the English Press. Contrasted with the "extremist," the orthodox Congresswalla now became a "moderate." A chorus of commendation for his loyalty and moderation rose from quarters whence previously, when not treated with silent contempt, he had received nothing but condemnation and contumely. The Congressman ceased to be the monster of disloyalty and disaffection, and suddenly became the embodiment of loyalty and the pink of moderation. Even the Government beamed upon him. One of the greatest and most loyal of the Bengal Zemindars gave a garden party to which the leaders of the Congress were invited to meet H. H. the Lieutenant-Governor of Bengal; and it is said (though I cannot vouch for the accuracy of my information) he actually congratulated the venerable Chairman of the Congress upon his presidential address.

The New Party were credited with the diabolical intention of not only wrecking the Congress, but also the British Government. Maudlin vagaries of juvenile zelots, and rhapsodical rodomontades of new-fledged demagogues were trotted out as evidences of their evil intentions, and an influential English newspaper of Calcutta solemnly and mysteriously announced the discovery of a plot, something like the Gunpowder Plot, not many miles from the metropolis of India. These circumstnces invested the last session of the Congress with unwonted interest. The proceedings, however, were carried on as peacefully as those of a debating club. There were no riots, no broken heads or limbs or black eyes; and the chiefs of the Congress breathed freely.

It will probably not be very long before it is recognised that the so-called "extremist" is not such a dreadful creature after all, and so far as the safety of the British Rule is concerned, is as prosaic and harmless a being as the orthodox Congressman is now understood to be. The rise of the New Party is due to the exaggerated importance which has of late been attached by the more sanguine of the Congress leaders to "constitutional" agitation as the means of political reform in this country and the frustration of the hopes raised thereby. The ignominious failure of the method of prayer and petition, specially evidenced in the case of the Anti-Partition agitation in Bengal, was the immediate incentive to a search for other methods. The more serious grievances of British India were recognised long before the establishment of the Congress. They could not have been expressed more forcibly than they were by Sir John Shore in 1787, or by Frederick John Shore in 1837. "Whatever allowance," said Sir John Shore, "we may make for the increased industry of the subjects of the State owing to the enhanced demand for the produce of it (supposing the demand to be enhanced) there is reason to conclude, that the benefits are more than counterbalanced by evils inseparable from the system of a remote foreign dominion." "The English Government," said Frederick John Shore, "has effected the impoverishment of the people and the country to an extent almost unparalleled." The evil effect of the economic drain consequent upon British Rule, has never been more pointedly urged than it was in 1838 by Montogomery Martin.

"The annual drain of £3,000,00, says he, has amounted in thirty years at 12 per cent (the usual Indian rate) compound interest to the enormous sum of £723,900,900 sterling! So constant and accumulating a drain even in England, would soon impoverish her. How severe, then, must be its effects on India where the wage of a labourer is from two pence to three pence a day."

With the spread of English education, some form of representative government naturally suggested itself to the educated community as the remedy for the evils which were incidental to British Rule. Writing as early as 1838, twenty years after the establishment of the first English School in Bengal, Sir Charles Trevelyan recognised in the educated youth of that province a strong desire for a representative form of Government. Coming from the North-West Provinces to Bengal, he was struck by the remarkable difference in the political attitude of the better class people in the two Provinces. In the former where English education had scarcely penetrated as yet, the people had no other idea of political betterment than the absolute expulsion of the English; in Bengal on the other hand, where English education had made some progress, some form of representative national assembly was held up as the ideal.

"No doubt, both the schemes of national improvement," says Trevelyan, "suppose the termination of the British Rule; but while that event is the beginning of the one, it is only the conclusion of the other. In one, the sudden and violent overthrow of our government is a necessary preliminary; in the other, a long continuance of our administration, and the gradual withdrawal of it as the people became fit to govern themselves are equally indispensable."

These were weighty, almost prophetic words. Scarcely two decades had elapsed since they were written, when the great Mutiny broke out. The educated community had no share in it, nor in any of the various petty disturbance from the Indigo Riots to the Plague Riots which the ignorant masses had recourse to for the redress of their grievances.

The National Congress has had no new message to deliver, and the path adopted by it is the time-honoured one of "constitutional" agitation which ever since the establishment of English Schools has been much affected by the educated community. But the National Congress, for the first time, voiced the political aspirations of the whole of India. It brings together the representatives of the educated community from all parts of the country once a year, and enables them to mix together socially and interchange their ideas, and thus promotes *esprit de corps* among them and helps to building up an Indian Nation. If it did nothing else but that, it would richly deserve the whole-hearted support of every well-wisher of India.

"Constitutional" agitation has a meaning in England which it has not in this country. Every Englishman is a potential member of that constitution. If he cannot himself be a member of the National Assembly, he is represented on it, and he can influence the election of the candidates for it. Even in the United Kingdom, constitutional agitation to be effective is sometimes backed by something which is not quite constitutional. The Suffragettes, for instance, who have been so much in evidence of late, have not, it is true, any votes as yet, but their husbands, brothers, sons and male friends and sympathisers have, and through them they can influence Parliamentary elections and, thus wield a power to which the Indian is a stranger. Yet the Suffragettes, who reckon among them not a few women of high position, have repeatedly had to resort to violently unconstitutional methods in order to attract attention to their grievances. What sufferings are some of them undergoing!

Contrast their conduct, women though they are, with that of the delegates at the now memorable Barisal Conference, who, it is said, purposely left their sticks and umbrellas at home lest in a moment of weakness such "as flesh is heir to" they should be tempted to use them against their opponents armed with rifles and bayonets. It is doubtful, if the world has ever witnessed such a large body of gentle, meek, patient, law-abiding, spiritual beings as the educated Indians. It is doubtful if the world has ever witnessed such immense, yet orderly political gatherings as the Anti-Partition processions and demonstrations. They are like those igneous vents which only let off steam, but never any matter which does any serious harm to anybody.

Even in the United Kingdom where the people are the makers of their constitution, time is an important factor for the success of constitutional agitation. The Home Rule Party possess tremendous influence in British politics. They have made and unmade ministries. Yet, they have been systematically carrying on their agitation for the last thirty-three years without even now being quite within a measurable distance of their goal. "Constitutional" agitation for Indians is devoid of the meaning which it carries in the United Kingdom, because they have as little to do with the constitution of their Government as they have to do with that of the moon; "legal" would be a more appropriate word in this country than "constitutional." In India, therefore, such agitation must be carried on for generations if not centuries, before success can be reasonably expected. The action of such denuding agencies as wind, frost, and rainwater is almost imperceptible; but, it has sufficed in the course of ages to bring down mountains to the level of the plains. In A.D. 2000 or A.D. 3000, if by that time the National Congress became like the Nationalist Party in the United Kingdom, a Power to be reckoned with, some substantial concessions will, I have no doubt, be granted. It would be insulting the common sense of the Congress leaders to think, that they do not know what the veriest tyro in statecraft is aware of, that there is such a thing as *quid pro quo* for every political concession, and that unfortunately the political world is still governed by the principle so quaintly but tersely expressed by Carlyle—"canst thou kill me or can I kill thee." Of course, the unforeseen does happen sometimes in the political, as in the physical world. But no wise man should reckon upon the unforeseen.

Under the circumstances, such talks as are occasionally indulged in by the more sanguine chiefs of the Congress encouraging extravagant expectation of great achievements in the near future, are hardly justifiable. The disappointment and discontent of their followers are in proportion to the hopes engendered in them. As I have said above, the Congress, by annually bringing together the members of the educated community from all parts of India is contributing materially to the building up of an Indian nation. That is work of which it may well be proud and for which it merits the support of every true patriot. But it is as far of its goal of real self-government as ever. Probably India is further off that goal now than she was three quarters of a century ago when the ideal of equality set up by the French Revolution was a living force in Europe; when the progress of Western industrialism had not yet rendered the possession of Eastern markets an economic necessity for the more powerful nations of the West; when they had not yet engaged in a keen competition for the exploitation and spoliation of the weaker peoples of the world, euphemistically called imperial expansion; and when steam and electricity had not yet enabled the Anglo-Indian to regard himself as anything more than a bird of passage in India.

The discontent, consequent upon the general failure of the method of prayer and petition, was intensified last year by the special failure in the case of the Partition Agitation in Bengal. Here was a measure carried out in almost indecent haste in the teeth of the almost unanimous opposition of the largest and most powerful section of the articulate public of Bengal. Since the Partition, a most determined and persistent agitation has been carried on almost without intermission and on a scale never before witnessed in India, to have it repealed or modified. A more favourable conjuncture of circumstances for the success of the agitation could not be conceived. The despotic author of the Partition had ceased to be Viceroy. There came in his place a nobleman whose disposition and antecedents augured a conciliatory attitude. The Liberal Party soon after came into power. Mr. Morley, the embodiment of English Liberalism in its purest form, became Secretary of State for India; and the honestest, most popular and most liberal of the retired Indian Viceroys became one of his colleagues. But, it was soon found out that Mr. Morley, the Secretary of State, is not exactly the same man as Mr. Morley the philosophic

biographer of Burke and Rousseau, as Mr. Gladstone, the Premier in Downing Street, had long ago been found to be not quite the same man as Mr. Gladstone, the campaigner in Midlothian. It was admitted, that the Partition should never have been effected when there was such a strong feeling against it. But Mr. Morley found it a "settled" fact. As an administrator, he did not find it expedient to undo it. The morality of expediency is the morality which governs the political world. The doctrine enunciated by Rümelin that "the State is superior to every moral rule" is the doctrine which obtains favour in that world.

At an early stage of the Partition agitation it was, for the first time in the history of political agitation in India, backed by something like a mild threat, within legal bounds of course. The political reformers, in a body, adopted Swadeshism. It was a revolution on a small scale. Swadeshism had been languishing for want of adequate support for some years past. As late as May 1903, I had occasion to complain in a magazine article, that it was "not much favoured by the generality of the more highly educated Indians who are imbued with the doctrine of Free Trade imparted with English education."* But, before the close of the year 1905, almost the entire educated community of India (except a section of the Mohomedans) had become Swadeshits.

Swadeshism implies a certain amount of "boycott" of foreign manufacture, though that is hardly the right word for the favour which every friend of India is expected to show towards indigenous manufacture. The word is objectionable. It connotes a needlessly aggressive attitude towards foreign goods. I say "needlessly," because while under the existing conditions of our industrial development absolute boycott all over the country is impossible, the use of the word alienates sympathies which India cannot do well without. It is worse than useless to parade a weapon which cannot be wielded effetively, which cannot deal any blow that would inflict serious injury. Boycott as a weapon, has failed, because it could not, under existing conditions, make any more serious impression upon foreign manufactures than the prick of a needle would pon the skin of an elephant—unless, indeed, the entire population resolved to go back to the Stone Age. Nearly all the metals used in India are, at present, imported from abroad. Our fields could not be tilled and weeded, our crops could not be harvested, our trees could not be felled, even our food could not, in many instances, be cooked, and our clothes could not be mended without the use of imported metals. In 1905-06, the greater portion of which was characterised by a vigorous Swadeshi and boycott agitation, the total value of cotton goods imported (about forty-two crores and a half) showed an advance of 11·6 per cent. upon that of the previous year; and the total value of the sugar imported (seven crores and a half) showed an increase of nearly eighty lakhs upon that of 1904-05.

But though boycott failed generally, it met with partial success in isolated parts of the country (especially in Eastern Bengal) and among a section of the comparatively well-to-do middle class; and in one case, that of salt, its success was not inconsiderable, the imports of that commodity having declined in 1905-06 by 4·3 per cent. In fact, there are, I believe, many people, at least in Bengal, who are under the impression that boycott has been an unqualified success. But few among them ever take the trouble to dive into trade statistics. The newspapers to which they have access magnify a few local boycott achievements in a manner which invests them with an importance they do not actually possess, and ring with stirring reports of Swadeshi and boycott meetings; and they see a few Swadeshi stores spring up round them. So it is no wonder, that limited as their range of vision is, they should have come to regard boycott as a great success. In any case it must be admitted, that Swadeshism would not have made the advance which it has made within the last year and a half, had it not been allied to boycott. For a movement to be popular, it must appeal more to feelings and passions than to reason.

The success of the Boycott Movement, actual or imaginary, probably led to its adoption and enlargement by the New Party. They were sorely disappointed with the old method of prayer and petition. It had been tried for a long time, but had proved infructuous. They were in search of some other path; and here was one which within one short year had led to some tangible results, however small. The very failure of boycott roused people to a sense of the serious nature of their industrial situation. An era of industrial activity was inaugurated, though chiefly confined as yet to petty ventures in Bengal; a National Council of Education was established in that Province, and another of the

* "Essays and lectures on the Industrial Development of India and other Indian subjects," p 47

same character was talked of in the United Provinces; and a spirit of self-reliance began to animate the educated community.

The New Party were not contented with boycotting foreign goods only. They wanted to boycott everything foreign, including the Government. I shall give this part of their doctrine in the words of one of their foremost spokesmen, Mr. Bal Gangadhar Tilak.

"We shall not," says he, "give them [the Government] assistance to collect revenue and keep peace. We shall not assist them in fighting beyond the frontiers or outside India with Indian blood or money. We shall not assist them in carrying on the administration of justice. We shall have our own courts, and, if time comes, we shall not pay any taxes."

That boycott like this is absolutely impracticable under existing circumstances, goes without saying. The classes from which the Army is recruited are not at all likely to countenance it; and a boycott of all Government offices, even by a fraction of the educated community of Hindu descent, is a thing which is altogether inconceivable. When Mr. Tilak and his party are able to with-hold grants for wars beyond the frontiers of India, the problem of self-government will have been solved. The Government then would not have to be boycotted, I suppose; because, they themselves would be the Government.

If such boycott as is proposed by the New Party were really practicable, it would be partly suicidal. One of our political aspirations has long been the capture of high posts in the Government service. No juster protests have ever been made by the educated community than those directed against the exclusive policy of the Indian Government. No more reasonable complaints have ever been made by them than those urged on the score of the non-fulfilment of the Company's Statute of 1833 confirmed by the Queen's Proclamation of 1858. If the educated Indians resolved, in a body, not to be Commissioners, Judges, Magistrates, and other high Government functionaries, how are they to be qualified for the task of administration when they reach their goal of self-government? Such a resolution would be like that of a petulant child who, in a fit of anger, refuses to take any food.

But, the preaching of universal boycott by the New Party is not calculated to do any very serious harm, and may, on the contrary, do a little good. If it opens even to some extent the eyes of our countrymen to the gravity of their industrial situation and it deters even a limited number of our young men from treading the narrow, crowded, and cheerless tracks of clerkdom, and induces them to betake to industrial pursuits, it will have done a welcome service to the country. A nation which is politically dependent, should, as far as practicable, be industrially and individually independent.

There was a 'tempest in a teapot." From what I have said above, it will be apparent that the New Party cannot be appropriately designated "extremist" except, perhaps, in the sense of "extreme boycotist." That impassioned and inflated speeches have been occasionally delivered by several of their spokesmen is undeniable. But such spasmodic outbursts are not unknown even among the "moderates." The boycottist may be a visionary, but is not a revolutionary to inspire dread like the Fenian, the Sans-culotte or the Nihilist. Not even the embryonic stage of such a being is as yet perceptible anywhere. Absolute boycott being, under present conditions an economic impossibility for any considerable section of our population, the doctrine of the boycottist pratically enjoins one to abjure foreign goods and Government service so far as possible; and this is a position in which all parties can join hands with him. The word "boycott" is objectionable, as I have said above. Perhaps, "passive resistance" would be a happier expression. Essentially, the boycottist is or should be an industrialist. This name, however, being devoid of political flavour, is probably too tame to commend itself to him. Foreign manufactures cannot be boycotted effectively until indigenous industries be started and developed to replace them at least to a large extent. If our young men are to do without Government service, some independent means of livelihood must be found for them; and as the professions of law, medicine, and journalism are already crowded, there is none left except trade and industry. The New Party must attend to industrial development before they can successfully attempt to carry out their policy of boycott at all effectively.

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MAHADEV GOVIND RANADE.

A SKETCH OF HIS LIFE AND LIFE WORK.

I.

CRUMPET, the baker's son, is sent to a grammar school, 'takes to his books, spends the best years of his life in making Latin verses, learns that the *Crum* in Crumpet is long and the *pet* short, goes to the University, gets a prize for an essay on the Dispersion of the Jews, takes Orders, becomes a Bishop's Chaplain, has a young nobleman for his pupil, publishes a useless classic and a serious Call to the Unconverted, and then goes through the Elysian transitions of Prebendary, Dean, Prelate, and the long train of purple, profit, and power." Sydney Smith's lively account of the prosperous career of the aspiring Britisher might be *mutatis mutandis*, applied to the successful Indian youth. The subject of the notice was one of such successful youths. Instead of the absurd classical education in Sydney Smith's caricature, we have the cast-iron methods of the Indian system of education, and in place of ecclesiastical preferments, we have here the legal profession and its rewards. The purely official side of Mr. Ranade's life has not much to arrest our attention. If Mr. Ranade had conserved his energies and been content with official successes, he would have had the reward dear to the official mind, and possibly have enjoyed greater power and accumulated a larger fortune. He deliberately chose the better path, and he nobly spent himself in activities not of a money-getting nor popularity-hunting sort. Hence the sweet savour of his fame with those that can appreciate him, and hence also the shaking of the head and the lifting of the brow of those that cannot make out his worth.

The facts of Mr. Ranade's life are of the most meagre sort. He was descended from a Mahratta family, members of which had served in one capacity or another in the Peishwa's court. His great-grandfather, Apaji Pant, represented the Sangli State at Poona. His grandfather, Amrita Rao, was a Mamlatdar in the Poona district, and his father was Head Clerk to the Mamlatdar of Niphad in the Nasik district.

He thus belonged to the middle class that enjoys the blessing that the sage prayed for—'neither poverty nor [illegible]' The advantages the class enjoys for doing the real work of the world are manifest. There is not laid on the men the crushing burden of poverty which keeps up all energies in providing for the primal necessities of life. There are not the temptations and distractions of frivolity and self-indulgence which beset wealth. There are enough privations and sorrows to keep alive sympathies with the misery of poverty and ignorance, as also with the misery of well-to-do weakness.

He had also the advantage of inheriting proud political traditions. Whatever the views of the successful foreigner, there can be no question that the attempt of the Mahratta for the hegemony of the distracted Indian States is a thing to stir the patriotic blood of the Poona Brahmin. But for the untowardness of events, the Mahratta was in a fair way to front the Westerner in a fashion other than that he actually experienced. It is not altogether fanciful to ascribe much of the political activities that marked Mr. Ranade's life to the inspiration he derived from this 'process of nation-making' of which he has left a history.

Mahadev Rao was born on the 18th of January, 1842. He was nearly eleven before he began his English education. Earlier he went through the Vernacular School and imbibed that love of Mahratti culture of which we find evidence in his writings. Some of his most cherished ideas he owed to this study. We may refer, in this connection, to his lecture on *Hindu Protestantism* and to the chapter on *The Saints and Prophets of Maharashtra* in his *Rise of the Mahratta Power*. We may also refer to another incident recorded by Mr. Gokhale. On their return from the Amraoti Congress of 1897, Mr. Ranade roused him, without meaning to do so, by singing the *Abhanga* of Tukaram. "The voice was by no means musical, but the fervour with which he was singing was so great, that I felt thrilled through and through."

He joined the High School at Kolhapur in 1851 and studied there till 1856. Then he joined the Elphinstone Institution, as it then was, but now known as the Elphinstone College. There he came in contact with some of the best men in the educational line, with Sir Alexander Grant among others, and profited by his opportunities of reading. He laid the foundation of the wide culture for which he was remarkable in after life. To the Hindu village lad of hitherto restricted intellectual horizon, the limitless expanse of knowledge that opened out before him would have impressed him as the Pacific did Cortez—

> When with eagle eyes
> He stared at the Pacific—and all his men

[illegible] eye'd at each other with a wild surmise—
Silent, upon a peak in Darien.

Many are the stories extant of the width and depth of his studies as a student and subsequently as Fellow of his College and Professor. We hear of his utilising one vacation for careful study of all works in History in the College Library. His special leanings were towards History and Political Economy. But he did not confine himself to these studies. He read largely books on Science, Philosophy, Drama and various other subjects. We do not find him as diligent a student of English poetry as 'is friend Telang was. He knew Shakespeare and Scott, but it was the broad humanity of these writers rather than the poetry and romance that attracted him. Referring to the popular estimate of his acquirements, he said there was very little to wonder at: "Very few men have those facilities of acquiring knowledge at their command as I had. Sir Alexander Grant was my teacher, and he was a great help to me in my pursuit after knowledge. The students of the present time are not fortunate enough to get such good teachers, and, consequently, they fall short of the mark." We believe that the laying on of hands is as efficacious in education as it is supposed to be in the consecration of bishops. Professor Butcher said in his 'Harvard Lectures': "As Life is something beyond Learning, so Personality is something beyond Learning. The teacher who leaves an impress on other minds is greater than the information he conveys." Happy the pupil that comes under the influence of such teachers. Ranade enjoyed that happiness.

If Sir Alexander Grant showed himself appreciative of the merits of his pupil, he could also be a stern disciplinarian, and that Ranade himself experienced. The fervid patriotism of his callow days led him into drawing a disparaging comparison between the British Government and the Mahratta rule. Sir Alexander Grant, according to Mr. Gokhale, sent for him, and, after pointing out to him the error of his views, said to him, "Young man, you should not run down a Government which is educating you and doing so much for your people". And, to mark his serious displeasure, he suspended Mr. Ranade's scholarship for six months.

His diligent College career was crowned by brilliant academic success. He gained his 'First Division' in his B.A. Examination of 1862; received the congratulation of Sir Barth. Frere in the Convocation of 1863: proceeded in 1865 to his M.A. degree; received the Gold Medal for History and became a Fellow of the University in 1865. Next year he passed the LL.B. Examination with Honours.

With his appointment as Mahratti Translator in the Educational Department began his official career. A change to the Judicial Service in his own State of Kolhapur,—as Kharbhari at Akalkot, in right of his LL.B. degree, preceded his appointment as Professor of English Literature in his own College—Elphinstone. His success as a professor was so great, his lectures were so attractive, that it is said it was no uncommon thing for his fellow European professors to attend his lectures. The Educational Department could not keep him to itself. The profession of law with its wider scope for ambition and larger opportunities of usefulness exercised its spell, and Mr. Ranade succumbed to its charms, as many brilliant young men have before and since.

Talented and hard-working as he was, it is no matter for surprise that he advanced steadily in his professional career; that he filled successively the position of Reporter in the High Court, Subordinate Judge, Presidency Magistrate, Judge of the Poona Small Cause Court, Special Judge under the Agriculturists' Relief Act; and that he became finally Judge of the High Court—the *ne plus ultra* of achievement possible for a citizen of India.

The official activities of Ranade were the least of his activities. He was the inspirer, the guide, philosopher and friend of all active workers for the good of the country. The principal promoter of the Sarvajanik Sabha, a prominent member of the Prarthana Samaj, the General Secretary of the Indian Social Conference, a prominent member and administrator of the Bombay Senate, Ranade showed that he fully realised the duties pertaining to men of his talents and position. His tongue and his pen, his time and his purse, he was ready to devote to all causes that made for the good of his country. This life of beneficent activities Ranade led till his very end. He died, as he wished to do, working. Though reckoning according to the Indian standard, Ranade's life cannot be said to be a short one, still, in the dearth of men animated by the ideals and enthusiasm of Ranade, we could ill spare his inspiring presence, his practical sagacity, his ripe wisdom, his cheery optimism, and his loyalty to unpopular causes. It is, after all, futile to reckon the length of Ranade's days according to ordinary human reckoning. Men of his stamp

Live in deeds, not years, in thoughts, not breaths
In feelings, not in figures on a dial.

We should count time by heart-throbs. He most lives,
Who thinks most, feels the noblest, and acts the best.

Ranade, when he died on the 16th January, 1901, had in this and the best sense 'lived most.'

II.

Ranade's life was not, it will have been seen, aimless as the lives of most men are, who 'eddy about here and there and are hurled in the dust, striving blindly, achieving nothing'. His was fired by 'an ardent, unquenchable thirst' of bettering his fellow countrymen. He was among those 'who strove not without action to die fruitless'. His path was deliberately chosen—the path of advance.

We shall endeavour to give some outline of the leading ideas that influenced Ranade's life-activities. We shall, for this purpose, draw freely from his published writings. The most striking feature of Ranade's activities was their many-sidedness. This was due to the fact that Ranade realised fully the complexities of society. His conception of it was the same as Aristotle's. It is to promote not merely life, but noble life. Ranade would have subscribed to the same idea amplified by Burke in his description of the State: "The State is a partnership in all science, in all art, in every virtue, and in all perfection." With such high ideals before him, no side of social well-being could be ignored. After referring to some features of what he called 'The Telang School of Thought,' he says that they all agreed "in holding that the work to be accomplished is not one-sided work. The liberation that has to be sought is not in one department of life, or one sort of activity, or in one sphere of thought, but it is an all-round work in which you cannot dissociate one activity from another. Take the improvement of our physique alone. To do that you may take many decades—you may take centuries. The great falling off that has taken place during many centuries as the result of false ideals of life, evil habits and bad institutions can only be counteracted by persistent efforts to combat the mischief.

But, besides physical development, the other duties that have to be performed are of even still more peremptory character. And what are they? They are the improvement of the social surroundings about us * * There was the work of religious regeneration to be attended to. Not that we need go to a foreign country and borrow our faith from foreign masters. Spiritual life was developed to the highest perfection, not merely in the writings, but in the actual existence of great men who flourished in the past. We have to revive that life in us; we have not to set up a particular doctrine which separates one friend from another, and one church from another. * * * * *

Next there is the economical and industrial movement. Our industries are in the same condition in which they were when man first offered on the agriculture stage. Millions of people are working and toiling all the year round in most desultory fashion, managing to eke out the living in some form or other. Labour is unskilful, capital is scarce and without organisation, our material resources either not utilised or undeveloped. * * * * *

We have, lastly, to learn to take interest in the political well-being of our people, and though it is thought to be a very easy lesson to learn, it is one which is not difficult to accomplish, unless ordinated with it we secure the regular development of their useful activity in us."

The close connection of the different kinds of social activities was ever prominent in Ranade's mind. "There is an interdependence between the parts, so that it is not possible to do justice to one without doing justice to the other also." This lesson Ranade said was difficult to learn, but this Telang constantly kept in view. Ranade belonged to the same school, and he enforced the lesson again and again. In his address, Provincial Social Conference, Satara, 1900 (p. 202, Essays on Religion and Social Reform), Ranade said: "You cannot have a good social system when you find yourself low in the scale of political rights, nor can you be fit to exercise political rights and privileges unless your social system is based on reason and justice. You cannot have a good economical system when your social arrangements are imperfect. If your religious ideals are low and grovelling, you cannot succeed in social, economical or political spheres."

2. Another characteristic of Ranade's teachings that 'leaps to the eye' is his insistence on the historic continuity of the reforms he worked for. Whatever be the nature of the reform he advocated, whether it be social, economic, political or religious, he is anxious to assure himself and the public that we are not cutting ourselves off from old and safe moorings. To take the reforms in the order stated:

Social reform was with him a return to the truer ideal of earlier days. To mention only a few planks of the reform platform, Ranade was for raising the marriageable age of boys and

girls, for widow-remarriage, for breaking down the caste restrictions. In his advocacy of these reforms he calls the attention of his compatriots to the practice that obtained in Hindu society in the earlier days, and shows how there has been a falling away from the better path. The second of Ranade's Essays 'on Religious and Social Reform examines the *sutra* and *smriti* texts on the age of *Hindu Marriage*. The next goes into the questic of Vedic authorities for Widow-Marriage. The essay on Vashisthand Vishwamitra treats of fluidity of the caste restrictions in the earlier days. In each of these cases Ranade makes out that the reforms advocated have the support of our sages.

In the matter of political and economic improvement, again, Ranade was for proceeding on the safe road of past achievement. His *Essays on Indian Economics* furnish full evidence of his anxiety to guide himself by the lessons of history. In the absence of historic milestones near home, he has an eye for what would serve as guidance in the history of other peoples. *Jetherland's India and the Culture System* brings out "the difference between the British Indian system and the Netherlands method of rule, the latter being conservative and protective, the former is based on modern ideas of equality and is worked out by a much larger foreign agency than is found necessary in the Dutch Indies." When 'Local Government' came to be a question of 'practical politics,' Ranade reviewed the subject historically in the development in the free and self-governed communities of Europe, where these institutions have been long naturalised to the soil, and have influenced the political and economical arrangements in various forms and degrees, so as to serve once as a warning and an example to this country." The emancipation of serfs in Russia was availed of to enforce the much-needed lesson for India that the ryot must be emancipated and set on his feet and "inspired with a sense that the land is as absolutely his as his home or clothes," and that this magic of property would make a new man of him, make him thrifty and careful of running into debt. Prussian Land Legislation is compared with the Bengal Tenancy Bill, and the retrograde tendency of the latter is shown.

In religious reform, too, Ranade shows the same sense of historic continuity.

His essays on 'The Philosophy of Theism', 'Hindu Protestantism' and a 'Theist's Confession of Faith,—all show his anxiety to connect his own teaching with the teachings of the past.

A pride in the achievement of the Indian intellect, an abiding faith in the destiny of India, animated Ranade's best efforts. The past we have to be proud of is not the immediate past which is the parent of the far from agreeable present. "It is not the immediate past of which we are to feel proud, but of the past of our great ancestors in whose time our philosophies were developed, our literature and sciences grew up, and our people went to foreign lands, far off to Java, to the East, and far away beyond Mongolia to the North. For these times we ought to have intense reverence. The more immediate past has brought us to our present position and stranded us into the difficulties in which we find ourselves." Ranade insisted that "We should be unworthy of ourselves if we are not hopeful with our traditions, which transcend the tradition of every other nation in the world. You may take the map of Asia, Europe, Africa, or America, and you will find that there is no other country in the world which presents such a continuity of existence over such a long period of time. Races and creeds have risen, thrived, and decayed in other lands, but India is favoured, for, notwithstanding its abasement in many other particulars, the people of this country have been preserved from dangers, as though they were a people with a special mission entrusted to them. We, of the present, or those of our ancestors of the immediate past, may not be worthy to bear the standard of that mission, but still there is the fact that we represent a continuity of creed, of traditions, of literature, of philosophy, of modes of life and of forms of thought, which are peculiar to this land, and which have been carried to other countries by our illustrious ancestors in the past from this land. * * * It cannot surely be for nothing that this particular favour has been shown to us under providential guidance. If the miraculous preservation of a few thousand Jews had a purpose, this more miraculous preservation of one-fifth of the human race is not due to mere chance. We are under the discipline of a high purpose."

The reader cannot but be reminded of Mazzini's belief in the mission of Italy. According to him, each nation has some distinct and specialised service to render to humanity. "God has written one line of his thought on the cradle of each people." "Special interests, special aptitudes, and, before all, special functions, a special mission to fulfil, a special work to be done in the cause of the advancement of humanity, seem to me the true infallible characteristics of nationalities." It is interesting to recall that the later sixties of

the last century coincided with the intellectual adolescence of Ranade, and they were marked by the triumphs of Mazzini and Bismarck, of resurgent nationalism in Italy and Germany. Ranade's zeal for the success of the nation-building movements of the Social Conference and the Congress was kept alive by the ideal of a strong and united India, a more or less autonomous and federated India. In his 'Rise of the Mahratta Power', the author refers to the future of "a Federated India, distributed according to nationalities, and subjected to a common bond of connection with the Imperial Power of the Queen-Empress of India." Such an ideal has been pronounced not unworthy of encouragement by Mr. Charles Lewis Tupper, of the Indian Civil Service, and it would eminently become 'the mother of great nations in two quarters of the globe.'

Though Ranade recognised the preciousness of unmaterial good, he realised that the advance of India was impossible without attention to the economic needs of the country. He was impatient of doctrinaire views that did not take account of details, of local conditions, which form the very essence of safe reasoning in such a science. His lecture on Indian Political Economy, delivered in the Deccan College, Poona, was, in its way, as severe on the orthodox views of the popular economists as Ruskin was on them in his "Unto this Last." After giving an historical exposition of the subject, Ranade dwells on the nationalist views of the German Economist, List. "The permanent interests of nations are not always in harmony with the present benefit of individuals. National well-being does not consist only in the creation of the highest quantity of wealth measured in exchange value, independently of all variety of quality in that wealth, but in the full and many-sided development of all productive powers. The nation's economic education is of far more importance than the present gain of its individual members, as represented by the quantity of wealth measured by its value in exchange." Then follows a brief account of the followers of List and of the historic method. The Indian aspect of the science is then dwelt upon. The territorial division of labour of the orthodox economists would assign to the torrid zone the rôle of producing raw materials and to the temperate zones the rôle of transporting and manufacturing them. Respecting this view Mr. Ranade states there is no inevitable necessity which justifies a line of separation which has a tendency to accentuate natural deficiencies and make them a source of permanent weakness. The history of the past is against such a view. The skilled products of India excited the jealousy of ancient Rome and modern England. The natural fitness of things requires that manufactures should spring up where the raw materials grow. The advantages of steam machinery and cheap coal and iron cannot remain the monopoly of the temperate regions.

In the matter of distribution, the Government view of rent is connected with the theory of unearned increment. "That fits in only where landed property continues for generations in the possession of the same family. If the land changes hands, the incoming purchaser buys it at its market value, and he enjoys no unearned advantage, and the so-called rent is but a return by way of fair profit on his investment." The theory that rent does not enter as an element of price does not apply when all occupied land has to pay monopoly rent to the State landlord. Fixity of tenure as against Government no less than against Zemindars and the repudiation of the *laissez faire* theory are views favoured by the new school of Political Economy. Mr. Ranade describes with sympathy the Prussian Land Legislation, which had the effect of "abolishing all encroachments on personal freedom; removing restrictions on rights of property in land; relieving the peasants from being the sole class liable to the payment of State charges; buying out the rights of the lords of manors over the services of their peasant serfs and turning these serfs into free proprietors; commuting the real charges and services; consolidating rights of common; and facilitating the improvement of farms and other landed properties." The duty of the British Government with regard to manufactures is clear: "Government owns the lands, the mines, and the forests. It is also the largest consumer and the largest capitalist and manufacturer in the country. There is no question of protective duties here. The natural resources are in unmeasured abundance, and the natural demand is increasing every day in volume and urgency. Organised skill and direction are the only needs of the country, and these the Government possesses or can command in a way which makes it their duty to step in and assist the development of local enterprise, for which the necessary capital will be forthcoming in this country, if only the risks of such employment are reasonably assured against" (p. 179, Indian Economics). Ranade's readiness to avail himself of all possible opportunities to impress on his countrymen the need to promote the diversity of

occupations by increase of manufactures, and to check the growing ruralisation of the people as the result of the decay of local industries and of the men being in consequence thrown more and more upon agriculture, to promote emigration of the adventurous Indians, to advance local government, and in every way to make the Indians more and more resourceful and economically efficient, will be patent to the most superficial student of his 'Essays on Indian Economics.'

The published writings of Mr. Ranade give no adequate idea of his services for the cause of social reform. All we can do here is to indicate his basal ideas on the movement.

Society with him was an organism, and to effect any reform there must be a proper study of the disease—there must be a historical study of the origin of the evil. In the second of his essays on Religious and Social Reform, Mr. Ranade says; "The study of the morbid symptoms of a nation's decay is no doubt very irksome, but the pain must be endured and the scruples set aside. The Gordian knot tied during centuries of devolution cannot be cut asunder by any spasmodic violence. The successive stages of slow decay must be closely watched and diagnosed, if we would work out the solution of the difficulty. Fortunately the doom of death is not, as in the case of an individual, irrevocable as fate, in the case of a nation so large as the Aryan population of India. The process of recovery may be slow, but if we stimulate the stifled seeds of health and growth, and lop off dead excrescences, decay may yet be arrested, and death successfully averted."

We have referred to Mr. Ranade's anxiety to show that the baneful practices obtaining in the present-day India are recent introductions. But he would not have revival wholesale, undiscriminating, but reform. He asks friends of extreme orthodoxy who are for revival: "What shall we revive? Shall we revive the old habits of our people when the most sacred of our castes indulged in all the abominations, as we understand them, of animal food and intoxicating drink, which exhausted every section of our country's zoology and botany? The men and the gods of these old days ate and drank forbidden things to excess in a way no revivalist will now venture to recommend. Shall we revive the twelve forms of worship, or eight forms of marriage, which included capture and illegitimate intercourse? Shall we revive the old liberties taken by the Rishis and by the wives of Rishis with the marital tie?"

What he advocates is liberation from the "restraints imposed upon an essentially superior religion, law and polity, institutions and customs, by our surrender to the pressure of mere brute force for selfish advancement." "The dependent status of women, customary limits of the age of marriage, the prohibition of marriage to widows in the higher castes, the exclusive confinement of marriage to one's own division of the sub-castes into which the country has been split up, the ignorance and seclusion of women, the appropriation by particular castes of particular professions, the prohibition of foreign travel, the inequalities made by the license enjoyed by men and the abstentions enforced on women, the jealous isolation in matters of social intercourse as regards food and even touch, indiscriminate charity to certain castes,—for these and many more deviations from the old standards you cannot hold the old law-givers responsible. They are the work of human hands, concessions made to weakness, abuses substituted for the old healthier regulations" (p. 286). In connection with the economic teaching of Mr. Ranade's, we mentioned that he did not accept the doctrine of *laissez faire* of the economists. Neither in matters of social reform did he show himself a friend of the doctrine. He was prepared to welcome the action of 'the State' as representing the highest and most disinterested wisdom of the times, working to give effect to beneficial 'tendencies, concentrating and popularising them.' 'State regulation is not attended with the mischiefs which people attribute to it, but it co-ordinates and vivifies the healthy action of the other agencies.' We commend to those suspicious of State interference a careful study of the question in the fourth of the "Essays on Religious and Social Reform."

There is no need to dwell on the individual reforms advocated by Mr. Ranade or the arguments advanced by him on their behalf. The reform cause in all its phases is presented in the second volume of his published works with a winningness and fervour which are Ranade's own.

Ranade was of opinion that, having regard to the defects of the Hindu character, there was no ground for "hope of seeing any genuine reform movement springing up from within the heart of the nation, unless that heart is regenerated, not by cold calculations of utility, but by the cleansing fire of a religious revival." Real reform is a renovation of the spirit of man; it goes down to the root of character. "It seems to many that it is the outward form which has to be changed, and

if the change can be made, they think that all the difficulties in our way will vanish. If we change our outward manners and customs, and change our food and dress, sit in a particular way or walk in a particular fashion, our work, according to them, is accomplished. I cannot but think that much of the prejudice against reformers is due to this misunderstanding. It is not the outward form but the inward form, the thought and the idea which determines the outward form, that has to be changed, if real reformation is desired. Now what have been the inward forms or ideas which have been hastening our decline during the past three thousand years? These ideas may be briefly set forth as isolation, submission to outward force or power more than to the voice of the inward conscience, perception of factitious difference between men and men, due to heredity and birth, a passive acquiescence in evil or wrong-doing, a general indifference to secular well-being, almost bordering upon fatalism." Hence the need for religion, for the cleansing of men's hearts, for the stirring of conscience, for the re-hearing of the voice of God within us.

Ever since the theistic movement was started in Western India, Ranade attached himself to it and actively promoted the cause. The Prarthana Samaj movement avoided the pitfalls besetting such movements generally, and its supporters remained within the pale of their respective communities. Religious reform was not a new thing in the Maharashtra. Ranade claimed for the Samaja movement a long ancestry: "We are representatives of an old race, as old as the Bhagavad Gita and the Bhagvat Purana; much older still: as old as Narada, Prahlada and Vasudeva and the nine sages who visited Janaka. From that time there is a continuity of sadhus and saints down to the present day" (ii., p. 116, Raja Ram Mohun Roy). Revelation is not for particular times or for particular peoples. Indian theism, according Ranade, preaches that revelation is a perpetual stream which never ceases to flow. God is an abiding presence, a presence not to be put by. The individual soul has direct communion with the soul of the universe to which it is linked by the tie of faith, hope, and love (p. 24).

The *living* faith of the people attracted Ranade, and he has given an account of what he calls Hindu Protestantism in his 'Rise of Mahratta Power' and elsewhere.

'The Theist's Confession of Faith' gives, in a convenient form, the most cherished beliefs of Ranade, and shows how sedulous he is of being near the old landmarks and how anxious he is to make the faith vital and growing and equal to all the needs and aspirations of the soul. There are two kinds of tolerance—the tolerance of unbelief and the tolerance of conviction—the tolerance that recognises the utility and falsity of all, and another that recognises the soul of good in all. Ranade's tolerance was one of conviction—a part of his religion. He could say with Guru Nanak that he was neither Hindu nor Mahomedan (nor Christian, he might have added). It is purblind patriotism that would ignore the claims of the Mussalman and the Christian in the shaping of the future destinies of India. Ranade's was not of that sort. "The historical differences of national creeds will continue to exist like the different styles of architecture. The Christian church will not look in outward appearance like Mahomedan mosque or an Aryan temple; but the differences of style and form will not interfere with the spiritual unity of purpose." Ranade was naturally attracted by the large-souled quest of Akbar, and if he were given to the study of poetry, 'Akbar's Dream' must have proved a great favourite. "There is light in all." And light, with more or less of shade, in all Man-modes of worship", would be subscribed to by the Indian theist. The political aspect of Akbar's reign was one equally important in Ranade's eyes. "No student of Akbar's reign will fail to notice that, for the first time, the conception was then realised of a United India in which Hindus and Mahomedans, such of them as had become permanently established in the country, were to take part in the building of an edifice rooted in the hearts of both by common interests and common ambitions." Progress in the direction of union and national solidarity can be the result of mutual respect and mutual tolerance, of which Ranade was the great exemplar.

III.

What about the man himself and his life work? There have been recently some utterances which seem to belittle his services to the cause of reform. Ranade's admirers must be prepared for such things. No factitious reputation can endure long, and if there is anything vital and lasting in Ranade's, no amount of carping criticism can belittle it away.

About his towering intellectual pre-eminence, his enormous industry, his steady pursuit of what appeared to him to be good ends, his selfless

devotion to the causes he had at heart, his simplicity of habits and demeanour, his indomitable hopefulness and his cheery optimism, there are no differences of opinion. About his moral fervour, and his piety in the best sense of the term, there is no question.

What he has been reproached with is the lack of 'spirit', of the lack of pugnaciousness. There was too little of the fighting Mahratta in him. In this connection Ranade's too ready yielding to pressure in the matter of the Prayashchit and the second marriage has been referred to as betraying the weakness of his character. We are not going to make out that our hero was perfectly faultless, a pattern of all the virtues. Such monsters do not exist. Mr. Ranade would no doubt stand higher in our esteem if he had not bowed his knee to Baal and if he had snapped his fingers in the face of orthodoxy and gone on unrepenting as regards the cup of tea, because there was nothing to repent of. The attitude of one that fights and runs away is admittedly not a heroic attitude. But running may be the only thing possible to the most herbic at times. We do not know enough of the circumstances to say that Ranade's course was the only possible one. Men have not enough faith in themselves, they do not blow the trumpets lustily, and they are astonished at the obduracy of the walls of Jericho. Ranade might have persuaded himself that going through the Prayaschit ceremony was the most effective way of bringing out the hollowness of the affair. As one of Ranade's defenders put it: "Ranade had tried persuasion—straight reasoning. But that would not go down the throat of the orthodox. As a last resort he took the Prayaschitta, which satisfied the orthodox. But who really won? Did the orthodox believe that Ranade had repented? It only showed the orthodox in the very silly position of respecting the form more than the spirit." But the essence of orthodoxy, as we find it exhibiting itself, is this very respect of form over the spirit, and Ranade's humouring of orthodoxy must have only strengthened the opponents of reform.

The truer explanation seems to be, he wanted to take the people with him; he found that men in his society were not ripe enough for the move; he did not want to go into the cave by himself and wait there for men to come over to him by twos and threes—

> He would not *alone*
> Be saved; *alone*
> Conquer and come to his goal.
> Leaving the rest in the wild.

After all, as the French proverb has it, he that excuses accuses, and we should have preferred that Ranade had given us no occasion to defend him.

With regard to the other question, it seems to be extremely bad taste to say of one now no more, and of such an one as Ranade, that in matters of vital concern like his marriage he did not know how to make a choice himself, and that the critics would have chosen better for him. As he found in the partner of his choice a true helpmate, and as he came as near finding the perfect wife nobly planned, to warn, to comfort and command, as it has been possible for any Hindu, criticism may have grace enough to slink by abashed and put the seal of silence upon its lips.

Allied to this too yielding quality of Ranade's, this 'gentleness' carried to the extreme, was the lack of 'pushfulness.' A writer in *East and West* pointed out some time back that K. T. Telang was earlier elevated to the Bench than M. G. Ranade, because the latter was less known to influential Europeans than Mr. Telang. We do not think that lack of energy to advance one's own interests is much of a vice. We find so much of energy exhibited in this direction that we should prefer we had more men of the stamp of Mr. Ranade, content with doing their work and not too anxious about its recognition by Government. But such tiring modesty, such sedulous keeping oneself in the shade is not to be welcomed when men are wanted for the thankless and disagreeable task of unpopular work, and Ranade cannot be accused of saving himself from such responsibilities. His whole life showed how he took on himself onerous duties and cheerfully did them, whatever the clamour of calumny against him.

Mr. Ranade hated the social graces which secure for the possessors solid advantages not attained by merit, work, mere worth. With a heavy ungainly person, with the scholarly stoop, with impaired eyesight, with a snuffle and much application of the handkerchief to the nose, Ranade had to overcome prejudices before he fascinated men by the beauty of the soul. An eye-witness has described how he listened to the seemingly impossible lecturer, and how, in spite of the superficial wat of polish, he was gradually won over to listen to him with less of indifference, with interest, and eventually with admiration.

Ranade had not the fire or fervour of high-strung emotional temperaments, and his addresses

appealed more to the men of intellect, less to the man in the street, who hurrahs with rapture those that debauch him with outbursts of feeling. His habitual enthusiasms were for the advancement of India, for removal of social wrongs and injustices, and these were beyond the emotional range of the many who eddy about in a purposeless way. With all this he had an indomitable energy, and did work that must put to shame the busy idleness of so many among us. The writer had the privilege of seeing Mr. Ranade at work when he was in Madras for the Conference of 1898-9. Some men on the Reception Committee of the Congress had gone to his quarters to look after his convenience. He had just got down and was changing his travelling for his stay-at-home dress. He got into talk with one of the men, and asked him how far the Gains of Learning Bill had progressed and what were the objections against the Bill. The man questioned, albeit a lawyer (he was an attorney, we think), showed he had rather hazy notions, and Mr. Ranade made him feel soon as uncomfortable as the Athenian felt when questioned by Socrates. Again, in another place, a Mahratta Brahmin was questioned as to the materials available for Mahratta history, as to the Palace Library in Tanjore, and the man had to regret soon he had not made good use of his opportunities and studied what concerned the patriotic Mahratta so much. While the Conference work was being arranged, there were half a dozen other things going on—a Samaj Conference here, a religious lecture there, a social gathering elsewhere, and while panting younger men toiled after him in vain, the older younger man went through the work unflurried, without haste, without rest.

In a weak and in a most inadequate way we have attempted to convey an impression of Ranade as he lived and worked. We have not attempted to slur over his weakness, and we have not attempted to make him a monster of perfection. Monsters do not appeal to us so effectively as human beings, and Ranade had, in spite of his towering pre-eminence in certain endowments, his human side. He had his touch of imperfection which makes him kin with us.

Unchallenged homage is given to what worldlings consider mere 'dreamers of dreams,' men ready to lose all in order to win all, world-losers and world-forsakers, yet 'movers and shakers of the world for ever.' Such are the men who are in possession of life's supreme mystery. They meet in some sort, according to Dr. W. James, the secret demands of the universe. Below them because of imperfections, yet of them, are men who, albeit with many sins, are ready to fling down their life, the dearest things they own, as things of nought. The willingness to risk death, the suffering of death heroically, consecrates these men. There are other and less supreme renunciations—voluntary embracing of poverty, renunciation of family ties, to weak affectionate souls more cruel than death, with a view to carry on unfettered work that does not appeal to ordinary men—work that does not get its value in the world's coinage, but smells sweet and blossoms after the worker is dust and his worldly companions ashes. These have an irresistible attraction for some men. Ranade, it may be, belonged to none of the above mentioned classes; but though he was, by the accidents of life, a worldling—a Lokayata—still, in essence, he was of the class of men who scorn their own selfish delight and live laborious days for the betterment of his fellow men. His closest friends and acquaintances used to call him a Rishi. Amid the paraphernalia of worldly 'gauds', there was within him a hidden ground of thought and of austerity. And that is not extraordinary in a land where Puran Bhagat is not a freak of nature. Lucky, indeed, it would be for India if this passion for renunciation, dormant in the best of our countrymen, should be roused and directed to ends most beneficial to our country. Ranade would have lived in vain if to such men his life and his bequest should not prove an inspiration.

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SOME SPECIMEN LETTERS OF AURANGZEB.

BY MR. KRISHNALAL M. JHAVERI.

ELSEWHERE the present writer has summarised the contents of some important letters of this monarch, as appearing in the *Ruḳḳāt-e-Alamgiri*. It is proposed to set out here in detail the contents of a few out of them with a view to let the reader know how the Emperor thought and wrote.

Here is one of his last messages to his sons, a letter which is not noticed by Elphinstone, and which serves to throw into relief the premonition of the Emperor, who, in his inner heart of hearts, knew that all would not be well with the Empire after his death.

It is addressed to his eldest son, Sultan Mahammad Mûázam. "Munim Khan has been permitted to leave our presence, so that he might come and convey to you what has been communicated to him. As for myself I do not know who I am and where would I go, nor do I know what would be my fate, a sinner full of sins. Now do I take leave of all, and leave them to the care of God. It behoves my princely children not to quarrel, and be after the flesh and blood of the subjects, who are the slaves of God. From what I could see, it appears that there is every likelihood of a revolt breaking out.

May the Almighty protect his people and enlighten the path of rulers and kings."

Munim Khan, it need not be said, was the famous Khan Khanan, who played such a prominent part in Aurangzeb's reign.

Perhaps the keynote of his character, as understood till now, was furnished by such letters as the following, addressed to the same Prince: "In spite of your mind being easy, why did you displease Fateh-ullah Khan? In those days when I was a Prince I behaved in such a way with the nobility that they all were pleased with me, and both in my presence and absence praised and commended me, with pleasure. Nay, in spite of the powerfulness of my unkind brother, many of them left off his companionship and elected to serve me, and those others, who at his instance, behaved improperly towards me and spoke disrespectfully about me, were warned with the whip of shutting their eyes (to what was happening) and patience, so that out of fairness, they acknowledged my power; hence the seal of my headship and bravery was engraved on the heart of His Majesty and many important things came into existence through the prowess of this weak ant. You have displeased such a noble as Fateh-alla-Khan, and broken the heart of a faithful, all round soldier, who was of use to you in your important matters.

Verse.

Of what use would it be, if you give away a million rubies and diamonds, since you have broken a heart, and not merely a precious stone. Let by gones, be by gones. If you now try to win him over, it would be better and more advantageous for your affairs.

Verse.

I give you advice, hear it, and don't find out excuses. Be pleased with what your kind adviser says. Salutations on Him who leads to the right way."

A second letter on the same point is written to another son, Sultan Mohammed 'Azamshah. "Once, His Majesty, in private, advised Dara Shakoh not to be suspicious or mistrustful of the *'Omra* (nobles), but to keep them pleased with gifts, and not to listen to the tales of interested tale-bearers in respect of them. Those words would prove of use to you some day. As my heart burns for you, I utter words which I should not otherwise have done. Dissimulation with useful men is spoiling one's affairs."

In spite of these sentiments, Aurangzeb has been made out to be the most mistrustful of masters towards his own nobles and *'Omras*.

There is a goodly number of anecdotes of Shah Jehan penned by Aurangzeb in this collection. Here is one given as a specimen. The letter is addressed to the above prince.

"One day His Majesty came to the Gusalkhana full of sorrow. Sa'ad-ulla-Khan and Ali Mardan Khan inquired about the cause of the sorrow troubling the royal heart. His Majesty replied: "Several of our revenue and political officers have fallen victims to death, and I do not see other men, fit and proper, who could at once take upon themselves the burden of such important posts. I am, therefore, afraid that, perhaps, our administration would become worsened, and, therefore, my heart is full of sorrow. Ali Khan said, 'the brightness of administrative affairs having its origin in eternity, is due to the auspiciousness of a holy individuality. There are five men in the family of your slave, bred up in such a way that they are fit for the high posts of the empire, (*Mansabdaris*) and services as a subha or other administrative purposes. By the mere hearing of these words joy appeared

in the heart of His Majesty, and he ordered that at the close of the day they should be brought to him, so that he might inspect their looks and character. At the proper time when before his enlightened presence, they showed what elements they were made of, both as men and as business men, each of them was rewarded with gifts and the appreciation of the king of the world, and each had bestowed upon himself and his followers various posts, and the King also favoured the said Khan with many kindnesses, and made him a *Hazari*, with an *Isafi* of two hundred horses.

"May your time be pleasant, since you have made mine pleasant." The Khan, in recognition of the compliance with his request, and bestowal of royal favours, out of gratitude, gave away one thousand *mohurs* in charity."

Questions of the proper distribution of war expenses troubled the Government of Aurangzeb as much as they do the present administration. Aurangzeb was alive to the iniquity of the Imperial Treasury at Delhi having to meet the burden of financing the Deccan expedition, and he, therefore, takes the first opportunity to find out means for the expedition paying itself. In a communication to Nusrat Jang, he thus expresses himself: "As the conquest of the Deccan was very important, all my energies were absorbed by it. Praise be to God, it has come about. But the expenses already incurred and being now incurred in this blessed expedition, rest upon the Treasury of Hindustan. Large sums have been demanded and are being demanded therefrom. It is rumoured that there are many old buried treasures in the Karnatic. The Zamindar of Bijapur, who has been from ancient times in power and possession there, is a relative of Siva (ji) the father of Siva (ji) (fit to go to hell), the accursed. His estate does not obviously seem to be very strong but according to Sidi Masud Khan, its revenue comes to seventy or eighty lakhs of *huns* (pagodas). Why should it be left in his possession? The truth about his Zamindari, and the way in which he can be deprived of it, should be ascertained from your Deputy Daood Khan. Why are you remiss and neglectful in this matter?"

And thus he wished that the hoards of the Karnatic and Bijapur should relieve the Imperial finances of the war expenses.

SOME ASPECTS OF THE PANDYAN DYNASTY.

BY MR. M. S. RAMASWAMI AIYAR, B.A., L.T.

I.—SOURCES OF PANDYAN HISTORY.

THE main, if not the sole, obstacle to our getting a clear insight into the history of the Pandyans is, as Dr. Caldwell remarked, that the Pandyans had, unlike their Northern Brethren, unfortunately fallen into that custom of *dating* inscriptions by the regnant year of the sovereign and not by *saka* or some recognised era. Naturally, kings of the same name are confounded one with another. Deeds of one king are attributed to another. *Halasyamahatmam* and *Thiruvilayadal Puranam* have only aggravated the mischief by posing a legend as history. They, instead of serving as historical documents, stand as the lasting monuments of creative genius and the effusion of poetic imagination. Students of Pandyan History, seeking help from such sources are, we fear, destined to be led into a misty labyrinth, which the more they try to get out of, the more they involve themselves into its complexity. What, then, are the sources of Pandyan History?

In the first place, it is the cultured historians that have to extract history from even the myths which we have just declared to be almost hopelessly difficult. It is the cultured historians that have to learn from the mythical poets they were unconsciously describing, even in their mythology, the world and its people, as they were in their time.

Next, foreigners like Megasthenes, Ptolemy, Pliny, the author of the Periplus, Marco Polo had either heard of or visited the kingdom of the Pandyans and even noted down the results of their hearsay or observation. A reference to these *notes* will, in our opinion, materially help the workers in the Pandyan field and furnish them with real and substantial information about it.

Varaha Mihira, the great Indian Astronomer, and Kalidasa, the great Indian Dramatist, have also made reference to the Pandyadesam. The Mahawanso is another important source of information.

Later on, we get help from Wassaf, Khuzru, and other Muhammadan historians, who throw a flood of light on the reigns of the otherwise unknown kings of the 13th century.

Other sources that can, with no small advantage, be availed of, are coins, inscriptions, grants,

plates. Besides, the work in the field has been not a little advanced by scholars like Wilson, Taylor, Sewell, Hultschz, Caldwell, Nelson and a host of others.

With all these apparently very large number of beacons, the Pandyan field has not been sufficiently lighted; and we descend into its dim regions with very great fear, lest we should, in groping, knock our head against any stupendous rock, not yet removed. Our fear is, however, allayed, to a certain extent, by the consideration that the dimness of the regions is due not so much to the scantiness of the beacons as to that of the good-eyed persons that have to avail themselves of them. Of late, Indian scholars, like the late Prof. Sundaram Pillay and V. Venkayya have, to a certain extent, clearly shown to us that immense help could be obtained from Tamil literature and that certain intricate questions, hopelessly abandoned or dexterously confused by Europeans, could be easily solved by bringing it to bear upon them. They, in fact, by their independent researches and discoveries, have laid the whole reading world under a very deep debt of obligation and gratitude.

II.—WHO WERE THE PANDYANS?

Before we proceed to answer the question, *who were the Pandyans?*, let us first determine what place the Dravidians, whom the Pandyans formed part of, occupied in the races of mankind. From a study of the classification of the human races made by ethnologists such as Blumenbach, Retzius, Huxley, Latham, the *one* impression left in us is that they all regarded the Dravidians as a *distinct* race and not an offshoot. However, the term Dravidian was not expressly employed by any of them. Prof. Hœkel, of Jena, for the first time, recognised the Dravidian family, and a reference to his table of classification will amply bear out our statement. The Dravidians are placed under the category of the *Leiotrichi* or smooth-haired and classed with the *Mediterraneans* and others of the curly-haired variety as contrasted with the Malays and Mongolians of the woolly-haired variety. We have now unwittingly been dragged into a very great question—how could there be any connection between the Dravidians and the Mediterraneans? Ethnologists say that a lot of circumstances concur to prove that a great Continent, called *Lemuria*, once connecting Africa with Ceylon and certain other islands, but now submerged under the Indian Ocean, should have been the cradle of man. Granting this, the Dravidians' connection with the Mediterraneans and their movement northwards of South India become all plain. It then becomes clear that the Dravidians could have no claim whatsoever to the line of the Aryans.

We have thus incidentally hit upon the question, *were the Pandyans descended from the Kshatriyas?* The only arguments, worthy of the name, adduced in favour of the question—apart from Nelson's theory of Kshatriya origin, which can be discarded, for he bases it on the local tradition alone—are two in number.

First.—The Vishnu Puranam refers to Chera, Chola, Pandya as being the sons of Andhira, a descendant of Marutha, himself a descendant of Dhurvâsa of the *Kshatriya* line. This account of the Pandyans will be accredited only in proportion to the claim that the Puranam that gives the account lays to the status of history. Scholars are of opinion that this account is an interpolation.

Second.—Here, the argument turns on the derivation of the word 'Pandya.' *Pandu* means 'old' and *pându* means 'father of the Pandavas.' In *Puranânuru*, a Pandyan king is called *Panchavan* meaning 'descendant of five brothers.' In *Silappadigaram*, a Pandyan king is called *Kaurian* meaning 'belonging to the line of the Kurus or Pandavas.' We do not bring here the authority of the Mahabharata, which, in the opinion of the Tamils, speaks of Arjuna's connection with the Pandyan kings, for, the position of the Tamils is, Wilson proves, untenable.

Dr. Caldwell* says: "The Pandyan Dynasty may have existed before this relationship with the Pandava brothers was thought of, for Mâran—not Pandyan—appears to have been the most ancient name of the head of the dynasty." It appears that Maran was the title of the kings at Khorkai, and when they removed their capital to Madura, they gave up their old title, with their old town, for the new one, *viz.*, Pandyan. This change of title, then, shows that claiming for the Pandava line was only an afterthought and, when the thought did occur, the Pandyan kings left no stone unturned to give their claim a semblance of truth. They made the poets of the day call them by an epithet that might clearly show some connection between them and the Pandavas.

In *Silappadigaram*, it is said that the Brahmins wore sacred strings and called themselves

* *Vide* his History of Tinnevelly, p. 13.

'twice-born'; but the kings (referring to the Pandyan Kings), neither wore the thread nor sought to be called 'twice-born.' What else does this show than the fact that the Pandyans were *not* descended from the Kshatriyas?

To sum up. The original inhabitants of Pandyadesam, known to us, were the Dravidians. They moved northwards to South India from Lemuria. Some say that they came from the north. They belonged to the Leiotrichi type of the human races. They were not descended from the Kshatriyas but, however, lay claim to the line of the Pandavas; and hence the name 'Pandyans.'

III.—PANDYADESAM—ITS ANTIQUITY, EXTENT AND BOUNDARIES.

As for the antiquity of the kingdom, we have ample references made to it. Ptolemy (130 A.D.) and the Periplus (80 A.D.), tell us something about the commercial position of the Southern Kingdom. Pliny (77 A.D.) speaks of the "Mediterranean Emporium of Madura," Strabo (20. A.D.) speaks of the Pandyan embassy to Augustus. Asoka's inscriptions (263 B.C. to 223 B.C.) refer to the Pandyan Kingdom. Megasthenes (320 B.C.) speaks of a country called "Pandaia." Thus have we traced back the Pandyan Kingdom from the 2nd century A.D. to the 4th century B.C." If the Vijaya's story,*" says Sewell,† "proves nothing else, it proves that the Singhalese, in the 5th century B.C., believed that the Pandyan Kingdom was older than their own. Again, of the five lists of the Pandyan Kings that are before us, almost all mention no less than 70 kings ending invariably with Sundara whose date is, as we shall see later on, 7th century A.D. If we, then, assign even six kings to each century and trace back, we are carried to the first half of the 6th century B.C. We shall, therefore, *roughly* say that Kulasekar, the supposed founder of the Pandyan Dynasty, flourished in the early part of the 6th century B.C.

Now, with regard to the extent and boundaries. Our theme comprehends the Pandyan Kingdom not of one particular time but of about a score of centuries. Very rightly, then, should we expect changes of boundaries and fluctuations in extent from time to time. So, a description of the country true for one day, would be incorrect for another day. What was the precise extent of the country prior to the Christian era, we have hardly sufficient materials to estimate. From Ptolemy and the Periplus, we learn that the Pandyadesam had extended from the Arabian Sea to the Bay of Bengal and again from Cape Comorin to the Cauvery; so that, this may be set down as the extent of Pandyadesam in the first two centuries after the Christian era. As for the next century, we have the authority of Kamban who sang the boundaries of Pandyadesam, thus:

வெள்ளத்தின்றெற்கு மேற்குப் பெருவெளியம்
தெள்ளைம் புனற்கன்னி தெற்காகும்—உள்ளான்
ஆய்ந்த கடற்றிருக்கன் பத்தாயதாம்
பாண்டி நாட்டெல்லைப்பதி.

That is, the Pandinadu was bounded on the north by the Vellaru; * on the west by Peruvali; on the south by Cape Comorin; and on the east by the sea. Its circumference was 56 kadams; *i. e.*, 560 miles! The calculation is, indeed, an exaggeration of the poet. It might be passed over. But a difficulty crops up, when the same poet describes Shenkotah as the eastern boundary of the Chera Kingdom. Caldwell attempts to remove that difficulty. The Peruvali referred to was Achchan Kovil Pass. Shenkotah is just south of the Pass and hence, says Caldwell, it might as well be the western boundary of the Pandyan Kingdom.

IV.—THE PANDYAN KINGS.

Time is not yet up for historians to be able to give a genuine narrative of the deeds of the ancient kings of Madura. To give, at present, what may be called an account of the Pandyan kings, we are constrained to seek the help of the legend which we would full fain discard, should any genuine materials come forth to see the light of the day. Till that time, we cannot but base our narrative on *Hulasyamahatmam*. We shall attempt to strip it of its legendary garb and give it a colouring of historical appearance which, we fear, for want of genuine and reliable sources, may remain as a mere appearance after all.

Indra set out with Brahaspati on a journey round the world with a view to purge himself of his sins. Having visited all the holy places of India, he at last came to the south, to the Kadamba Forest, when, to his astonishment, he felt his sin was removed. He looked round on all sides for the cause of this strange phenomenon. He

* *Vide* Turner's Mahavanso, p. 51.
† *Vide* Sewell's List of Antiquities, Vol. II., p. 221.

* The river flowing through Pudukotah.

found beside him a *Linga* and near it a tank. He at once caused a splendid shrine to be constructed for the *Linga*. Viswakarma built it. *Kulasekhara Pandyan*, the founder of the Pandyan Dynasty, had been ruling at Kaiyanapdra, east of the Kadamba Forest. A merchant, Dharmanjaya by name, found in one of his wanderings, the *Linga* and its shrine and at once told the king what he had seen. The king himself had been, in his dream, asked to build a pagoda and a city round the shrine. Accordingly, a city was built as well as a pagoda. Brahmins were sent for to worship the *Linga* in the proper manner. He named it Madhura which means sweetness. Perhaps, the town put on a sweet appearance. Kulasekhara reclaimed the waste lands and brought them under cultivation. To prevent the rebellion of his subjects, he secured the services of his nobles and relatives by distributing lands to them, as a compensation for their services. He made Saivism the State religion and, in his time, commerce between East and West sprang up.

Enough, enough of this specimen of what is pretended to be an account of the Pandyan Kings. We shall no more tire the patience of the cultured reader by continuing the account in the same worthless and unpleasant strain. We shall, however, close this portion of the subject, by a brief reference to the last of the first line of the Pandyans, *viz.*, Kubja Pandyan. Kubja had conquered the Chola King who paid tribute to him. He was a Shapana and disfavoured Siva worship, though his Queen and his Minister were devout worshippers of Siva. Kubja had been long suffering from a dire disease and all the attempts of the Jaina Doctors to cure him were rendered abortive, when at last there appeared an able Saiva Doctor, Sri Gnana Sambandamurti, who offered to cure Kubja of his disease. In a very short time was Sambandar able to drive it away, and Kubja became even handsome to look at and was hence known by the name of Sundara Pandyan. Sundara respected Sambandar and his words. He began to believe in the religion of his Doctor. He then passed an edict which resulted in the complete overthrow, in the Pandyan Kingdom, of the Jaina heresy and the establishment of the Saiva religion.

It pains us to think that this important and crowning event in the reign of Sundara has not been properly dated. Why, all the kings of the Pandyan Dynasty had been well-nigh forgotten, and nothing but their names, true or false, had been handed over to us. The date of that memorable suppression of Jaina heresy is co-eval with that of Sundara. Fixing the date of the one is fixing the date of the other. It will not be a waste of time, we assure ourselves, to consider, *in extenso*, the question of Kubja's date which has engaged the attention of almost all the students of South Indian History. On the other hand, it will be a huge beacon, shedding its light on all sides and guiding travellers in the Great Pandyan region.

V.—THE DATE OF KUBJA PANDYAN.

The date of Kubja Pandyan has given rise to a very hot discussion among learned scholars and energetic researchers of Indian Antiquities. Ever since he was cured of his disease by Sambandhar, Kubja was known as Sundara Pandyan. The latter seems to have been rather a title than a name. Many other kings aspired to this title and were accordingly known as Sundara Pandyans. The third of the first line of the Pandyans was a Sundara. Burnell speaks of a Sundara in 1064 A.D. Marco Polo (1292 A.D.) speaks of a Sundara. Wassaf speaks of a Sundara in 1293 and a second Sundara in 1310 A.D. Which of these Sundaras was the great Kubja Pandyan?

We may leave out of consideration the third Sundara of the first line, as he would be too early for our purpose. Marco Polo, Wassaf, Rashid-ud din, all speak of a Sundara in 1292 A. D. For this reason, perhaps, Dr. Caldwell was bold enough to identify * Kubja Pandyan with Marco Polo's "Sonder Bandi." But Wassaf speaks of another Sundara of 1310. "If we *leave out of account*," says Moore †, "Wassaf's second Sundara, who flees to Delhi in 1310, we find him agreeing with Rashid-ud-din with respect to the Sundara who died in 1293 and whom we may identify with Marco Polo's *Sonder*, who was reigning in 1292."

How would it be possible for us, we ask, to "leave out of account" a real difficulty, which, if not properly removed, would ever threaten to be a serious bar to our fixing the date of the great Kubja? Dr. Caldwell identifies Kubja with Wassaf's first Sundara. What real obstacles are there in our way to identify Kubja with Wassaf's *second* Sundara? It was this sort of doubt and confusion that prevented Colonel Yule ‡ from falling in with the views of the Rev. Bishop. Moore

* *Vide* Caldwell's History of Tinnevelly, p. 35.
† *Vide* his Trichinopoly Manual, p. 119.
‡ *Vide* Yule's Marco Polo, Vol. II., p. 317.

does not see the weight of Yule's objection but asks us to shut our eyes against a gigantic difficulty which he does not so much as even attempt to remove. Though, in the beginning, he leaned on Dr. Caldwell and hastend to fix the date of Kubja; yet, in the end, he found himself involved in a quagmire and abruptly dismissed the whole question as a "vexed" one. But Caldwell is stubborn and places Kubja in the 13th century. He stands alone. We shall subsequently show that the 13th century A.D. could not be a suitable time for Kubja.

Sewell and Nelson give 11th century as Kubja's date. Sewell's argument is: soon after Kubja, the Pandyan Kingdom merged into the great Cholamandalam whose Lord, then, was Rajendra Kulottunga I., 1064 A. D. This Chola King placed his brother Gangaikondan * on the throne of Madura with the name of *Sundara*.

Now, we grant that, in 1064 A.D., Kulottunga I. conquered the Pandyan Kingdom which henceforward became part and parcel of the great Cholamandalam. We grant that the Pandyan Sovereign was only a tributary king to the great Chola Lord. We even grant that a Sundara ruled over the Pandyan Kingdom after the conquest of 1064 A. D. How will these arguments, we question, go to prove that that great suppressor of Jaina heresy, that great disciple of Sambandhar was this Sundara referred to and lived in the 11th century A.D.? Because, Sewell may answer, Kubja was the father † of Vira, whom Kulottunga I. defeated in the 11th century. Undoubtedly, Sewell relies for his authority on Dr. Burnell's declaring ‡ two of the last Pandyans were Vikrama and Vira. He, therefore, gives Kubja the name of Vikrama, to be able to say that Vikrama's son, Vira, was defeated by Kulottunga, who placed his own brother on the Pandyan throne. According to Sewell, Vira should have lived in 1064 A. D. But Caldwell § gives us another Vira as reigning from 1565 to 1610, and names his father Vikrama (1547—1565). These two Viras, living as they did in two different times, only confound the confusion and leave the eager students of Pandyan History once again adrift in the doubtful region of Kubja's date.

Nelson apppears to infuse in us some confidence, for, he speaks on the authority of an inscription of Tirupparankunram. His reasonings hinge on two points. First: Sundara visited Kanakasabhai; and, secondly, he burnt Tanjore and Uraiyur. Kanakasabhai was built only in the 10th century A.D.* If so, Sundara, who visited the "golden hall," should have lived in or after the 10th century. "If the destruction of Tanjore and Uraiyur," says Nelson, † "led to the rise of Kumbakonum, it must have taken place, at all events, later than 1004 A.D."

Well, what Nelson's arguments after all prove, is that a Sundara Pandyan lived in 11th century, that he visited Kanakasabhai, burnt Tanjore and Uraiyur and even conquered the Chola King. How is it proved, we again ask, that this Sundara was that great Kubja Pandyan? Prof. Wilson now comes to the rescue and helps Nelson with the information that Kubja's wife Mangakéssari was the daughter of Karikala Chola, who is ever associated with the persecution of the great Ramanuja. Nelson hopes that, by finding out the date of Karikala, he can find out that of Kubja. He says that Ramanuja's date is usually placed in the 9th century A. D.; and hence Karikala, his persecuter should have lived in the same century; and hence his son-in-law, Sundara Pandyan, should have lived about the same time.

We, are indeed, at a loss to understand what led Nelson to place Ramanuja, Karikala, Kubja—all in the 9th century. Mr. Rice fixes 1117 A. D. for Ramanuja's persecution. Karikala, then, should have lived about 1117 A.D. But Burnell ‡ speaks of another Karikala in 950 A. D. In the Tirruthani inscription, § Chakravarti or Adonai is said to be the son of Karikala Chola. Was, then, Karikala, asks Sewell, another of the titles of Kulottunga I.? In other words, if Sewell's conjectures be right, Karikala's date should be about 1064 A. D. Thus, in trying to come out of the labyrinth of Sundaras, we have involved ourselves in the labyrinth of Karikalas. Even granting for argument's sake, that Karikala lived, as Nelson says, in the 9th century and a Sundara Pandyan married his daughter, we remark, in the first place, that Nelson renders himself inconsistent by placing in the "10th or 11th century," a Sundara who had married the daughter of a man that lived in the 9th century. Perhaps

* According to the Chidambram Inscription.
† *Vide* Sewell's List of Antiquities, Vol. II., p. 218.
‡ Vide Burnell's South India Palæography, p. 45.
§ *Vide* his History of Tinnevelly, pp. 52-53.

* *Vide* Dowsen's Chera Kingdom, R.A.S.J., Vol. III., p. 7.
† *Vide* his Madura Country.
‡ *Vide* Burnell's South Indian Palæography, p. 40, note 1.
§ *Vide* Senell's List of Antiquities, Vol. II. p. 158.

Nelson may say that the marriage took place by the end of the 9th century and Sundara lived in the beginning of the 10th century. How is, then, "11th century" explained away? Over and above all, we adduce once more the same objection—how and on what reliable authority did Nelson identify a Sundara found in the Tirupparankunram inscription with the great Kubja.

Evidently, Nelson and others have almost missed the mark and, instead of finding the date of Kubja, have racked their brains to find out the date of a Sundara of Sundaras, merely because Kubja also was known by the name of Sundara.

The conclusion shown to have been arrived at by the European scholars is this: that Kubja might have lived by the beginning of 10th or in the 11th or 13th century A. D.

What was the state of the country in the beginning of the 10th century? Had the great Kubja been then king, the country should have been one of the commanding countries of the world. But, as a matter of fact, we know, on the authority of Venkayya, the great Parantaka I. defeated Rajasimha Pandyan and that on the opening of 10th century, the Pandyamandalam was under the complete sway of the Chola King—a fact which conflicts with Kubja's glory and which, indeed, he would be very much ashamed to hear of.

Burnell and Sewell afford us facts for 11th century from which we learn that the Pandyan Head was only a tributary king to the great Chola Lord. But the great Kubja had, on the other hand, the Chola King under his control!

Besides, Saivisim was the all-ruling religion. Sekkilar, the author of *Periyapuranam* and a contemporary of Kulottunga I., who was, in fact, the patron of Sekkilar, has recorded in his works, the holy deeds of Sambandar, a Saiva Reformer. In other words, Sekkilar's time was the age of Saiva religion: and Sambandhar and hence his disciple Kubja should have lived *before* Sekkilar and hence his patron, Kulottunga I., 1064 A. D. Again, we learn from an inscription * at Tiruvalur, that Kulottunga presented gifts to the image of Saiva Saints. What else does the recording of the lives of the Saiva saints in the Chola inscriptions of 11th century, indicate but the fact that Saivism—not Jainism—held complete sway over the country in the 11th century? How could Kubja, had he lived in the 11th century, have suppressed a religion which was not then in existence?

As for the 13th century, it was a time that fell to the lot of an illegitimate line of Kubja's successors who, by their intestinal quarrels and disputes, lost even the small remnants of their former kingdom to the over-rising Cholas.

The only clue by which we can possibly approach the problem is a critical study of that great venerable personage with whom Kubja is in all Puranas associated—Sri Gnanasammandamurti, *alias*, Sambandhar. Sri Sankaracharyar, whose date is determined by Fleet to be the latter part of 7th century A.D., speaks of Sambandhar who might, therefore, be placed in the former part of the same century. This conclusion has been happily confirmed by an inscription recently discovered at Tirupparankunaram from which we learn that Sambandhar was a contemporary with the Chalukya Prince, Pulikesan II. (609—642 A.D.).

If, then, Sambandhar's date is 7th century A.D., Kubja Pandyan's date may, without any fear of contradiction, be set down as 7th century A. D.

This coincides with the following facts: In the 7th century A.D., the Pallavas of Conchi became very powerful. One of their great kings, Narasimhavarman I., was the "over lord" even of our Kubja. But for this overlordship, the journey of Sambandhar from Sri Sailem at Kurnool to Madura would have, in those times, been impossible. Siruthondar, a contemporary of Sambandhar is said to have "reduced to dust the old City of Vatapi", for his master who should have been Narasimhavarman, because in one of his inscriptions, the conquest of Vatapi is mentioned. Narasimhavarman should, then, have been a contemporary of Siruthondar or Sambandhar, *i.e.*, should have lived in the 7th century. Our theory is corroborated by Venkayya, who is of opinion that Narasimhavarman waged war with Pulikesan II., whose date, we already know, is 7th century A.D.

* *Vide* Hultzsch's South Indian Inscriptions, Vol. II., p. 102.

* *Vide* Epigraphia Indica, Vol. III., Part II, p. 50.

INDUSTRIAL INDIA.—By Glyn Barlow, M.A.

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DIFFICULTIES OF INDUSTRIALISM IN INDIA.*

BY MR. GLYN BARLOW, M. A.,
Principal, Victoria College, Palghat,
AUTHOR OF "INDUSTRIAL INDIA."

THERE is an old proverb which says that 'the shoemaker should stick to his last.' Interpreted with reference to myself, the proverb would run: 'The schoolmaster should stick to his cane,' and some of you may have wondered why a schoolmaster like me should venture to address you on industrial matters. It would be in vain for me to urge in reply that I claim to be an industrious man; for, however industrious I may be, I am not an industrialist. My industry lies in seeing that student-labourers don't stop away from the school-workshop without just cause; in planing down knotty points—not of teak or rosewood, but of Shakespeare and Milton; in polishing up—not furniture or brass, but the English essays of apprentice authors; and in manufacturing—not cotton cloth out of raw fibre, but good citizens out of raw schoolboys. Mine is an excellent industry in its way; but it is not the class of industry that finds a place in the prospectus of an industrial exhibition. It would be in vain also for me to urge that I have always kept my eyes open in my journey through life, and that I have consequently seen a great deal, and that, as I have seldom lost chances of going over factories that have lain in my way, I have a varied knowledge of industrial concerns; for I should be very foolish if, on the strength of a sightseer's mere glimpses of industrialism, I were to presume to pose as a lecturer on industrial questions. It is only the industrial expert that can do India's industries any real good—the man who can teach her leather-workers how to make better leather—the man who can teach her agriculturists how to grow five stalks of rice where they now grow four—the man who can teach her iron-workers where to find fuel for their furnaces—the man who can teach her weavers how to make cloth of such excellence that foreign-made goods shall find no market in India's midst. It is not unlikely, however, that in the crowds that visit an exhibition like this, there may be some who know even less about practical industry than I do myself, and to whom the great problem of Industrial India is a new thing. On the problem, as a problem, even the non-industrialist, if he has thought over the subject, may have something to say; and the request from the Honorary Secretary of this Exhibition that I should address you this evening led me to reflect that I might do some good if, merely in an academic way, I were to help in inducing some of you to take even a theoretical interest in the development of this great and resourceful land. It would be strange if now, when I am fifty years old and have spent twenty-three of my years in India, I should be unable to reply to a request that I should say something on this subject of supreme interest in the country in which I live and earn my living; and I decided that I would make a few remarks this evening on some of the difficulties that stand in the way of industrial progress in India.

In order to qualify myself for this evening's task, I wrote round to the heads of certain large industrial firms in India—men who had a wide and practical knowledge of industrial conditions, and asked them to favour me with their opinion as to what are the principal impediments to industrial progress in the land. The replies were interesting.

One of my industrialists wrote to me as follows:—

"You, as an educationist, will not be likely to agree with me when I say that I look upon the spread of education as one of the chief drawbacks to the development of industry in India; but I nevertheless consider that it is the spread of education that draws men away from industrial labour. Another great drawback to the development of industry in India is to be found in the Factory Act, which puts unreasonable restrictions upon factory labour."

Now, the man who penned this charge against education is no fool, and is himself a well-educated man; and, as a large controller of labour, he must know what he is talking about; and, in spite of my being an educationist, I don't altogether disagree with him. It happens in other countries besides India that a working-man's son, if he has acquired a little education, is apt to forsake the craft of his forefathers and to look for a livelihood on other lines than those of manual labour. Education in England, for example, has raised up a great army of clerks, much greater than the clerkly world requires, with the result that while the British workman can always command good wages and threatens to become somewhat dangerously powerful in the land, many of the clerks cannot get any work at all, and the majority of those that do, get no more than a pittance of pay. In India, if you were to advertise for a clerk on a salary of no more than Rs. 10 a month, you

* An Address delivered at the Co[illegible] Exhibition,

would probably get a large number of applications, many from what are called educated young men, including young men who have matriculated at the University, and who would be willing to work for a number of hours a day for the very modest salary of ten rupees. If, however, you wanted to get a good carpenter on Rs. 10 a month, you could not get one. A good carpenter, working on his own account, can make a great deal more than ten rupees a month enough not merely to keep himself and his family in comfort, but also to allow him at frequent intervals to get right royally drunk; and this although, instead of working regularly day by day like the clerk, he treats himself to a whole holiday on each and every of the numerous festivals of the Hindu year. Even a common dhobie, unable to speak a word of English, often gets as much as Rs. 10 a month, and more, from a single European family, and works for more families than one. But I am content to be an educationist nevertheless for one reason, because I hold that mind is more than matter and that life is not merely in meat: and, for another reason, because I don't think that the overcrowding of the educated professions is the fault of education, but that the fault lies in the false idea—which an increase of education should correct—that industrial pursuits are unworthy of an educated man. It is not so in all countries. Take the case of a country in which education is not only compulsory for all, but is on a very high plane—I mean Germany; and it may be seen that a country in which education is particularly vigorous is one of the most industrial of all countries in the world. The reason of this is that so many of the educated men in Germany apply their education to industrial purposes; by the help of their education they raise industry to the level of a science, and their education 'pays.' In India we have made the not uncommon mistake of divorcing the spirit of industrial education from the spirit of general education. Our education has been too bookish. Our general education has been somewhat unpractical; it qualifies a man for such work as that of a clerk or a schoolmaster or a vakil, but not for more practical life; even our school chemistry, with its so-called 'experiments,' is a most unpractical thing; and the young men whom an Indian education turns upon the world have not little of the practical spirit within them. General education in Germany is much more practical than ours; it is much less bookish; there is an element of "practicality" in the atmosphere by which it is pervaded; and, although it qualifies young men for educated professions, yet, at the same time, it does not disqualify them for industrial pursuits. German universities embrace technical schools, schools of mining, schools of forestry, and schools of agriculture; and it is largely to the practical methods of German education that we may attribute the fact that Germans have brought science to bear upon industry with such marked success. It is not, therefore, because there has been too much education in India that the young Indian holds aloof from industry, but rather because he has not been educated enough. Things will right themselves in time, and efforts are now being made to exorcise from educated India the unclean spirit that despises labour and to imbue her with an industrial sense, in the hope that when a more complete and more practical system of education shall have fulfilled its mission, we shall see a large number of young Indians, scholars and scientists both, making themselves and their country rich by their enterprise in industrial fields.

As for the Factory Act, of which my correspondent complains and by which, amongst other rules and regulations, the hours of labour in Indian Factories are restricted, by which an employer is prohibited from employing children who are under a certain age, and by which all women are excluded from factories in which machinery which might catch their skirts is at work, it is a question how far such regulations were really dictated by genuine humanity and how far they merely served as a specious excuse for handicapping Indian industries in favour of industries in England. Certainly India requires humanity in her workshops; certainly she should be saved from the possibility of the horrors and the brutalities which, if that stirring book called 'The Jungle,' which was published last year, is a genuine picture of what takes place in American factories are a disgrace to the industrialism of the United States. But the East and the West are different; labour and the labourer exist under different conditions; the child, for example, in England is kept out of the factory and he goes to school, the child in India is kept out of the factory and he plays in the gutter; the Indian labourer, working in his quiet unhurrying fashion, could work a good deal longer a day than his British brother, and at times is made to work as if a

labour-fiend were running him amuck with labour. Yes, the East and the West are different; and if the framers of the Factory Act forgot this fact, it is possible that some of their work is by no means in the actual interests of humanity but is burdensome not only to Indian industry but to the Indian labourer too.

Another of my industrial correspondents wrote:—

"I think it is the social customs of the people that are the greatest bar to industrial progress. The undivided family system kills all enterprise, and renders it absolutely impracticable to introduce the spirit of co-operation"; and furthermore, "British officials, being individualists of the most extreme type, are utterly unable to deal sympathetically with the conditions which exist out here and which necessitate the intervention of a strong central authority."

Most of us, I take it, can realise that many of the social customs that prevail in India stand seriously in the way of industrial progress; and the undivided family system is amongst them in its tendency to 'kill enterprise.' In one respect it tells both ways; for, while it is true that if the younger members of an undivided family are industrially inclined, their enterprise may go for nothing unless the head of the family allows them capital to work with, it is also true, on the other hand, that if the head of the family is industrially inclined he has the whole of the income of the family at his command. The system stands absolutely in the way of industry in respect of the sale of land for industrial purposes, because land cannot be sold unless the whole family approve of the sale. It is for evil, moreover, inasmuch as it gives a man the right to loaf on his family who might, if he had been spurred by necessity, have been a valuable worker.

As for lack of sympathy on the part of British officials, I fancy that my correspondent must be aiming at the Secretary of State. It is not many years since a Secretary of State, defying the strongly voiced opinion of both Europeans and Indians in India, insisted upon the levy of an excise duty upon cotton cloth produced in Indian factories, and this with the express purpose that the cotton industry in India should be without any advantage over the cotton industry in England; and it is likely that my correspondent, who is well in the know in these matters, could bring a long list of charges against unsympathetic British officials. There is no doubt that a special Department of Indian Industry, endowed with powers of its own, and to which any prospective industrialist might apply for advice and encouragement and other assistance, might do much for the industrial development of the land.

A third controller of industries—and this a man of very great experience and of very great influence—invited me to meet him at a railway junction which he was going to pass and which lay some few miles from my house. We were to arrive at the junction by different trains, and we were to leave by different trains. The railway time-table promised us a conference of a quarter of an hour; but, alas for the Madras Railway, my friend's train that day went through the not very unusual ceremony of being late. It was a whole forty minutes late; and just as we had shaken hands and settled down for a talk in the carriage in which my friend was travelling, a head was popped through the window and I was informed that my train was just about to start. I had to get out and run. My industrialist had managed, however, to get out a sentence, and a very serious sentence it was:—

The one great drawback to the development of Indian industries is the non-existence of protection.

My industrialist meant, of course, that goods imported into India from abroad should be subject to an import duty in such a way that foreign manufacturers should be handicapped in the Indian industrialist's behalf.

For my own part, I have studied my political economy, and I am an ardent upholder of what I believe to be the invincible orthodoxy of Free Trade. I consider, nevertheless, that there is a great deal to be said in favour of *temporary protection* in behalf of any reasonable industry that is struggling into birth.

Conditions are different from what they were. The carriage of goods by sea was formerly a very expensive matter; and the expensive freight which the manufacturer had to pay was in those times a powerful protection to local industrialists, who, by making their articles on the spot, without any cost for shipping, could compete successfully with foreign manufacturers. But, with the very great development of steamship service, freights have now fallen so low that they exert but the slightest effect upon the prices at which the majority of imported goods are sold; hence, the natural protection which the local industrialist formerly enjoyed in the way of his foreign rival's costly freight has now disappeared. Before proceeding further, I would impress it upon any brother Free Trader that I am not unrighteously upholding the damnable heresy of Protection, but I am merely suggesting that in behalf of any new and promising industry temporary protection would perhaps be no more than a venial sin.

Consider an example. If a man starts a new dustry in India, his industry has to compete on unequal terms with ready-made industries in various parts of the world. Foreign industrialists have long ago secured the Indian market, and, what with their experience in the industry and with the established profits of their business, it is almost impossible for a local industrialist to catch a share of the trade. His articles are likely to be slightly inferior at first; and, for want of business, he will have to begin working at a loss; and it is not unlikely that his difficulties, together with powerful combination against him, will be too strong for him ever to surmount them and that before long his work will have come to an end. Protection for a term of years might save him. It might be decreed that a promising industry should be protected for, say, ten years—time enough for the infant to get well on his legs—and that at the end of the ten years the protection should be gradually withdrawn. If by the time the protection had been withdrawn, the local industry was still unable to hold its own, it would be evident that there was no room in India for the business; and, as a Free Trader, I would observe that it is useless to bolster up a worthless industry; any such bolstering-up is a case of taxing the many for the benefit of a few, and the worthless industry should be left to find itself a dishonourable grave. We will consider the matter in respect of a definite trade, and it shall be the glass trade. I take the glass trade in particular because Mr. Chatterton, who is an expert in industrial matters, told us in his lecture last night that glass might be easily made in India but that Indian glassmakers could not compete in price with foreign manufacturers. Amongst other things, Mr. Chatterton said: "Even though we succeeded in producing a tumbler as good as a foreign one, very little of the trade would be captured...the technical difficulty might be overcome, but the effort would prove a financial failure." Now this, surely, is a sorry condition of affairs, that India is quite fitted by nature for the manufacture of glass, but that foreigners have cornered the trade. It is here that my system of temporary protection would come in. If the Government of India were to declare that imported glass was to be taxed for a term of, say, ten years from a certain date, and that the taxation was then to be gradually removed, it is not unlikely that glass manufacturers would think it worth their while to set up glass factories in India and that in ten years' time they would have established flourishing concerns. Glass in India would, of course, be temporarily dearer than it is, but a new industry would be established, and glass would eventually be cheaper than ever. I speak with diffidence, however, about any kind of protection, for it is a great subject; but I think that all will agree that the evil of protection is at its least when the protection is for the nourishment of a new industry and not for the support of an industry that is old enough to go its own way.

One great obstacle to the development of industries in India lies in a certain lack of originality—or, perhaps, I might call it an over-tendency to imitate—that frequently marks the Indian mind. I believe that this is a very real drawback, and I am proud to say that it is to an intelligent student in my college that I owe the idea. If a moneyed man in India has realised that he would do well to use some of his wealth in starting an industry, the likelihood is that, instead of looking about for something new and striking out in a line of his own, he will look round to see what industry is proving profitable to somebody else, and will start work as a rival to a neighbour. I could quote several examples of the sort of thing that I mean. The evil is twofold—negative and positive. On the one hand, no new industry is established, and on the other hand the imitator's rivalry cuts down the first man's profits, in such a way that, what with each of the two industrialists trying to undersell the other, the profits are reduced to a minimum, or perhaps to a positive loss, and a useful industry may be brought altogether to an end.

Take an illustration. Mr. Kuppuswami Pillai, of the little town of Kulleemunnupettai, is a man of ideas. The little town of Kulleemunnupettai has been developing in its season; the Government are going to build a Munsiff's Court and a traveller's bungalow; the District Board are going to establish a hospital and to build a model elementary school; and the London Mission are going to turn their late Lower Secondary School into a High School with large new buildings on an up-to-date plan. Mr. Kuppuswami Pillai has an idea. The walls of the houses in Kulleemunnupettai are built of mud, but Mr. Kuppuswami Pillai realises that bricks will now be in demand—in immediate demand on account of the projected buildings, and in permanent demand because progressive generations of ever-multiplying Kulleemunnupettans will have realised that bricks make better walls than mud. Mr. Kuppuswami Pillai starts a brick factory, and manufactures bricks of an up-to-date sort, such as are likely to find favour in the eyes of the Government and the District Board and the London Mission. Mr. Kuppuswami Pillai gets contracts. He makes a good living, and thereby reaps the reward of his good idea and of his timely enterprise. Mr. Panchu Menon, who also lives in Kulleemunnupettai, is not a man of ideas. He is not without intelligence. At school he showed a ready grasp of mathematical proofs, and was particularly great with his 'book-work'; he always knew his home lessons; in Drawing he could copy freehand patterns as well as the drawing-master himself; and at prize distributions he used to recite Burke's and Sheridan's speeches in most oratorical fashion. To put it in a word, Mr. Panchu Menon was a good copyist; and when he saw that Mr. Kuppuswami Pillai was so successful with his bricks he set up a brick factory too, and sat in for a share of the trade. Why prolong the story? The demand for bricks was plentiful for one, but was not enough for two. In their competitive desire to get business, the competitive firms took up contracts at prices that would not pay. To secure a margin of profit, they reduced their expenses, and thereby spoiled both the quality of their bricks and the quality of their reputation as brickmakers. They lost their contracts accordingly, and the two factories were shut down, and bricks were imported into Kulleemunnupettai from a foreign firm in another town. Two smokeless chimneys stand at opposite ends of Kulleemunnupettai, tall tombstones of factories that failed, false witnesses to the false statement current in the town that brickmaking in Kulleemunnupettai does not pay. The mischief was due entirely to Mr. Panchu Menon's lack of originality. If Mr. Panchu Menon, instead of copying Mr. Kuppuswami Pillai's brick industry, had cast about for a successful industry of his own, the two chimneys, instead of being the tombstones of dead factories, might have been pouring forth great volumes of testimony to the success of industrialism in Kulleemunnupettai. Bricks were, probably, not the only want in Kulleemunnupettai. Sawn timber, for example, must have been another, and, what with a steady demand for sawn timber, it is possible that a sawmill, to supply beams and rafters and planks, would have been a distinct success.

Competition is, of course, not to be condemned. If a business is paying large profits and if the demand for the article manufactured is rapidly increasing and is likely to go on increasing continually, no individual person or individual factory can expect to be allowed an everlasting monopoly of the trade; and other capitalists have a moral right to step in. It is in the interests of trade and in the interests of the public that they should do so. What is to be condemned is a slavish copying of other people's ideas, an intrusion into an industrial field without previously inquiring whether there is room for more tents, taking the bread out of another man's mouth and the life out of an infant industry.

Mr. Chatterton referred yesterday to another drawback to the development of industry in India, and I may appropriately include it in my list. It is not an uncommon idea in India that all the promising sons in a family should be put into Government service, or into one of the so-called learned professions, and that if any one is to be put to learn an industry it should be the son whose intelligence is below the par of his brethren. Says Mr. Rangiah Naidu to his visitor: "Yes; my eldest son is a very clever fellow—passed his B.A., when he was eighteen; I have got him a nomination for the Provincial Service. My second son is not quite so clever—was plucked twice before he got his degree; however, he is getting through his B.L., and will do well as a vakil. As for my third son, poor fellow, (*tapping his forehead significantly*) he is not very bright—takes after his mother—he has no brains—couldn't even pass the Matriculation; so I think of sending him to Japan, to learn an industry." What good will this duffer do in Japan? Success in industrialism needs something more than a physical ability to hammer hard and to saw fast. It needs brains. A dull-witted man may do good manual labour, but he will do little for the development of industrialism. It is brainy, strong-charactered young men that should be sent abroad to learn industries, not the dullards and the dolts.

The obstacles to the progress of industry in India are of course many, and in a little volume that I wrote some two or three years ago upon 'Industrial India', I dilated upon one, namely, a want of co-operation, which is largely due to a somewhat general sense of mistrust. I will only touch briefly upon the subject here. Co-operation is most necessary if industry is to be seriously developed. Single individuals of such a class that they are likely to take to busi-

ness rarely have money enough to finance a large industry out of their own pockets, and they must consequently depend upon outsiders becoming shareholders in their proposed enterprises. There is such a general spirit of mutual mistrust, however, abroad among the people of India that shareholders in industrial enterprises are not easily found and many proposed industries, even of a most promising sort, come to nothing, for want of capital. Under this head it is a matter for serious regret that the disastrous failure of a great firm such as that of Messrs. Arbuthnot & Co. must have tended to put the spirit of mistrust upon a still broader basis than before. For industrialists, however, it should be a matter of encouragement that amidst the ruins of that unhappy firm, the solitary valuable asset was 'the Industrials'—an asset that would have been very valuable, indeed, had it not been that the firm had pledged the credit of the Industrials to find money for their financial gambling. We must hope that, as education develops, a realisation of the profits of industry will spread, and that many wealthy Rajahs and Zemindars will eventually use a part of their wealth for industrial purposes that will be profitable to themselves and to the lands.

It is not of much use for an amateur to suggest new industries: for it is always likely that his suggestions will be altogether unpractical. I may reasonably make the observation, however, that if industrialists would only look carefully into the list of articles that are imported into India from abroad, they might find that there are not a few which, if enterprise were at work, could be produced or manufactured in this country at a profit. I am going to mention one, and I choose that particular one because it has very particular relationship to Malabar. Malabar is a land of umbrellas. During a Malabar day it is a case of either a flood of sunshine or a flood of rain. In either case an umbrella is a matter of necessity, and, consequently, umbrellas in Malabar are ubiquitous. Now, it will probably be a surprise to a good many of my hearers to be told that the umbrellas imported every year into India from foreign countries run to the value of nearly 40 lakhs of rupees. I am not making a wild calculation of my own; I have taken the figures from that sober volume, 'The Statesman Year Book'; and, with India's 300 millions of people, there is no reason to doubt them. But think of it! *Forty lakhs* of rupees! I believe that a good many umbrellas are manufactured in India, but, nevertheless, India pays foreign countries nearly forty lakhs of rupees every year for umbrellas. What does an umbrella consist of? First, a wooden stick; well, Malabar alone could supply enough wooden sticks for all the umbrellas in the world—why, then, should India import umbrella sticks from abroad. Secondly, a piece of cloth;—our mills in India would be glad to supply it. Thirdly, a metal frame;—there is no doubt that such frames could be made in India, though perhaps it would come cheaper—at least in the beginning—to import them wholesale from abroad. Consider prices. I am told that a Malabarian umbrella of the palm-leaf description, including a stick and a bamboo frame, costs anything between an anna-and-a-half and four annas—say, on an average three annas. A foreign umbrella bought in the bazaar costs on an average about one rupee two annas. I have examined Malabarian umbrellas, and have seen that there is a good deal of work in them; and, setting umbrella against umbrella, I calculate that a locally-made cloth-covered umbrella with an imported frame could be sold for, say, twelve annas at a good profit. The framework is the only part that would come from abroad; and our enterprising friends, the Japanese, have shown us that umbrellas which open and shut can be made with a framework of bamboo instead of steel. I am not at all sure that in Malabar there would not be a good business for cotton umbrellas with bamboo frames that open and shut sold at a good profit at about eight annas each. They would be much more durable and much more convenient than the present Malabarian umbrella, and the Malabarian umbrella-maker could easily make them. I have brought a specimen of such an umbrella along with me; and here it is. I bought it at an umbrella-shop in Japan. Anyone who cares to examine the structure of the bamboo frame may do so. Now I don't say that this suggestion of an umbrella trade for Malabar, whether with bamboo frames or steel frames, is practical, although, for my own part, I think it is. My purpose is merely to illustrate the way in which a would-be industrialist might find an industry for himself. First, he should find out a want, and then see if he could supply that want more cheaply than it is supplied already. According to my plan, an annual importation of nearly 40 lakhs' worth of umbrellas into India shows that umbrellas are a want; an industrialist might then make exact inquiries into prices and see if he could turn out umbrellas at lower prices than are now paid for them. If he could, he might make his fortune.

It is not, therefore, as a practical man that I have come before you this evening. If I could begin life over again, it is possible that I might take to producing articles of industry instead of newspaper articles or to providing factory food for the body instead of scholastic food for the mind. But, although I am not a practical industrialist, I shall have served an industrial purpose this evening if, in the midst of all these exhibitional object-lessons in what practical industry means, I have in any way helped you to take an interest in industrial theories. I only wish that, after my long residence in India, I could step outside theories and do something real for a people whom I have learned to know in part and to respect in great measure.

H. H. THE GAEKWAR'S SILVER JUBILEE.

"The determining powers of our destiny are not physical forces nor chance, nor Kismet nor Necessity, those gods, mostly of our own making on whom we cast the responsibility for the consequence of our actions. No, gentlemen, man is man and master of his fate. Our future depends on the use we ourselves make of the opportunities which knowledge places in our hands."—*From the Gaekwar's inaugural address at the Indian Social Conference held at Bombay.*

"Do not lean upon the Government for everything, do not look up to the Government for everything. Be strong and self-relying; learn to help yourselves and you will find that the Government will not be slow to help those who know how to help themselves.** So long as the people are child-like and helpless, an autocratic Government is necessarily paternal, and initiates everything, manages everything, directs and controls everything. But when the people are strong and active and self-reliant the Government itself is shaped by their collective wishes and opinions, and leads them onwards in the path of progress and of prosperity chalked out by themselves."—*From the Gaekwar's opening address at the Industrial Exhibition at Ahmedabad.*

NO celebrations in honour of their Ruler by a people were ever more sincere than those held early last month in Baroda on the occasion of the Silver Jubilee of the Gaekwar's reign. No ruler has evoked warmer sentiments of affection and admiration not only in the hearts of his subjects, but in those of all his contemporaries, than the present ruler of Baroda.

Endowed with pre-eminent ability both as a ruler and as a man he has, before his life is half-finished, established a claim to a most distinguished place in history. When his remaining years have fulfilled the promise with which they are so big, his record, we may confidently expect, would be such as could not easily be surpassed. We join our most cordial congratulations to those of his subjects and others on the completion by His Highness of a quarter of a century of happy and glorious rule and our earnest prayers for His Highness's long life, prosperity and success.

His Highness Maharaja Sayaji Row III., Gaekwar of Baroda, was born in a village in Khandesh from a branch of the House of Gaekwar long established there. When the late Gaekwar was deposed in the year 1875, the English Government, wishing to nominate a successor who had not been brought up in local circumstances and conditions, fixed their choice upon the subject of this sketch who was installed in the Gadi on the 27th May, 1875. The training given to His Highness for his duties was real and not as it is now "nine parts of sports and physical exercise to one of intellectual education."

A Civilian of exceptional attainments and parts, Mr. F. A. H. Elliot, was found for his general instruction. He underwent a thorough practical coaching in all the details of administration from Sir T. Madhava Row, the regent, and the other chief officers of State.

He was invested with full powers on the 28th December 1881, and, on that day, might be said to have commenced His Highness's active and beneficent influence in the State which has gone on without slacking for the last twenty-five years.

The task of Government was beset with infinite difficulties, and required not only great intellectual comprehension, but, what is infinitely rarer, an overpowering moral force and energy. His Highness was quite equal to the situation.

"A scientific land revenue survey was initiated; the question of various alienated lands taken up, settled and regulated; the revenue rules revised; petty imposts gradually abolished; custom taxation lightened; the first cotton spinning and weaving mills started in Baroda as an object lesson to the people; the military made smart in appearance and efficient as circumstances would allow; the great Ajwa Reservoir commenced in 1885 in order to bring potable water to the city; important public buildings, like the Nyaya Mandir, commenced; the Public Park extended and embellished; the streets of the Baroda City opened out to light and air; above all, roads and railways were projected in every district and a net-work of educational institutions was dotted out throughout the Raj.

Great care was bestowed on the machinery of Government, and elaborate and careful rules prepared for all its departments with the object that the administration should become in the end so well regulated as to enable it with proper supervision by responsible officers to go on automatically and effectively without the necessity of frequent personal intervention."

The following eloquent words from Lord Dufferin, when he paid a visit to Baroda in November 1886, show how much he was struck and impressed with the improvements made in that State and the character and genius of its ruler:—

"And when I came to Baroda and saw on every side those marks of improvement and of progress; magnificent public buildings of great public utility rising in every direction; every provision made for the help as well as for the gratification of the people; when I found Your Highness surrounded by a happy and contented population whose prosperity and personal affection to Your Highness it was impossible to mistake or misapprehend, I then, indeed, felt fully confirmed in that opinion which I had already been led to entertain of Your Highness, and I go away convinced that in Your Highness India is blessed with one of those wise, high-minded and conscientious members whose life is a blessing to their people and whose co-operation with the Government of India is more calculated than anything else to further the happiness of Her Majesty's Indian subjects and so assist us in the performance of our onerous and grave duties."

His Highness's study and experience of European life and institutions, brought by his repeated visits to that Continent, enabled him to launch out bolder and more comprehensive measures of reform in his State. The inauguration of the great drainage scheme for the city of Baroda and of compulsory education in the Amroati taluk as an experiment, which has since proved a success, the enactment of Civil and Criminal Codes for the Raj, the separation of the judicial and executive functions, the formation of Local Boards, and the reduction of taxation to a system based on sound modern economical principles, were the work of this period. It goes without saying that technical education, in which His Highness was a pioneer and an enthusiast, received further impetus and extension after His Highness's experience of Europe.

Lord Elgin spoke of His Highness in the following terms, when he visited the State in 1896:—

"Your Highness, there is one difficulty in visiting a State which, like this, is under enlightened management, and that is, that one feels somewhat at a loss for topics on which one may speak. One does not wish either on the one hand to discourage honest effort by criticism, or, on the other hand, to deprive it of the stimulus to exertion by undue flattery; but Your Highness has been good enough to supply me with some information with regard to the progress of matters in Baroda during recent years, and I venture to say that the record ought to be satisfactory to Your Highness. It shows that progress has been made in many directions. I will only mention one, and which everybody knows is of great interest to your Highness, that is to say, in the matter of education. * * I was exceedingly glad to find the importance given in Your Highness's State to technical education and the importance that is attributed both to the cultivation of the arts which are indigenous to Baroda, and to those which may be usefully introduced here, and also to the fact that the young girls in the songs they learn in their early childhood are taught to exalt the merits of their domestic duties and the virtues of cleanliness and order."

The famine, which visited Baroda in 1900, put His Highness's resources and energy to a severe strain. The following remarks made by him, on the occasion of opening a big famine relief work, on the principles which ought to guide the opening of such works are well worth noting:—

"The relief work I am opening to-day is of some magnitude. Beneficial results beyond mere temporary relief are expected from it. Relief works, may roughly speaking, be divided into three classes according to their final results. The first consist of such measures as give relief merely and go no further. Such measures are needed to save the lives of those who can do no work whether from excessive suffering and emaciation or from social position such as purdah women and others. Measures of the second class are those which are productive in an indirect way, such as opening new means of communication. The most important of these are, of course, Railways. Measures of the third class are those which are directly productive and are, therefore, not only a relief to the present but a prevention of future famines. These are irrigation works, the sinking of wells, the making of dams, the cutting of irrigation canals and the like which directly increase production and guard, so far as they go, against famine. These are, therefore, the most suitable measures of all for famine relief work."

From the very commencement of his career, His Highness has been keeping before him a high ideal of government and a lofty and noble sense of his responsibility towards his subjects. Mark the sentiments in one of his own utterances:—

"The excellence of Government must, to my mind, be judged, not by separate details of its administration, but by the extent to which it gives facilities for the development of all the best human faculties in the people whose destinies it guides, and having developed them, gives the freest and amplest scope for their exercise under the conditions of a well-ordered society. It follows from this that the provision of universal education becomes the first duty of a Government. In the old days, when the people were expected merely to pay taxes, to obey the law, to till the fields, and to form food for powder in times of war, the necessity of educating them was not felt. But in these days, when more and more value is attached to public opinion, and a fuller and fuller measure of free and responsible activity is conceded to the people universal education is needed to equip them for their new destinies and responsibilities. It is dangerous to have in these days of democracy, an ignorant and therefore suffering populace, for such a populace is liable to be moved by the first wind of anarchy and dogmatism, nor can it now-a-days be argued that education is the look-out of the individual, not of the State. It is becoming an axiom of Political Economy that the provision of education and its supervision is in the main the duty and the most important duty of the State, and cannot be either economically or efficiently discharged by scattered unorganized effort."

After the sad death in the year 1885 of his first wife, Chimna Bai, mother of Fatee Singh Rao, the heir apparent to the Gadhi, His Highness married a princess of the ruling Mahratta house of Dewas, an accomplished lady, who has accompanied His Highness on his recent European and American tours, and whose name came prominently before the Indian public by the part she took in the ladies' section of the Calcutta Exhibition and Conference. Four children, three sons and one daughter, are the fruit of this union. His Highness, as is well known, has made it a point to send his sons to England for the whole or a part of their education. His Highness would seem to have taken this course not solely with a view to the personal advantage of his sons, but to fit them in the most efficient manner for the duties of government when they may be called upon to assume them.

Even this hasty and imperfect sketch should not leave without notice the leaven of social reform which His Highness, by example, by legislation, by encouragement of every kind has been slowly trying to introduce into his State.

The Gaekwar's sympathies and helpful activities are not confined to his State. He has, of late years, taken a marked interest in the social and the industrial movement that is going on in India. He opened the Industrial Exhibition at Ahmedabad in December 1902, delivered the inaugural address at the Social Conference held in Bombay in 1904, and at the Industrial Conference held last year at Calcutta. The speeches that he delivered on these occasions are master-pieces of thought, eloquence and style. Every pronouncement of his breathes fervid patriotism.

What words can be so thrilling and over-powering as the following:—

"You, gentlemen, are the leaders of India and if you fail, she fails. Let each of you make up his mind that he will live by what his reason tells him is right, no matter whether it be opposed or approved by any sage, custom or tradition. Think and then act at once. Enough time has been wasted, waiting for Time to solve our problems. Wait no longer but strike and strike home."

"We have our 'ancient regime' of custom and prejudice to overcome; let us meet them by a new Liberty, Equality and Fraternity, a Liberty of action, Equality of opportunity and the Fraternity of a great national ideal. Then you may hope to see India a nation again, with a national art and a national literature and a flourishing commerce and then, but not till then may you demand a National Government."

"* * I would simply point out that without a permanent and stable economic policy, no civilization, however enlightened, can long endure. * * Be careful of large expenditures, either individually or collectively, which are unproductive. Did her people forget their caste and tribal prejudices in the common effort to uplift the fortunes of India, bid them find expression for their religious enthusiasm in practical co-operation for the uplifting of humanity—of the human spirit in the temple of God. Bid them be free men, economically, socially and intellectually; and no power under Heaven can long keep them in servitude."

No wonder that the people of Baroda have celebrated the Silver Jubilee of their Ruler with pride, affection and admiration. The following extract, from the account of the opening of the celebrations, may be made from the *Times of India*:—

"Humanity likes taking stock, pausing in the midst of the rush of life to estimate the results of past years, and, if need be, to gather fresh strength for the future. Twenty-five years have passed since His Highness the Maharaja Gaekwar first ascended the "Gadi"; the ship of State is to-day in holiday garb, the engines are silent, while officers, crew and passengers pause to celebrate the jubilee of the commander. * * Public offices are all closed, and the silence within reminds one of the joy without. Gay flags are on every side, while, wherever possible, bamboo stands tell of the illuminations which at night will transform our dusty city into the capital of fairy land. All the approaches to the city are thronged by crowds of rustics coming in to take their part in the great holiday. No doubt can exist as to the reality of their enjoyment; they are not reserved, they let all and sundry know they are on pleasure bent.

Following the tradition of the best of Oriental Rulers, the Gaekwar has very happily signalised his Silver Jubilee by the granting of the following boons to his subjects:—

(1) That the arrears of revenue due from certain villages be written off;

(2) that Vernacular Education be made free in all standards;

(3) that two new Boarding Houses be opened in Pattan and Amreli;

(4) that five scholarships be founded for sending students to Europe;

(5) that the new Market in the City will, at Government expense, be presented to the City Municipality;

(6) that a Poor House an Asylum for the poor—be opened in the City;

(7) that four new Hospitals be opened in the districts;

(8) that five and a half lakhs of rupees be expended in providing wells for the benefit of low castes like *Dheds*, &c.;

(9) and that a Square be opened in the thickly populated part of the Baroda City for giving to his citizens the benefit of free air.

His Highness's thoughts are not solely limited to problems of the material advancement of his subjects. The following remarks on the dangers of over-industrialism, which he addressed to his bearers at the opening of the New Cotton Mill, and which find a place in the Calcutta address also, show how much of the philosopher there is in the statesman, a combination which is as indispensable as it is rare.

"India has never considered, and I trust it never will consider, industrialism *per se* the chief end toward which society should strive. Should the commercial spirit ever become the dominating influence in Indian life, I am sure it would be nothing less than a calamity."

SOME ENGLISH VIEWS OF INDIA.

BY MR. R. C. BONNERJIE, B.A. (*Oxon.*)

PERHAPS one of the greatest difficulties to overcome before any material improvement for the future of India can be secured, is the wilful bias adopted by Englishmen in their views with regard to Indian affairs. In India the attitude of the average Anglo-Indian is not incomprehensible. Brought as he is into contact with men who have no political freedom whatsoever, he naturally looks with some little contempt on those whose affairs he has been sent to manage, because, they cannot manage them for themselves. To this is added a sense—always satisfactory—of being a benefactor, and, naturally, when the benefits so lavishly showered are not only examined closely but sometimes criticised unfavourably by those for whom they are intended, annoyance and disgust creep in. 'Heaven helps those who help themselves' is a motto which meets with general approval among Englishmen. Indeed, the whole course of their own history has sufficiently displayed its truth. When, however, they are brought into contact with men who are ungrateful enough not to rest content with the efforts of others on their behalf, but try in however humble a manner to help themselves, circumstances are at once altered. Whatever help Heaven may extend to such ingratitude as this, they themselves, as rulers of India, are tempted to withhold. It is not for a moment suggested that those who hold such views wish anything but good to the land whose destinies they control, but human nature is such that, while they wish India well, it never occurs to them that, any plans or any help but their own can possibly be of the slightest assistance. It takes a strong man to overcome such a bias and it also takes much earnest endeavour. So much strength and so much endeavour have to be expended on actual administrative work that very little is left to cope with a point of view that so naturally forces itself on the mind. Were it not for an undying trust in the political wisdom and love of justice of the British nation, such a state of things would bring despair to the most sanguine of Indians. But the fact remains that there have been men who despite all difficulties have succeeded in taking such a point of view as has been described, and that there will be others in ever-increasing numbers is at once the consolation and the hope of those Indians who would give their services for the benefit of their country and thereby for the benefit of the British Empire. This they could do if a more 'liberal career was offered for the aspirations of the present without too rudely breaking with the traditions of the past'—if one may use the words of John Morley written though they were about quite another matter. To an Indian who lives in England for however short a time, the views of such Englishmen as he meets must always seem somewhat strange. When language of the sternest denunciation is being hurled at the heads of political leaders from the pulpit, and only one whit less strong from the platforms of public meetings with regard to intricate details in the adjustment of the balance between the various sects who wish their form of religion to be taught in the public schools of the country, it seems strange to be told by a Non-Conformist and shortly afterwards by a member of the Church of England that India can never be a nation because of the differences in religion between Hindus, Mahomedans and Parsees. To one who has visited and had some intercourse with the villagers and humble country folk of the greatest political nation of the world, it seems stranger still to be told that India could never be governed on Western methods, because, except for a certain dissatisfied section, no interest in or knowledge of politics is displayed by the people of India. After having read in his morning paper a glowing denunciation of the evils of bureaucracy in Russia, an Indian will not unnaturally be a little surprised to hear from a friend a glowing eulogy of the principles of government exercised by the British in India. It may perhaps make him a little sad when he reflects that the Prime Minister could say with an emphasis that earned no little approval 'le duma est mort, vive le duma' whereas the answer of the Secretary of State for India to a request that the Resolutions of the Indian National Congress should be laid on the table of the House of Commons, is a brief 'No, Sir.' He may thrill with a sense of joy when he reads on Sir Henry Fowler's authority that every member of the House of Commons is a member for India, but his joy will be sensibly diminished when he goes to the House of Commons and sees how many of the 'members for India' are interested in the Indian budget. When requested to come and tell some sympathetic inquirers 'all about India'—he will be a little pained to find that the 'all' merely includes marvellous tales of fakirs, or the wealth of some Maharajah's jewels. There are four classes of people such an Indian will encounter. The first are those whose knowledge of India is acquired from tales told them by novel writers and tales told them by a certain section of the Daily Press. There is another class who think with divine optimism that everything is for the best in the best of all possible governments. All complaints against it are seditious and ungrateful. There is another class more sympathetic but owing to the tendencies of British politics of not much avail, namely those who think that everything is for the worst in the worst of all possible governments. There is the fourth class who realise the great and good work England has done for India, and who wish it still further to be increased as the years roll on. It is from this class that India has the most to hope. Indians can realize gratefully the value of British peace. They hope soon to have a taste of British prosperity. Is it unnatural that Indians should hope gradually and with the assistance of the English people to build up a nation fostered by British influences, and modelled on British politics to take its place as a self-governing element in the British Empire and display to the world yet another instance of the greatness of British political institutions?

CURRENT EVENTS.

BY RAJDUARI.

CONTINENTAL POLITICS.

THE horizon of Continental politics, as we write, seems to be fairly clear. No dark clouds have yet made their signs. Neither are any expected soon to make their appearance. It looked, for a moment, as if Moroccan affairs might again be ablaze and the Gallic cock and the Teuton drill sergeant might enter the arena and afford some dismal amusement. But, thanks to Providence, they have resisted the temptation and refrained from going at each other. Unhappily, Roumania still remains in a condition of anarchy and bloodshed; but it is to be feared that country is destined to be the scene alternately of murders, intrigues, and political convulsions. The Ottoman is smoking his *hooka* of quiescence on the bank of the Bosphorus and meditating, as usual, on *Kismet*. So we may leave him to his fatalistic musings. Spain is exchanging civilities and courtesies with his British kin among whom, of course, are Their Majesties the King and Queen of England. Indeed, Edward VII. appears to be one of the most peripatetic of living monarchs at present. To-day he is in London, to-morrow at Paris, a third day at his favourite watering sanitarium, back again to England, thence to Biarritz, to Majorca, to Minorca, to Malta, hobnobbing on the high sea with his Hellenic relations, interviewing the royal master of the Quirinal, and whirling himself like an elegant top before a gazing and admiring Europe! and yet he never seems to be tired. On the contrary, the more he is moving about hither and thither, the more he feels happy and in excellent health. Verily, he is a phenomenal monarch. How one wishes he might further emphasise the *entente cordiale* between himself and his Gallic friends by just paying a flying visit to Pio Decimo and bringing about a friendly and satisfactory *rapprochement* between Pope and President. That would be a statesmanlike move, and none could act the peaceful and refined diplomat better than the popular Edward VII. Meanwhile, it may be noted that the French clergy are quieting down, and there is coming over them the spirit of resignation and loyal obedience. It is to be devoutly hoped that this pacific mood may continue. Both French Church and French State will be all the better for the separation. The clergy will gain in spiritual vigour, while the Government will be in a stronger position to advance the progress of lay Catholics. If only the Papal Secretariat practise some self-denial and do not chafe and fret while the separation proceeds apace, there is every chance of a complete restoration of good feeling both at Paris and Rome. In the present case, we cannot but admire the exceedingly forbearing attitude of the French Republic and the patience and toleration with which it is discharging a national work of the greatest beneficence for all concerned.

As to the German chanticleer, it seems that he is taking rest awhile after the exceedingly lusty crowing over his late triumph at the elections. But his Socialistic adversaries are a determined band, fully prepared to suffer defeats and give defeat in turn. Theirs is the indomitable spirit of righteous resistance reminding us of the Covenanters of old who stood "prepared to die" as the poet has said. The report about the Baltic Sea being converted into a closed lake, has been contradicted. All eyes are now turned towards

the Hague Conference. The comic papers are busy with ingenious and suggestive cartoons in anticipation of the prodigies in the retrenchment of bloated armaments which the delegates are expected to achieve. It is, indeed, surprising how each seems anxious to reduce the armaments and yet will not take the lead, However, it will be well to wait and see what interesting decisions the Conference is able to place on paper.

DUMA II.

There remains "Holy Russia" and her politics. The Duma began its work some time ago with Mr. Golovin as the President or speaker of the Russian Parliament. It was generally expected that M. Stolypin would submit a large number of legislative measures of a far-reaching character which would go not a little to allay the bitterness subsisting among the Opposition and give fair play for the Constitutional Democrats to work in the direction of genuine reform on the lines of the ministerial programme. But there was great scepticism among the leaders of the Opposition. The Æthiopian never changes his skin. Neither, for that matter, M. Stolypin, who is the very incarnation of unbending bureaucracy. He has shown no great love for the popular assembly. He has been speaking in no respectful terms about the new constituent assembly. In short, his sincerity as to the seriousness of many of his projected reform bills was doubted. It was freely said that the second Duma would share the fate of the first, that the Court party would strain every nerve to bring it to a deadlock and then immediately appeal to the Czar to dissolve it. M. Stolypin affects to reconstruct the whole social fabric, judging from the very exhaustive and comprehensive subjects embraced in his reform programme. There are bills for personal liberty, religious toleration, local government, provincial assemblies and their reconstruction, elective local magistracy, criminal procedure revision, reconstruction of provincial administration, agrarian laws, labour laws, free education, and grants in aid to local bodies. It will be seen that these make up a very large order. But the very diversity and immensity of the programme had alarmed many, and the latest telegrams plainly inform us that the reforms are all make-believes, and M. Stolypin is showing his teeth which bodes no good whatever to the reform party. Indeed, the assembly of nobles has already petitioned the Czar to abolish the Duma. So far one of the predictions is about to be verified. But all these signs are undoubtedly symptomatic of the coming storm, and the public need not be surprised if in a short time the Duma is dissolved. The Constitutional Democrats are playing their cards well with tact and judgment. They seem determined to give no handle to the Prime Minister which could justify any untoward action he might take. And so far their attitude commends itself to all lovers of liberty and legitimate discussion. Evidently, the struggle between the Bureaucracy and the Democracy will be a most severe one and likely to last a long time, with what ulterior consequences it is impossible to say. A more serious drama than that which has already been enacted looms in the near distance. We shall have to watch its developments, though none can say when the last act may conclude and how the curtain may drop.

THE BUDGET.

As far as India is concerned, the general topic of interest is the Budget, the principal feature of which is a further reduction of eight annas per maund on the salt duty. One Rupee is certainly a great decline from Rupees Two and-a-half three years since. India is grateful to the central authority for endeavouring its best to lighten the taxation on such a necessary of life as salt. But, if salt is cheapened, it may be said, it is not yet sufficiently cheapened. Were a plebiscite taken, it would be easily discovered that what would gratify every heart is the total abolition of the duty. This is not an impossibility. If those who ominously shook their heads ten years ago meaning that the abolition of the opium revenue was an impossibility, find that to-day the Government is in a position to forego half a crore per annum for the next ten years, and, finally, to totally expunge it from the revenue side of the budget, is there not greater possibility of the abolition of the salt duty? We think it might be taken for granted that, within the next five years, India might be entirely made free of the duty. After taking into account the loss of revenue from the present reduction, and after giving the public a greater stimulus for postal correspondence from October next, the Finance Minister estimates that there will be a surplus of 1·16 crores for which mercy we say, we are all thankful. We are also grateful to the Government for a further dole to education, with a declaration of the possibility of making primary education free some time hence. But while we are being partly satisfied in this manner, it is a matter of deep regret to notice that there is no attempt at anything like serious economy in the army expenditure which is growing and growing. The Military Department is a veritable harpy. The more it snatches every year from the treasury vaults, the more voracious it grows. The insatiate Military Department needs severe curbing. But instead of there being put any curb at all, the Commander-in-Chief seems to be bent on drawing big blank cheques on the Government which simply take away the breath of the overburdened taxpayer. And all under the hollow plea that the sum spent for the army is really a premium of insurance. But who will assert that, when the cataclysm prophesied by our puissant Chief overtakes the people, the insurer will give the security he promises? Is there no probability of the aggressor overrunning the country? You cannot be quite cocksure on such a subject notwithstanding what high military experts may say. The taxpayer may have to pay through the nose for a second and third campaign! Where will the premium of insurance then be? It will all be in the air. Hence, if one subject more than another demands the greatest possible agitation, it is this extravagant and costly scheme of army reorganisation which Lord Kitchener is bent on carrying out, in face of many a hostile criticism. And men in the different provinces would do wisely to concentrate their attention on this important subject instead of wasting their breath on less consequential matters. The military expenditure is entirely owing to the present forward policy of the Government. Hence it is the policy which needs to be strongly attacked. We ought to concentrate all our forces and energy on this subject. A strong agitation ought to be set on foot for the purpose. The military octopus is gnawing into the vitals of the taxpayers and the octopus requires to be killed outright.

McCLUSKIE'S INDIAN DIRECTORY AND GUIDE, 1907; 26, South Road Entally, Calcutta.

This is McCluskie's Calcutta Directory and Guide enlarged so as to embrace the whole of India. While being more than a complete directory for Calcutta, it contains information useful to the merchant and traveller regarding the whole of India.

GUIDE TO BANGALORE AND MYSORE DIRECTORY for 1907. By J. W. Morris.

This is a book giving a full list and description of the localities and places of interest in the two chief cities of Mysore as well as particulars about the history, physical features, government, rules, laws, etc., of Mysore as a whole. The book has a number of fine illustrations.

THE WORLD OF BOOKS.

Madras District Gazetteers.—Bellary, Anantapur, South Arcot, and Madura. *By W. Francis, I.C.S., and* Tanjore *by F. R. Hemingway, I.C.S. (Published by the Superintendent, Government Press, Madras.) Sold by G. A. Natesan & Co., Esplanade, Madras.*

We owe an apology to Messrs. W. Francis and F. R. Hemingway, of the Indian Civil Service, for the delay in noticing these volumes. These have been prepared in accordance with the new system under which statistics which are liable speedily to become out of date are relegated to a separate volume, which will be revised decennially after each Census. Besides deleting the greater portion of the statistical matter to a separate Appendix, he has made the Gazetteer Chapters—the real backbone of the volumes—exhaustive, searching and interesting. Quite unlike the older volumes, known as the District Manuals, Mr. Francis has been at great pains to give sketches of the life-histories of the castes and tribes that inhabit the different districts for which he has prepared Gazetteers. We observe that throughout the whole series, a special chapter is devoted to Rainfall and Seasons, in which the liabilities to famine of each of the districts is dealt with in detail and a history of famine relief measures undertaken up to date is given. Likewise, a separate chapter is devoted to the Agriculture and Irrigation of the district, in which extremely useful notes on the economic condition of Agriculturists is included. Rai Bahadur V. Venkayya, Government Epigraphist, contributes notes for the whole series on the ancient history of the districts. One or more maps accompany each of the volumes.

The original edition of the Bellary Gazetteer was prepared by Mr. J. Kelsall so long ago as 1872, some 32 years before the new one published by Mr. Francis. The reader will find, at the end of Chapter IV, an instructive account of the causes owing to which, according to Mr. Francis, "the average ryot of Bellary is poor." Mr. Francis has an exceedingly well-written descriptive sketch of the ruins of the great Hindu capital of Vizianagar, and all who wish to visit the place cannot do better than carry this volume with them. His account is usefully supplemented by an excellent key-map to the ruins. A special chapter on the Sandur State is included in this volume. This truly beautiful valley has been well described by some one as the oasis in the desert of Bellary.

It is as picturesque, as any bit of Nilgiri country. The sanitarium of Ramandrug and the famous temple of Kumaraswami are noticed in this section. The iron ore found here has been pronounced to be probably the richest in all India and one of the richest in the world

A separate Gazetteer of Anantapur, which formed part of Bellary up to 1883, is, for the first time, published now. Anantapur, now becoming well known for its newly-discovered gold mines, formed in olden days that portion of the old "Ceded Districts" which was most liked by the great and good Sir Thomas Munro. Some interesting notes about his old bungalow in Anantapur town are to be found in the account of that place. The economic position of the ryot of this district is no better than that of his Bellary brother. He has to fight against a soil which is wretchedly infertile, and his own qualifications for meeting it are very poor. Mr. Nicholson, one of whose reports written in 1887 is quoted by Mr. Francis, cannot but admit that, "on the whole, the district is without doubt the poorest and most backward of all districts, whether as regards agriculture or other industries." The Gazetteer chapter of this volume is as good as that of Bellary.

The present edition of South Arcot Gazetteer might well be said to be a new work. The task of revision in this case has apparently been one of rewriting throughout. Even the most substantial chapters of the late Mr. Garstin's edition, those on Political History (more especially the portion relating to the British period) and Revenue Administration, have been carefully revised. The district played an important part both in the ancient and modern periods and, as such, its political history is of more than ordinary interest. The Jains, who yet form an integral portion of its population and of whom an excellent account is here given, appear to have been very powerful in olden days. Their stronghold was Tirupapuliyur, now part of Cuddalore town. The life-story of Appar, one of the four famous Saiva Saints (who and Sundarar were born in this district and Manikya Vachakar, another of them attained immortal bliss at Chidambaram, also in this district) and its bearing on the history of the district, is dealt with in the earlier section. The rise of Fort St. David and the part it played during the beginnings of British occupation of this part of India is carefully summarised by Mr. Francis. The sketch history of Cuddalore town shows considerable original research in the local records. It is one of the best we have seen. A similar one ought to be possible for Madras. Pondicherry, the principal French settlement in India, is befittingly given a separate chapter to itself. The other parts of the Gazetteer show how well Mr. Francis and his staff have done their work.

The Tanjore Gazetteer is by Mr. F. R. Hemingway and is edited by Mr. W. Francis. The original edition, published in 1883, was by Dewan Bahadur Venkasami Row and has long been considered to be an excellent volume of its kind. Mr. Hemingway acknowledges his 'great' indebtedness to it. Despite the new edition, many will yet find it useful for reference. The chapter on the history of Tanjore is rather unequal in treatment. The Chola period gets its due space, but the same cannot be said of the later dynasties. The Agriculture and Irrigation chapter is informing. The condition of the ryot is, as usual, given a section, but we are afraid a good many must agree to differ with the writer's assertions and conclusions. The Gazetteer chapter is good; but greater prominence may have been given to the name of the great master of music Tyagayya. The other parts of the volume, however, maintain the general excellence of the series to which it belongs.

The Gazetteer of Madura is wholly a new one. Most are acquainted with the bulky volume (published in 1868) of Mr. J. H. Nelson, long remembered for his somewhat erratic views on Hindu Law. His sections on History and Revenue Administration have been freely utilised by Mr. Francis in the preparation of the present edition. It does not include the big Zemindaris of Ramnad and Sivaganga, which have been omitted under instructions from Government. The account of the people of the district is a model one, and work done on the lines on which it has apparently been executed will ever add to our knowledge of the conditions and limitations under which those under the charge of administrative officers live. An interesting account of the hitherto unknown case of cattle breeders known as Kappiliyans may be read in the section on the Fauna of the district incorporated in chapter I. The other chapters of this volume are as replete with information as any of those above reviewed.

Altogether, the volumes of the new series are well designed and executed and ought to be on the shelves of all district officers and non-officials who wish to take any intelligent interest in what surrounds them.

From Fiji to the Cannibal Islands. *By Beatrice Grimshaw. With numerous Photographs.* (*London: George Bell and Sons.*)

This is a delightful book of travel. Miss Grimshaw wields a very facile pen and is at her best at descriptive sketches. She sets down, in graphic detail, what she saw and heard among the folk she had the spirit of adventure to go in. The Colony of Fiji is well known to us as the resort of thousands of South Indian coolies, who work amidst its sugar, copra, and other plantations. We are glad to be told that "the Indians make industrious cultivators and good subjects on the whole." Miss Beatrice says that, as they increase very rapidly, the time cannot be far distant when an Indian population will have replaced altogether the dying Fijian race. Of the latter also, she has a great deal complimentary to record. They have, she says in one place, a very high sense of the rules of hospitality. None of the more serious crimes are known to them, and the whole penal apparatus employed in the Colony is assuredly "one gigantic jest," if we may accept Miss Beatrice's account.

The New Hebrides question has been creating a great deal of flutter in the foreign politics of Great Britain just now. Our authoress is of opinion that France is bent upon annexing the group to her own dominions. To Great Britain, French occupation of the group means jeopardising the safety of that least effectively defended Colony, Australia, and the taking away of an important naval base. "He is wonderfully honest"—she says in describing the New Hebridean's character, "so much so, that in the bush districts, a coin or lump of tobacco found by the way-side will never be appropriated by the finder, but will be placed in a cleft stick at the edge of the track, for the real owner to take, next time, he may chance to pass that way—and if the possessor never returns, the "find" will remain where it has been placed until some white man, or some "civilised" native from a plantation, passes by and appropriates it." The *Malekulans* observe caste superstitions, and no man will touch food prepared at a fire used for cooking that of any other caste. Women cannot walk the same way the men can; married women knock off the two middle incisors—a substitute for the wedding ring; practise head-binding to make the heads appear egg-like in form, a form of beauty much admired by them: and mummying is apparently well known to them. The volume would be all the better for some maps and an index.

Old Chipped Stones of India, founded on the collection in the Calcutta Museum. *By A. C. Logan, I.C.S.* (*Thacker, Spink & Co., Calcutta.*)

This is an exceedingly good little book on a subject which has attracted the attention of very few scientific men in India. The geologist has brushed it away as being too recent to be worthy of his attention, while the archæologist has put it by as being too ancient and too little capable of yielding such definite results as generally accrue from his ordinary work. Besides a few stray papers scattered in various learned periodicals, we have no literature worth the name regarding the stone implements of ancient men, which have attracted such wide attention and study in Europe. It was only recently that Mr. Bruce Foote furnished a descriptive catalogue to his splendid collection formed by him as a labour of love, amid his proper geological work, and which was acquired for our local museum. The work before us is a refreshing contrast to a bare descriptive catalogue, such as Mr. Foote's, in that it tries to press out of these stones as much history as is possible under the circumstances. The author tries to view the matter from a standpoint untrammelled by previous traditions and the result, we can say, is a very interesting and instructive book upon a subject regarded by the majority of people as eminently uninteresting.

It is not possible for us here to summarise or even to indicate briefly the many interesting matters the author deals with. But we may mention one very useful name he has introduced, *viz.*, *mesolithic*, to indicate the transition period between the palæolithic and the neolithic, which obviates a lot of confusion which has hitherto reigned in the matter of the classification of the stones. Whether this division into three periods instead of the usual two, is accepted or not in Europe, it serves an exceedingly useful purpose for the stone implements of India.

The last chapter is devoted to somewhat risky theorizing. Mr. Logan holds that the palæolithic were derived from the Arctic regions who spread over Europe, Africa and India, while he thinks the men who used what he calls the mesolithic implements were men of the yellow race who invaded Europe and India and got amalgamated with the palæolithic men. The neolithic implements he opines were used by the white men who had again gained predominance.

We congratulate Mr. Logan on the very interesting book he has brought out, and hope that he will continue his researches further in that field.

Amalia. *By Graham Hope.* (*Bell's Indian and Colonial Library.*)

This is the story of a Princess who born, in an impoverished Royal family, is made to contract a *marriage de convenance* with the ruling Prince of Montarvia, an imaginary State in Eastern Europe and, in course of time, learns to love her husband and be loved by him. The names of some high personages are dragged unnecessarily into the story. There is no particular reason why it should have been written at all.

Technical Electricity. *By H. T. Davidge and R. W. Hutchinson.* (*W. B. Clive, London.*)

This book covers over 500 pages divided into four parts:—Dynamics, Electrostatics, Magnetism and Current Electricity. Throughout, particular attention has been paid to the accuracy of the wording of units and definitions. The arrangement of the different chapters is quite original and, as becomes the name of the book, a considerable amount is given to commercial 'instruments.' Also there are neat diagrams and pictures, wherever necessary and examples are set at the end of every chapter. We recommend the book to all students and commercial people.

Cecilia's Lovers. *By Amelia E. Barr.* (*Unwin's Colonial Library.*)

The author of "Souls of Passage" has always been popular on both sides of the Atlantic, and her latest production will certainly enhance her reputation and swell the number of her admirers. To a generation accustomed mostly to the cheap sensation to be found in novels constructed generally on police court reports, *Cecilia's Lovers*, with its homely plot, its convincing manner, its superb portraiture of certain types and temperaments, and, lastly, its calmness of style, must come as a distinct and welcome surprise. Cecilia, the heroine, is an orphan girl stranded in New York, without the help of money or relations. She is taken up by different people at various times for diverse reasons, but, finally, she discovers that she is heiress to immense wealth and marries the elect of her heart, picking him out of nearly half-a-dozen of those who have dangled after her. Slight as the plot is, it is made very interesting. But the superior excellence of the book consists in the perfection with which the author has sketched the characters of Cecilia and the other individuals whom the story is concerned with. The book is altogether a most interesting study of certain phases of *American society*, thought, and literature.

The Royal Affair. *By Guy Boothby* (*Bell's Colonial Library.*)

This volume contains about the worst material that was turned out by that arch-bookmaker, Guy Boothby. The scenes of the stories in the collection, which are, almost without exception, ill-conceived and ill told, are laid in such distant climes as England, Australia, Ceylon, South America and Egypt.

Andrew Goodfellow. *By Mrs. H. Watson.* (*Published by Messrs. Macmillan, & Co., London.*)

A tale of 1805. This charming story is told in the quaint old-fashioned style of those stirring times when Nelson—the darling of the English nation—was fighting his famous battles; when people of all classes spoke with bated breath of "what would happen if the French were to land in England," and "everyone (according to an old salt) was skeered even to cross the harbour, for fear old Bonyparty might be at their 'eels." The hero, Andrew Goodfellow, *the little Lieutenant*, is a splendid specimen of a naval officer, kind and gentle as a child, yet ever eager and ready to sail at duty's call, in pursuit of the enemy. Very sweet and pathetic is the romance between him and Lady Dorothy Lovel, which ends, as only such a romance should end.

Man and Maid. *By E. Nesbit.* (*Unwin's Colonial Library.*)

This collection of thirteen stories, by the author of popular stories for the young folks, is not up to the mark we should have expected from such a careful craftswoman. Is it because, we wonder, of thirteen being such an unlucky number? With but few exceptions, the stories are improbable and sketchily written, the usual theme being a breach of promise of marriage and a subsequent reconciliation. "The Power of Darkness" is, however, a powerful story dealing with the strange awe with which darkness is regarded by some really courageous people. Of the stories written in a lighter vein, "The Aunt and the Editor" is perhaps the best. One may puzzle oneself, in conclusion, for a long time, and yet be none the wiser as to what the title of the volume exactly means or what relation it bears to the contents.

THE LIBERAL YEAR BOOK FOR 1907. (The Liberal Publication Department, 42, Parliament Street, London, S. W.)

This publication gives an account of the position of the Liberal, their organisation a list of the names and short biographies of the members of their party, the statutes passed during the year, with the rules of Parliamentary election, procedure, etc, etc. . . . and the House of Commons Poll-book 1885-1906.

BOOKS RELATING TO INDIA.

RECORDS OF THE GEOLOGICAL SURVEY OF INDIA. Vol. XXXIV. Part 4, 1906. (Office of the Geological Survey, 27, Chowringhee Road, Calcutta).
POCKET-BOOK OF ENGINEERING. By Rai Bahadur Gangaram, Lahore. Price. Rs 4.
RETRIBUTION, OR GHOSHAYATRA. By Somina Venkata Row, Madras.
donnel. By Shridhar R. Bhandarkar, M.A.
GAZETTEER OF THE VIZAGAPATAM DISTRICT. Vol. I. Price Rs. 2-4.
BENGAL CELEBRITIES. Compiled and published by Shrikanta Ray. (City Book Society, Calcutta.)
AN INDEX OF CASES JUDICIALLY NOTICED, 1905 and 1906. By T. S. Subramania Aiyar B.A., B.L., Kumbakonam.
THE FOURTEENTH BOMBAY PROVINCIAL CONFERENCE. Presidential Address by Sir Bhalchandra Krishna, K.T.L.M.
TANJORE DISTRICT CONFERENCE, 1907. Presidential Address by the Hon. Mr. P. S. Sivaswamy Aiyar B.A., B.L.
ON PUBLIC SERVICE. Humorous sketches in Prose and Verse. By Lovell. Price, Re. 1. (Higginbotham & Co., Madras.)
THE THIRD CENTRAL PROVINCES AND BERAR PROVINCIAL CONFERENCE, 1907. Presidential Address by Rai Bahadur R. N. Mudholkar.
AN AMERICAN GIRL IN INDIA. By Shelland Bradley. (George Bell & Sons.)

BOOKS RECEIVED.

THE SHULAMITE. By Alice and Claude Askew. (Fisher Unwin, London.)
FROM WEST TO EAST. Notes by the way. By Sir Hubert Jerningham. (John Murray, London.)
I BELIEVE AND OTHER ESSAYS. By Guy Thorne. (George Bell & Sons, London.)
SYSTEMATIC PRACTICAL ORGANIC CHEMISTRY. By G. M. Norman. (University Tutorial Press.
SHAKESPEARE STUDIED IN SIX PLAYS. By the Hon. Albert S. G. Canning. (Fisher Unwin.
PRESIDENTS OF THE UNITED STATES FROM PIERCE TO McKINLEY. By T. G. Marquis. ("Chambers's Nineteenth Century Series.")
PROGRESS OF EDUCATION IN THE CENTURY. By James L. Hughes. P.S.I. and L.R. Klemm, Ph. D. (Chambers's "Nineteenth Century Series.")
THE NABOTH'S VINEYARD. By Sir W. Butler. (George Bell & Sons.)
THE EVOLUTION OF KATHERINE. By E. Temple Thurston. (George Bell & Sons.)
THE WHEEL. A book of Beginnings. By M. Urquhart.
HAND-BOOK OF PRACTICAL TELEGRAPHY. By E. H. Nelthropp. (Higginbotham & Co., Madras.)
THE TRUCE IN THE EAST AND ITS AFTERMATH. By B.L. Putnam Weale. With illustrations and maps. (Macmillan & Co. Price 12/6 net.)
HYPNOTISM AND SPIRITISM. A critical and medical study by Dr. Joseph Lapponi. (Geo. Bell & Sons.)
AGONY TERRACE. Some secrets of the Cynosure Club. By Major Arthur Griffiths. (Geo. Bell & Sons.)
THE DOOM OF WESTERN CIVILISATION. By James Stanley Little, (W.H and L. Collingridge.)

TOPICS FROM PERIODICALS.

The National Outlook.

Lajput Rai, writing in the *Modern Review* for March, says that as the result of 22 years of discussion and political agitation, one clear conclusion has been arrived at as the panacea for all our troubles, and the goal which we should all unitedly strive after is self-government or swaráj. How is our outlook regarding the achievement of this ideal? Full of the most formidable obstacles, if we look facts plainly in the face. But the obstacles are more internal than external. Our people are lacking in enthusiasm, energy, and simultaneous action—three essentials for a revolution. They have lost the power of recognising and pursuing large and, as it were, impersonal principles appealing not directly to their self-interest, but to their sense of right and justice. We have lost faith in truth and right, in all high and generous principles requiring any sacrifice from us. Our people require to be "initiated in a creed of nationality, liberty, and unity to be believed in and striven after with all sincerety of heart and devotion." The only external danger to our aspirations is a system of petty concessions (a system of terror is out of the question) which might be adopted by our Government with which we might get foolishly contented and give up the ideal for which we had set out.

Against this danger we must be on our special guard. Says Lajput Rai:—

"Trivial changes in administrative machinery, the reform of the most crying Governmental abuses and a few more ineffectual concessions not involving any fundamental change in the principles of Government or in the constitution of the same, should not satisfy our people, unless the same are accompanied by a guarantee of fixed institutions, and a fundamental pact recognising a right, a power and a sovereignty in the people."

In view of the great ideal at which we aim the method of political work which we have hitherto adopted requires revision. It must be conducted in a business like way on well-thought out and organised plans. It cannot be left wholly, as hitherto, to the "moments of leisure which gentlemen engaged in learned professions and business could conveniently spare." We want a body of men whose chief and prime business in life will be political work. This is the great need of our situation. He concludes with the following quotation:—

"These are the times that try men's souls. The sunshine soldier and the sunshine patriot will, in this crisis, shrink from the service of their country; but he that stands to it now, deserves the thanks of man and woman.

What India ought to learn from Japan.

The above is the subject of a lengthy and elaborate article contributed to the March number of the *Hindustan Review* by Mr. G. A. Natesan, B.A. Therein he traces the rise and growth of Japan in so short a period from the comparatively very obscure position it held in the history of the world, until very recently, and he asks the Indian readers to learn lessons from the spirit of self-sacrifice, patriotism and adaptation to circumstances demonstrated by the Japanese by which they have won the victories, the most glorious in modern history.

"Forty years ago Japan was not heard of. Thirty-five years back she was in a feudalistic stage of society. The first change in Japan began by the nobles giving up their rights and swords and becoming ordinary citizens. The second step was the emancipation of the peasants. They became absolute owners of the holdings formerly held by them. Till 1873, military service was confined to the Samurai alone, but in that year universal military service was laid upon all classes of the nation alike and to-day every Japanese citizen is ready to take up arms in the service of his country. Till 1870 there was no rail road in Japan; at the close of the last century 3,640 miles of railway had been laid. In 1868, the telegraph was first introduced and the people in their ignorance and awe cut down the telegraph poles but by 1879 the thing had become so popular that Japan joined the International Telegraph Convention and thus got herself linked telegraphically with the outer world. In 1877 she entered the International Postal Convention. In 1869 the total of her exports and imports was £ 35,00,000. In ten years it doubled itself and by the end of the last century it went over to £ 50,00,000. In 1904 it rose up to 699,621,685 tons, *i.e.*, nearly £ 90,000,000. In 1879 there were only 1,10,000 ton gross of steam and sailing vessels, in 1893 there were 220,000 gross and in 1896 there were 4,17,643 tons gross. From 1896 to 1904 there has been a very considerable increase, the tonnage reaching the high total of 10,96,968 tons in the latter year. Japan ranks ninth in the list of Maritime nations and the Nippan Yusen Kisha stands sixth or seventh in point of tonnage amongst the principal shipping companies of the world. Till the advant of the new regime education was confined to the Chinese classics and that too only to a few. Education was made compulsory and now over 90 per cent. of the population are able to read and write. There are at present 2 first rate universities 8 higher colleges 258 middle schools, 27,154 elementary schools, 85 technical schools, 57 normal schools, 50 girls' higher schools, 56 special schools and a number of other miscellaneous schools to the extent of 1,700. Consequent on the influence of the new education social distinctions and prejudice have been obliterated. Religious freedom has been granted. Newspapers were sanctioned first in 1863. Within thirteen years the number rose to 100 with a total circulation of 350,000 and the political education of the masses has considerably increased."

In 1877 the Japanese memorialized the Emperor for popular Government. In the year 1881 a Parliament was established. In 1884 the aristocracy was organized on Western lines. The next year the cabinet system was introduced and three years later a Privy Council was established. So late as 1853 there was a general prejudice against every thing foreign till in the reign of the present Emperor foreigners began to find their way safely into Japan and their right to trade with and live in Japan was recognized. Not only were foreigners welcomed in Japan by the Japanese Government but they in their turn sent numbers of influential Samurai from all parts of Japan to Europe and America.

"They learned their lesson in a glance and returning to Japan became centres of enlightment, so that a great propaganda began .....Indeed the alternative was simple—we must learn from the foreigners or we must submit to them."

"Foreign Treaties were called and a number of institutions established."

To the white races Japan has taught the great lesson of humility. In the words of Mr. Sidney Law "we have grown up to the belief that in this rather vital matter of warfare no Asiatic or Oriental race could really hold its own with Europeans. We know that this axiom requires to be modified."

The political awakening in China, in Persia, in Afghanistan and in India is remarkable, since the Russo-Japanese war. China learning her lesson from the successes of Japan, is contrary to her traditions, showing signs of a very anxious desire to bring her institutions into a line with the modern institutions of the West and to assert herself as a world-power. She has sent thousands of her children to seek modern knowledge in the schools and universities of Japan. Her institution is to be modelled after that of Japan.

The Persians have imbibed their due share of the lesson taught by Japan. The history of Japan in Persian language has become very popular throughout the country. Influenced by the example of Japan the Persians succeeded in persuading the late Shah to establish a National Council.

Coming nearer we find Afghanistan similarly affected by the example of Japan. Dr. Abdul Ghani, late Principal of Islamia College, Lahore, now Director of Public Instruction of Afghanistan says, "that Afghanistan can become a second Japan." It is stated on good authority that the Afghans are naturally inclined towards education and they possess considerable powers of imitation. Their spirit of enterprise can be judged by the fact that Afghan traders can be found in every part of India, Australia, China and even in America. The Afghans possess a national consciousness and their Amir fully sympathises with their progressive tendencies. A Consultive Assembly has been established there.

Is it in any way strange that while in China, Persia and Afghanistan where English education has made little or no progress, where the political teachings of Mill, of Banks and of Bright are little known, India which under the system of English education has produced men able to compete with their Western rivals in any sphere of life should be anxiously desirous to obtain a share in the administration of the country and a proper place in the councils of the Empire?

The greatest lesson which India has to learn from Japan is in the field of education. The education that has obtained so far in this country has been literary education. Like Japan our education must be more practical. The Japanese system has recognized "the absolute necessity of a practical instruction enabling the pupil to earn his living in a better way and the development of commercial and agricultural instruction." They have recognised from the beginning that "the conquests of markets were more efficacious than the destruction of armies and navies" "the victories of peace were greater than those of war."

Simultaneous efforts should be made to educate our women on whom the welfare of our future generation so largely depends. The lower classes must be emancipated. They must be treated in such a way that they may not feel that they are inferiors in society. The "levelling democratic spirit" of the Japanese has been the chief cause of their present achievements. Truly Lord Rosebery says "Japan is indeed the object-lesson of natural efficiency and happy is the nation that learns it." The writer concludes his article with the words "Japan has become great not because she is an Eastern race. Her success is due to "her unceasing labour, the effort of the Japanese people to make Japan great and themselves worthy of a great Japan."

"Let us, therefore, emulate in all possible ways the example of this great oriental nation related to us by the strongest ties. In creating a strong and united India, in working for a true spirit of nationality and for a political regeneration owing allegiance, to the King-Emperor, in striving to make India industrially, and commercially great and prosperous, in attempting to introduce such changes in our social system as the advancing spirit of the times and progress imperatively demand, in the promotion of measures for bridging the social gulf that at present exists between the different orders of society, in short, in working for all that tends to elevate and uplift India to her proper place in the ranks of the civilized nations, there can be no surer road to success than that which Japan has trodden."

Some Aspects of the Zoroastrian Scriptures.

In the article of the above name, in the *East and West* for March, Mr. G. A. Gaskell points out that, the Jewish religion contrasts most curiously with the Hindu, Parsi, Mahomedan and Buddhistic religions by the total absence, in it, of a bridge connecting man with God. Whether the Jews believed in a life after death or in immortality is a question that seems to be open to doubt even after the most careful research. All the other religions mentioned are clear in the recognition of a bridge, which may be called the bridge of the Higher mind, connecting human with divine.

The *Bundahis* contain the following with reference to this bridge:—

"Those who have chosen the good in this world are received after death by good spirits, and guided, under the protection of the dog Sura, to the bridge Chinvat; the wicked are dragged thither by the *daevas*. Here Ormazd holds a tribunal and decides the fate of souls. The good pass the bridge into the mansions of the blessed, where they are welcomed with rejoicing by the Amshaspands; the bad fall over into the gulf of *Duzhak*, where they are tormented by the *daevas*."

Mr. Gaskell comments on this as follows:—

The meaning of this is as follows: They who have done well, that is, have sown worthily, shall reap the rich fruit hereafter, or upon those high levels whereon they are gradually awakening in consciousness. The "dog Sura" is the symbol of power, tenacity and will, which qualities stand in the soul for the devoted and faithful servant ("dog") of the Higher Self, who has at length succeeded in crossing the "bridge" of the higher mind which unites the lower and higher consciousness. The "wicked" are the personalities who are relatively undeveloped, and are drawn away by the "daevas" which symbolise lust of lower life, pride, attachment to the senses, and egotism. The Divine Power (Ormazd), manifesting as Will, now exercises its functions, and sifts the good from the bad; that is, liberates those souls which have allied themselves with the Higher Self, and puts pressure upon those souls who are full of the things of the personality. The "good" are able to rise to the abode of Bliss—the Wisdom plane. The "bad," however, are said to "fall"; and this means; that being insufficiently developed, they are disqualified from rising beyond those lower levels whereon they have sown by thought, word and action, and where they are detained to be disciplined and "tormented" (as it seems to them) by the karmic, or causal, results of their works."

"It may be asked—Does the soul approach the "bridge" after every physical death? Yes, it does, but only after a long detention on the lower mental levels below the "bridge." When this period closes, the consciousness of the Ego rises to the foot of the "bridge," called in the "Bundahis" *Ohakrd-i-Daitik* (the "judicial peak") which is in the "middle of the world," i.e., the middle of the planes of manifestation, for the upper mental plane is the "pivot" of the universe. The soul which is insufficiently evolved can rise no higher than just to touch the higher mind, from whence it descends again to reincarnate on earth."

If there were Another Mutiny.

This is the title of the leading article in the March *Hindustan Review* by Mr. A. J. Fraser. Blair, Editor of the *Empire*. The writer agrees that there is 'a great gulf fixed' and a feeling of mutual resentment between the rulers and the ruled in India. He is also alive to the fact that the boycott movement that is going on now in India has something more than mere commercial significance and that a small but yet an influential clique of politicians are preaching a Jehad against the British Government. But, yet he believes that an armed movement of the Indians is unthinkable and has not the faintest chance of success though, the same object could be effected far more easily and with far better success by a passive opposition to the English of all the people. Moreover, the majority of Indians know they stand to lose rather than gain by driving us out of India at this stage. The writer then goes on :—

"So far then as the present time and the immediate future are concerned, the tacit assent of the inarticulate millions and the intelligent appreciation which the majority of Indian thinkers accord to our virtues as well as our weaknesses seem to assure us of an unchallenged continuance of our overlordship in this country. But history teaches us in the most emphatic manner that we cannot expect a freehold tenure. Many other people, besides the writer in the *Indian Mirror*, believe that we have been sent here by Divine Providence to train the Indians to find for themselves; and if there is anything in this theory it is certain that the same Divine Providence will not suffer us to remain in the country a day longer than it takes us to complete our task. And if we are to complete the task at all, and make a good job of it there are certain conditions which we must endeavour to fulfil."

These conditions are summarised in the author's own words below :—

"The Queen's Proclamation of half a century ago, if I may use a vulgar expression, gave the whole show away. That Proclamation laid down certain principles and made certain promises which have never been carried out. And they have not been carried out for the simple reason that we feared, rightly or wrongly, that by adhering to them we should jeopardize our own position and privileges. The result has been that for half a century our performance has lagged miles behind our promises. Doubtless, from our point of view, it is very irritating of the Indians to insist on having their pound of flesh; but if we were in their place can anyone suppose that we should be content with less? In order to get things into proper perspective, then, I suggest that we should take the late Queen's Proclamation of nearly half a century ago as our starting point, and carry out unswervingly the obligations it imposes, whether those obligations are agreeable to us or whether they are not."

He then gives expression to some worthy and noble sentiments which are summarised below on the spirit which should mark the relation of the English to India.

"The moment we grasp the fact that the movement of "India for the Indians" in not a hateful and diabolical conspiracy against the British, but that it is the logical outcome of a universal instinct which has been nourished by our own traditions, it will dawn upon us what a noble task today yet lie before us in India. It has been a great privilege to begin it. It will be a greater privilege if we are permitted to conduct it to its final stage. Never mind whether we Britishers win or lose in a monetary sense. If the worst comes to the worst, there is plenty of room elsewhere for our brains and muscles. So far I have appealed to the sterner virtues of my countymen in India. But if they can only be induced to regard this mighty problem in the generous spirit in which our fathers abolished slavery in the West Indies and put an end to class restrictions and disabilities in Britain, they will not halt there. They will feel themselves drawn to the noble men and women who are re-moulding the conditions of Indian life and thought and laying the foundations of the Indian nation of the future. I feel convinced that India has a grand future in store for her, and we may have a share in that future if, but only if, we deal justly and wisely with the problem which are being thrust upon us at this most critical time."

Human Progress and Biology.

Socialism ignores a vital principle which Biology has discovered to lie at the root of all progress, *viz*, struggle for existence. The article in the *Liberty Review* for February, the gist of which is the above, states :—

"But if there is one truth that the light of Evolution reveals more clearly than another it is the truth that Nature's crowning race cannot be evolved out of collective namby-pambyism. There must be a struggle of sufficient severity to crush *out* what is bad in order to make as much room as possible for what is good, so that what is bad may grow less and what is good grow more, as the years go by. Weakness in all its forms is always bad. Strength in all its forms is always good. Weakness must grow less, strength must grow more, if there is to be progress in the right direction; and the struggle for existence is an indispensable condition of this movement."

Against the artificial selection of the stock from which a race is allowed to reproduce itself, a remedy which *some* socialists cherish, the writer directs a most scathing sneer as follows.

These Socialists would no doubt make magnificent stock-breeders. Their artificially-selected stocks might be relied upon to have as much vigorous vitality in them, when compared with the outcomes of natural selection operating in conjunction with the struggle for existence, as tame pets have when compared with the fierce, wild creatures of Nature. We prefer the results of natural selection. We would rather take our chance—we would rather the human race took its chance, in the struggle for existence. We have no confidence in biological Popes. For what does this Socialist's proposal mean? It means that certain human stocks which are deemed to be unfit are to be artificially rendered incapable of multiplication by those infallibles who deem them to be so. In this manner political cleverness is to circumvent Nature, and life is to be made soft and pleasant for cowardly idleness without hindrance to racial progress."

The Constitutional Position of the House of Lords.

This subject is discussed at length by Mr. G. Glover Alexander in a leading article in the *Law Magazine and Review* for February. The writer examines, from a historical and legal point of view, the true powers and functions of the House of Lords in the system of legislation in England.

That the relative positions of the Lower and the Upper House have been much changed since the passing of the Reform Act of 1832 is admitted by many distinguished authorities. The following is the opinion of the late Mr. Walter-Bagehot.

"From the Reform Act the function of the House of Lords has been altered in English History. Before that Act it was, if not a directing Chamber, at least a Chamber of Directors: . . . . The influence of the nobility was then so potent that it was not necessary to exert it."

"Since the Reform Act (of 1832) the House of Lords has become a revising and suspending House. It can alter Bills, it can reject Bills on which the House of Commons is not yet thoroughly in earnest—upon which the nation is not yet determined. Their veto is a sort of hypothetical veto."

This principle regarding the position of the House of Lords has been admitted and proclaimed by many peers themselves; so the House of Commons is now practically absolute. A further reason for this statement is found in the following :—

"That the House of Lords occupies a subordinate position with regard to the House of Commons, is shown by the fact that while the House of Commons controls the the House of Lords by means of its privileges in regard to money matters, the House of Lords possesses no similar means, or any means whatever, of controlling the House of Commons."

But of late years there has been a distinct tendency on the part of the Upper House to re-assert itself, so much so, that a violent struggle is anticipated between the two Houses shortly—probably in the next session. The more violent spirits of the Liberal Party would be contented with nothing less than ending the House of Lords. The more moderate section of that party, while strongly opposed to the hereditary principle as a mode of selecting legislators, are in favour of a second chamber.

To create life peers instead of hereditary peers and so gradually convert the House of Lords into an assembly of life members seems to be, in the opinion of the writer, to be the best way of reforming the House of Lords. How to get the House of Lords to accept this or any other measure? Not by the creation of new peers who would vote for the measure! The House of Lords at present consists of 600 members of whom only about ninety are known to be liberals. So a preposterously large number of peers will have to be created to turn the scales in that house.

The only expedient, available to the House of Commons to get the measure passed, is to put it in the form of a money-bill which the House of Lords would have legally no power to reject. Though there may be a storm such as this generation has never before witnessed over the affair, still, if the nation is determined, there is no doubt it can make its will prevail.

Extremist Politics.

The following are summaries of articles in which the views of the new political party in India are criticised. Mr. C. Y. Chintamani, in the March number of the *Modern Review*, examines categorically the methods and ideals of New Party, and says they are hopelessly visionary and that "nothing more and nothing less than loyal constitutional agitation is open and permissible to us at present." His tirades against the New Party are most vigorous and eloquent.

Mr. Mudholkar, in the same number of the same Review, says, that the members the New Party, in spite of their violent denunciations of the moderates, have not made yet the slightest move in the direction of carrying out their doctrines in practice and that, in fact, such a move is impossible. He advises them to give up their vain cavilling and carping and place implicit trust in the so-called moderates who know what is proper and fit to be done well enough.

The Hon. Mr. K. Srinivasa Row, who writes in the *Times of India Illustrated Weekly*, April 10, says that Indian politics are now passing through a crisis and the fate of the country will depend on the choice it makes between two opposing political ideals and methods set before it. He presumes that the National Congress will not betray the country's trust which it has so long and so well looked after by departing now from its tradition of loyal and constitutional methods and suggests that if the New Party cannot subscribe to the above fundamental principles of the Congress they had better honestly keep aloof from it. It is better in the interests of truth to admit our difference openly when a real split has occurred among us. Liberty of thought and action is the birth-right of every one of us, and we have no right to quarrel with those who cannot look eye to eye with us.

Indian Constitutional Problems.

J. D. Anderson, (Late I.C.S.), read a very sympathetic paper on the above subject before the East India Association which is reproduced in the April issue of the *Asiatic Quarterly Review*. He thinks it quite proper that the Indians should be employed more largely in the higher public services of India. He thinks the present system of recruitment for the Indian Civil Service in England is not altogether satisfactory. He says:

We get admirably educated young men from the University, good classical scholars, mathematicians, and so forth. But they have to undergo a second training in the somewhat dull and humdrum routine of administration in India, and that at the hands of district officers who are day by day more harassed and preoccupied, and at an age when elementary learning (and a good deal of their work is necessarily elementary) is neither easy nor interesting. I constantly hear from old colleagues in India that the young civilians of the present day do not take kindly to administrative training, and waste an inordinately long time in acquiring the professional and linguistic knowledge which is required of them. In some cases very able and gifted men never become really good officers. Routine work is now-a-days very heavy, and young officers are necessarily employed almost exclusively in routine, the importance and meaning of which is hidden from them. Most of the work is done in English (in Bengal, at least), and there is small temptation for men to face the drudgery of becoming good linguists. Yet, I conceive, there never was a time when a knowledge of the local languages was more necessary than now. Not to know them is to give the many bilingual critics of the administration an undue advantage."

He suggests, "in preference to the plan of simultaneous civil service examination," the establishment of a college in a suitable place in each of the Provinces in India to which both native and English candidates for the civil service should be admitted. Here they should be thoroughly grounded in the theory of administration and in Indian languages as well as other necessary subjects. The successful candidates from this college should be eligible for appointments in the civil service. This scheme will meet several needs of the situation.

He passes the following criticism on Mr. Morrison's suggestion that one small province should be entirely handed over to Indian officers.

"It seems to me that there are many fatal objections to such a plan. It is, no doubt, a sound instinct which leads Mr. Morison to see that any change must be provincial and local to begin with. But, in the first place, his plan involves *dissociation*, and not *association*. It involves the invidious choice of a small and easy province, when what is required is precisely to train Indians to face, understand, and overcome *all* the difficulties of modern administration, social as well as political."

Regarding services, requiring a high technical training such as those of doctors, geologists, engineers, this is his suggestion.

"As to these last, I will make no other suggestion than this, that *some* professional training should be given to aspirants in India, and that those who are sufficiently promising should be sent to complete their education at the public expense in Europe. We might thus in time get the nucleus of a staff of men who would be competent to teach in India."

With regard to the extension of representative institutions, he says:—

"I strongly recommend the enlargement of the local councils. I would make them more representative. I think each district should have its member. Such huge districts as Mymensing should have two or three. Every town with a population of over 20,000 should have at least one member."

These councils, should be armed with much fuller legislative power than they have at present. The form and need for a law varies from province to province and local legislatures are the most competent bodies to take cognisance of local conditions.

John Chinaman and his Secret Societies.

John Chinaman comes in for a good deal of unmerited slander and reprobation from Englishmen. One that has moved intimately in Chinese society finds nothing to find fault with in them, but, on the other hand, a great deal to applaud. Here is what he says of them in the *Chambers's Journal* for March.

"In the first place, not only is he 'frugal, sober, and industrious,' but in a remarkable degree trustworthy and reliable in matters of business. During all my dealings with him I can conscientiously say that I have never been 'sold' by a Chinaman. As a rule, his word can be taken in business transactions' and he is more truthful and trustworthy than the average European. In his domestic relations, too, there is much to be commended. He is not only hard-working, but makes a good and kind father; whilst, in the matter of immorality, during the long period of my connection with him and his surroundings no instance ever came to my knowledge of the gross vices commonly attributed to him such as it has been my painful duty to become acquainted with during a comparatively short period of practice on the Home Circuit.

Poor Chinaman he is driven upon his own resources for effectually protecting himself from harm in the anarchical state in which China has been hopelessly plunged for a long time. The means he has resort to for self defence are secret societies. Every Chinese labourer belongs to some secret society or other. The origin of some of these societies goes back, it is said, to the accession of the Manchu Dynasty.

"From their headmen I gathered that the origin of these societies went back to the accession of the Manchu Dynasty. These foreign conquerors filled the courts with Manchu officials, who became so corrupt and venal that to the poor justice was practically denied. Consequently, the Chinese appear to have formed a kind of *imperium in imperio* through their secret societies, which have spread all over the country. They hold their own courts and dispense a rough kind of secret justice."

The Decrease of Hindus.

This forms the subject of an article in the *Modern Review* for March by the Editor of that Review. From the census report it is found that the Hindus have decreased in the 10 years from 1891 to 1901 by 584,701, whereas the Mussalmans have increased by 8·9 per cent. and the Christians by 27·9 per cent. The causes, as summarised by the editor from the census reports, are:—

(1) The relatively less effects of famine felt by the Mahomedans, from the nature of the tracts of country generally occupied by them though this accounts only to a very slight extent for the result referred to.

(2) The prohibition of the remarriage of widows among many Hindu castes, owing to which many women of child-bearing age remain childless.

(3) The too early marriage of boys and girls. The fecundity of the Mahomedan women is attributed partly to the later marriages prevailing among them for the most part. The following quotation is made from the census report on the subject.

"The fact that if the birth-rate be calculated on the number of married women aged '15—45' instead of on the total population, *it is found to be higher in England than in India* effectually disposes of the theory that the extremely high crude birth-rate in the latter country is due to the early age at which marriage is effected. We have seen, moreover, that *the classes that are most prolific are those that are least addicted to the practice* in question, *i.e.*, the Animistic tribes and the Muhammadans. With the Hindus early marriage is most common in North Bihar, and yet, in spite of the ease with which in this tract widows obtain a second husband, it contains one of the least progressive populations in India. It would seem as if early co-habitation and premature maternity tend to exhaust the frame and impair the capacity for further childbearing, rather than to increase the average number of children per family."

(4) The conversion of Hindus to Christianity and Muhammadanism, chiefly to the former. From 1891 to 1901 more than six lakhs of Hindus became Christians.

The writer says that the Hindus must try not only to remove the factors which militate against their strength, but also cast off their exclusiveness and be ready to admit non-Hindus to their fold. This has happened in the past and is happening still in the lower ranks of Hindus.

Eugenics and Descent.

The following is the summary of an article having the above title in the *Cornhill Magazine* for April.

"It is certain that the degradation of the faculties to unworthy pursuits, or to vulgar amusements, is likely to induce a corresponding degradation of brain tissue, and that this in its turn is likely to be handed down to offspring. An analogous effect is likely to be produced, relatively at least, in the cases of those persons of good ancestry who are content to confine their energies within some narrow field, and to leave uncultivated the larger and more valuable portions of the intellectual inheritance to which they may have been born. If, therefore, there be any advantage in descent from distinguished ancestors (and that can scarcely be denied), this advantage can only be realised when the family traditions have been observed and respected, and when opportunities of further distinction have been sought and grasped by successive generations. Any such advantage, as deterioration is usually easier and more rapid than improvement, is likely to be lost when a position gained by the ancestor is accepted as a resting-place by descendants who make no farther effort to excel. I refer, of course, to advantages of organisation alone, and not to those which are given by wealth, or by facilities for intercourse with persons of high station. A glance at the world will show that, as far as immediate or temporary success is concerned, the latter are usually more important than the former; but intellectual decadence under the influence of idleness and luxury can only be prevented by sustained intellectual effort. In the absence of such effort, we see people of good station who proclaim belief in superstitions as abject as those of the most degraded savages, in such, for example, as the so-called "Christian Science"; and we see the nominal ruler of a great empire committing its destinies and his own to the control of ignorant priests and mercenary conjurors. The organic advantages of ancestry can at best be only potential, and must be diligently cultivated in order that they may be secured."

The Future of the Parsis.

Mr. Nasarvanji Manockji Couper, writing under the above heading in the *Times of India Weekly*, of March 27, calls the Parsis to a halt in their head-long and suicidal support of the political agitation that is now going on in India.

He draws their attention to the "total eclipse" which they would suffer if any representative system of government were brought into force in India. "It is true," he admits, that "it was under a Hindu Rajah that our forefathers first found asylum and shelter on the shores of India." But the Parsis should not sacrifice their own interests for the sake of India. He sagely advises the members of his community to direct any superfluous enthusiasm that they may have to reviving old traditions in the moral and social life of the Parsis which, the writer regrets, are now being replaced by new fashions and tendencies which are not together safe or healthy."

The Regeneration of Refuse.

The World's Work for April tells a fascinating story of the regeneration of refuse, with some excellent photographs.

The making of a fortune out of what other people have thrown away has been reserved for a few. Far removed from the humble *coureur* is Monsieur Verdier-Dufour, the *roi du chiffon*, the king of the rag-pickers, whose turnover amounts to four or five million francs annually. The principle which guides him is that everything is useful to some one somewhere. Who are the people who want it most, and what is it precisely that they do want? Thus, even the most careful sorting of the rubbish by the *placiers* or even by the co-operators does not satisfy this exacting gentleman. Rags which come to him in one class are subjected to a more searching analysis by hundreds of women, who sit surrounded by a score or more bags.

Odds and ends of string and cord are subjected to the same scrutiny, for they may be intended for use in the manufacture of cigarette papers or they may be remade into ropes for the well, the church bell, the ship, or the hangman. Bits of elastic that are picked from ladies' cast-off clothing or from surgical stockings often enter the world again in pneumatic tyres, and the parts of a pair of corsets, pulled asunder, are classified into about a dozen categories.

The "old iron" which forms half the burden of the ragman's song, and was a few years ago considered of absolutely no commercial value, is the basis of a business whose output is assessed annually at hundreds of thousands of pounds. Every piece of old iron, wrought or cast, rusty or clean, can be utilised. Old cast iron is sent to foundries and puddling-furnaces, old wrought iron—bars, sheets, and plates—is sent to the rolling-mills. Cast iron sent to foundries is re-melted with pig-iron, and begins a new life of usefulness.

A few years ago, tons of blood fresh from slaughtered cattle flowed unheeded through the sewers into the stockyards. To-day this blood is saved, put through several processes, and comes out as a fertiliser, or in the form of cakes, which are sent to sugar refineries to assist in clarifying the sweet liquor.

The carcases or worn-out and dead horses, which at one period had no commercial value to speak of, come out from factory yards as marketable products, the flesh as oil for soap-makers and leather-dressers, and the bones as oil, fat, glue, and as a product for clarifying purposes. Old bones of any description, in fact, are now converted into an amazing number of articles, such as egg-spoons, toothpicks, penknife handles, tooth-brushes, and on on.

Few industries are more interesting than paper-making, one of the amazing features of which is that paper, beautiful, snow-white paper, should be produced from a conglomerate mass of dirty rubbish.

Nor, in concluding, must we omit to emphasise the fact which of course is now known to almost everybody, that radium, a substance of almost incalculable value, is extracted from pitchblende, which was formerly regarded as worthless rubbish. The discovery of radium, in fact, is universally admitted to be one of the most remarkable results of chemical research and investigation that has occurred in modern times. The romance of its discovery is fitly crowned by the knowledge that it must ever be regarded as perhaps the most marvellous instance of the utilisation of waste products.

The Transvaal Colour Question.

Mr. William Pott (Johannesburg) makes a candid statement on the above question in the April issue of the *Empire Review*. He says the policy of equal, civil and political rights for the white and the black in South Africa spells ultimate strangulation of the white settlement and handing back of the entire country to the black races. This is unjust to the white races, as the land was derelict and unoccupied when they settled in it, and has been retained by them by innumerable sacrifices of blood and treasure. Owing to the standard of life of blacks, even when civilised, being low unchecked and unlimited black competition is logically bound to kill out the white settlement. The Indian coolie trader, for instance, has, in less than one generation, killed out white competition in the lower grade of trade in Transvaal and Natal. The policy of South Africans towards the black is based on the principle of racial self-preservation which, the writer contends, is by no means a reprehensible principle.

The Failure of the Friars.

Mr. G. G. Coulton M.A., analysing the causes for the rapid decay of the order of the Friars in the *Hibbert Journal* for February, says that the rules of the order were too exacting to be followed, and laxity and hypocrisy and persecution of the small minority that wanted to observe the rules literally, was the result.

"Relaxation and hypocrisy were positively officialised. The strict Rule was still retained in name, but its strict adherents were treated as heretics. The novice still vowed himself to lifelong obedience: the minister who admitted him solemnly promised eternal life as a reward for this obedience. But, meanwhile, the Vicar of Christ sent him to the stake in this world, and to hell in the next, for presuming to obey too literally those precepts of which the Saint himself had protested, on his deathbed, "By God's grace, they are plain and simple enough to need no explanation." Nothing but the most refined Jesuitry could reconcile this plain Rule, which all swore to keep, with the elaborate papal comments which practically forbade the keeping of it: and St. Bonaventura's writings show us how deeply this Jesuitry had penetrated into the Order within thirty years of the Saint's death."

If the Popes and the majority of the Franciscans had not, under a false notion of authority and unity, tortured and slain those who refused to be hypocrites like themselves, but allowed various sects to be formed and flourish within their own body as the Anglican Church has done in England, it would have been, as in England, to the mutual benefit and preservation of all.

The Aligarh To-day.

The wheels of this college would seem to be running not so very smooth now, from an article appearing about it in the *Times of India Weekly* of March 20, from the pen of Mr. Mahomed Ali, B.A. (Oxon.) and one of the most distinguished alumni of the Aligarh College. The European staff of the college and the Mahomedan students have come to disagree with each other on certain matters of treatment, etc., and the students vehemently blame the trustees who are afraid of taking any action in the matter for fear of the Europeans concerned who, they fear, will be upheld by the Government which is the official patron of the college. The present discontent is no passing freak of the undergraduates but the legacy of a long course of unsympathetic régime. The system by which the college is conducted requires reform in various respects, but that which must be reformed first is the body of trustees. The writer says of this body:—

"There are not more than seven trustees out of a total of seventy who are qualified to manage the greatest educational and political and spiritual trust of seventy million Musulmans. The majority are indifferent and incompetent. To such men Aligarh is a stepping-stone for fame. And smooth platitudes, "staled by frequence, shrunk by usage into commonest commonplace"; bowery compliments, too meaningless to be sincere, clothed in the polished diction of courtiers; a self-denying submission to men in authority, and a reverent acceptation of the latest fad of the latest fadist from Cambridge, as if it were an axiom of Euclid, or part of Holy Writ; and above all, that indispensable of indispensables, full-throated self-laudation, unblushing self-advertisement, and a comfortable self-complacence; these and such like are the means wherewith fame is acquired by the fame-hunters among the Aligarh Trustees. The result of all this has been that all real power is in the hands of a small clique which has excluded for all practical purposes the large body of people outside from participation in the work at Aligarh."

Among the remedies, he proposes, are that the trustees should be elected not by themselves but by various representative Mahomedan bodies throughout India, that a majority of them should be graduates and that a certain number of trusteeships should be allotted to "old boys" of the college.

With regard to the question of retaining English tutors and the part they should be allowed to have in the Government of the college, he expresses the following views:—

"The tutors are to be the executive of the college, and, as such, due deference must be paid to their views. But the deliberative body must remain purely Mahomedan, and the mapping out of the course of Aligarh and the shaping out of its general policy, must always rest in the last resort with the Trustees. If this is not done the college ceases to be a Mahomedan institution, and the only justification for its existence immediately ceases. There is a homely English proverb which carries a good deal of truth, "He who pays the piper must give the tune." But though I am strongly in favour of the continuance of European participation, I must frankly say that we must look forward to a near future when from the principal downwards every tutor will be Indian and an Old Boy of Aligarh, though necessarily many would be graduates of English Universities.

India in English and Indian Periodicals.

A SKETCH OF BENARES. By Sister Nivedita. ["The Modern Review," March, Allahabad.]

THE ANCIENT KINGDOMS OF NEPAUL, PURU AND MAGADHA. By Rai Sarat Chandra Das Bahadur, C.I.E. ["The Indian World," January, Calcutta.]

ASOKA, THE GREAT AND BUDDHISM. By Mr. Sardic Rahimtulla Sayani, B.A. ["East and West," March, Bombay.]

THE VEDIC FATHERS. By A. C. Sen, M. A., M. R. A. C. ["The Modern Review," April, Allahabad.]

THE AGITATION IN BENGAL. By R. Carstairs. ["The Asiatic Quarterly Review," April.]

INDIA AND THE NEW FISCAL SCHEME. By S. M. Mitra. ["The Asiatic Quarterly Review," April.]

THE PERSONAL FACTOR IN KARMA. By Florence A. Taylor. ["The Theosophical Review," March, London.]

IS HINDUISM CONDUCIVE TO UNWORLDINESS? By the Rev. J. H. Maclean. ["The East and the West," April, London.]

THE LEARNING OF THE MUGHAL EMPERORS. By Maulvi Abdul Muqtadir. ["Journal of the Moslem Institute," (Jan—March). Calcutta.]

INDIAN AND COLONIAL INVESTMENS. ["The Empire Review," April, London.]

WITH TASHI LAMA IN INDIA. ["The Calcutta Review," April.]

BRITISH PHILISTINISM AND INDIAN ART. By Hemendra Prasad Ghose. ["The Calcutta Review," April.]

IMPERIAL SERVICE BY INDIAN CHIEFS. By Col. L. T. H. Gray, C. S. I. ["United Service Magazine," April, London.]

OUR INDIAN ARMY. ["United Service Magazine," April, London.]

UTTERANCES OF THE DAY.

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MRS. BESANT ON "RELIGION AND PATRIOTISM."

At a meeting of the Central Hindu College, Mrs. Besant delivered the follwing address:—

The reason, why I have chosen "Religion and Patriotism" as the subject of to-day's meeting, is because we constantly hear it said that it is not possible for India to become a nation, owing to the numerous religions which divide one part from the other. They say: so long as Indians are divided into Hindus and Mahomedans, Parsees and Christians, Sikhs and Buddhists, so long a real feeling of nationality, and patriotism is impossible for India. If it is true, it is a serious matter for consideration by all lovers of India. If it be true that different religions of the land have made a wall so high that love for the country cannot climb it, gulf so deep and underground that patriotism cannot bridge it, hope for a united India is vainest of dreams and idlest of fancies. You cannot avoid different religions, so deeply-rooted they are. There are between 50 and 70 millions of the Mohamedans who have lived in this country for many hundred years, and who are as good Indians as Hindus are Indians, who are united and bound to India by hundred ties of traditions and customs, who cannot be excluded from calling India as their motherland, and who cannot be denied the privilege and rights of citizenship. Parsees, although small in number, cannot be ignored. They were received here as fugitives. India offered them a very liberal hospitality. Though small in number, they are very respectable by their education, integrity, uprightness. Even Christians are not entirely alien to you. Christians have existed on the western coast of India from the first century. They are not foreigners but Indians. You cannot shut them out of United India nor can you declare India to be their stepmother instead of a loving mother. You cannot undo history. It is to be the glory of the India of the future that she would lead the world in brotherhood of religions; once more India will proclaim the Truth. Many religions have gathered on this continent so that they may learn to be brotherly with each other. Patriotism must be able to overbridge the gulf between different religions. In my title of the subject I said religion; while religions are many there is one religion. Spirit is one and the same everywhere though outword forms are many. There is only one Supreme Being. Hindus and Mahomedans all worship one and the same God. He is one without second though He is called by different names. Shri Krishna, in *Gita*, says "all devotees come to me though by different paths." There is one religion—knowledge of God—and various religions are merely so many branches of one tree. They are like so many rivers flowing from one source. Religions grow venerable when they recognise their unity and common birth. As long as you say this is mine and not yours, so long you idolise yourself. You ought to say: this truth is mine, therefore yours. Here you assert reality of religion and love and brotherhood of men. Patriotism is impossible without religion, both theoretical and practical. Love of one's country, amidst different opinions, customs, &c., can only grow out of the recognition of one spirit that lives in all. Recognition of the unity of life is the basis of all nationalities and patriotism. It is said that there are so many different religions in India. How is the nation to grow out of it? Just in the very way other countries have attained their nationalities. Europe was divided between Catholics and Protestants. Bitter and cruel persecutions were carried on for difference of religious belief. Ireland was crushed by militant Protestantism. Penal laws against Catholics in Ireland were shocking and terrible. Any man who turned Protestant had the right of taking away all properties from his other family members. Parents and children, husband and wife were separated. Cruelty and torture of the most inhuman form were inflicted. But what do we see now? Those memories are now dying away. Whenever any national question arises, Ireland and England stand as one bound in national brotherhood and forget their religious differences. Why not the same thing here? Let us do it here more wisely by understanding the unity of all religions. Theosophy looks on all religions with an equal eye; it never tries to shake any man's faith; it considers all relgions equally good for men born in it. A man should guide his individual life according to his particular religion, he should never bring his religion into political matters. Give religion its own place in the spiritual world: recognize your fellow-brother's religion as good as your own and defend his liberty in faith as earnestly as you would do your own. You are a Hindu; it does not mean, therefore, that you will refuse to work with a Mahomedan in Municipal and District Boards, in Provincial and Legislative Council and other national work. Choose a man for a certain office regard being had to his character, ability and attainment. Let not the question of religion and faith influence you in your selection. Learn to realise that Mahomedan judges would do justice to Hindus as Hindu judges would do to Mahomedans, and Hindu judges would do justice to Mahomedans as they would do to Hindus. Questions of faith and religion should not divide a common life. A patriot shall be a patriot because he is religious; his religion will not be a barrier in recognizing the brotherhood of creeds. All great patriots have been religious men. It is religion which is the spring of patriotism; it is religion which gives unselfishness to a man without which a man cannot be a patriot. A patriot loves his country more than his family, town and province. A true patriot will give up his immediate interest when the larger call of the country will demand it, he will give up his town, province, and life even, if wanted, for the sake of his country. The word "India" would be more sacred to all than provinces, castes, &c., &c. Love of motherland should be all-embracing and should not be exclusive to one and inclusive to the other. That is why I objected to the national cry—"worship the Motherland"—being called the special Bengal cry. "Worship the Motherland" should be the cry of all castes, creeds, jointly; of the whole India and not of any particular province. Such national cry grows out of turmoil and disturbances. All national songs and cries come up in time of turmoil and accepted in time of peace. In hottest strife of rivalry and partizanship some word flashes out and it is caught up by all because it fires all with enthusiasm and patriotism. The French national song *marseillaise* composed by Rouget de La Isle in 1789 or 1790 was not originally intended as a national song but subsequently became so. The name is derived from the town in S. France called Marseilles. Now every French sings it as a national song, it is echoed by every body because it has now become the voice of the nation. As a woman suffers pain before giving birth to a child, so now India is at present suffering and passing in disturbances and turmoil because a nation is going to be born here. All these excitements and oftentimes works of folly will pass away and calm down and the nation will appear. All that is wanted is that the waves should swing onward. So I see a hope in future India because a nation is to be born: things cannot be stagnant. People must be ready to follow as well as to lead, must be ready to compromise their differences and should have not the least tint of selfishness. Unselfishness will come from religion alone; therefore, we make religion an essential part in your education. Learn to be unselfish, think of corporate body more than your individual body. Thus by giving religious education, the seed of patriotism is sown, and young men will go out to serve their motherland; they will take part in the deliberations of Councils and will utter words of wisdom rather than of folly. This will be a place where youths will be trained in religion and patriotism.

QUESTIONS OF IMPORTANCE.

INDIANS IN THE ADMINISTRATION OF INDIA.

The follwing extracts from the speeches made by the non-official members of the Supreme Legislative Council during the recent budget debate and the reply of His Excellency the Viceroy deserve to be read with interest at the present moment:—

THE HON. THE MAHARAJAH OF DHARBHANGA.

My Lord, it is scarcely possible for me, on an occasion like the present, not to take some notice of the present state of public feeling nearly all over the country. I do not refer to outbursts of a race hatred in the Press or on the platform, or to ill-advised declamations against Government. Mere ill-feeling, founded not on real grievances, is not a factor to be reckoned with. I desire to ask Your Excellency's attention not to passing manifestations of the kind but to a deep and settled feeling, a consciousness that solemn pledges given by our rulers, remain, to use the words one of our most brilliant Viceroys, 'inadequately redeemed,' and that there is not scope enough for aspirations which have been created and fostered by more than a century of beneficent English rule. Even the masses have commenced to take an increasing interest in the present situation, and the educated classes appear to be pervaded by a growing discontent with the limited range of public life open to them. My Lord, I am anxious not to be misunderstood. I do not mean to deny that rights and privileges have been conferred from time to time, and the sphere of employment and influence widened. The present discontent I regard as an expression of the conviction that the opportunities open to the people are not proportionate to their present capabilities. The intelligence, the accomplishments, the capacity of the people have been expanding, and it is felt that there has been no corresponding enlargement of their spheres of action, and no sufficient recognition of their talents and energies. If I understand the public feeling rightly, there is, at the same time, however, a widespread conviction at the present moment that the Government of India is fully alive to the necessities of the situation, that it will shape its policy with due regard to the altered circumstances of the country. The

few suggestions that I proceed to make relate to reforms which, I believe, are most urgently needed by my countrymen. The separation of judicial and executive functions is a reform that is demanded on no mere abstract principles but on the very practical ground of the efficient and independent administration of justice. I am not sure if it is likely to prove at all expensive; but even if it was, the reform is of a character which would justify any expenditure that might be bestowed on it. It is not necessary for me to go into details and attempt a vindication of the reform. Lawyers of great eminence in this country and England have pronounced in its favour; have, in fact, declared it to be imperative. Opinion, official, non-official has been collected upon it. Government is in a manner pledged to the acceptance of its principle, and I believe the only thing wanting is a definite scheme. The subject is one which is in every way ripe for reform and every day of needless delay in dealing with it, only prolongs an unquestioned evil and adds to the popular discontent. Laws and courts have a peculiar importance in this country. They are regarded as the one check on the Executive. What is needed to improve the administration of justice and inspire public confidence in it, is an entire severance of the judicial and executive branches of the administration and an emancipation of the judiciary from the control of executive officers. For this purpose it seems to me that not only should the Civil Service be bifurcated, but that the judicial branch of it should be liable to recruitment from the legal profession as well. Judicial work is essentially one for trained and professional lawyers, and Government would be taking a step in the right direction by reserving to itself the power of appointing members of the legal profession directly to some of the judicial offices.

Another reform, which is of no less importance and which demands immediate consideration of the Government of India, is that relative to the expansion of Local Self-Government. Self-governing bodies are instruments for the training of the people in the arts of administration, and they supply an outlet for the energy and ambition of the people. They lighten the burden of officials and bring home to the people the responsibilities of Government. I earnestly hope that at a no very distant day the Government will be able to see its way to increase their strength, powers and responsibilities. Local bodies offer the only opportunities open in this country for developing practical capacity and acquaintance with the affairs of public life. I should very much wish that gentlemen belonging to the commercial and landholding classes might be drawn to these bodies and that by the training which they might thus receive for responsible work in higher spheres of public life. I hope to see our Provincial Councils of the future largely recruited from gentlemen who have distinguished themselves in district or municipal work.

The time has also come when our Legislative Councils stand in need of expansion so that they may become more representative: but that is a subject on which I need not dwell at any length for it has recently been under the consideration of Your Excellency's Government and will in due course be dealt with by the Right Hon'ble the Secretary of State. I only hope that whatever measure of reform may be passed it may be of a substantial character, that it may communicate more of life to the Councils and may to some extent gratify national aspirations.

THE HON. DR. RASH BEHARI GHOSE.

Again the work of administration is gradually assuming such vast proportions that, if the country is to be better governed, Indian agency must be more and more largely employed as we cannot sustain the cost of importing our public servants from England, except under absolute necessity. The admission of one or two Indians annually to the covenanted Civil Service will not solve the problem, nor the promotion of a few men to the Provincial Service. It is no longer a question of generosity or even of justice but, as many distinguished Englishmen have said, an absolute financial necessity. This may be said to be a truism but the enunciation even of truisms is sometimes not altogether unprofitable.

Both economy and increased efficiency, therefore, call for the change for which I am pleading. It is also demanded by other and perhaps higher considerations. A new movement, my Lord, is in progress which threatens to sweep aside the moderate party who are described as dark Feringees, whose sole ambition is to please their English masters. It is no secret that our young men not merely in Bengal but also in the other provinces, not merely Hindus but also Mahomedans, are drifting further and further away from that party to which I have the honour to belong, and which they charge with having fallen under the spell of 'political hypocrisy' and 'transparent subterfuges' utterly unable to withstand the subtle arts of those 'who would keep the word of promise to the ear and break it to the heart.' In the bitterness of their hearts they forget all that they owe to Government, British peace and British order, British freedom of speech and British freedom of public meeting. They forget too that if the dead bones have begun to stir, it is English science and English literature that have breathed the breath of life into them. But these men who claim to be the very salt of India can find nothing good in a foreign government and are continually mourning over the destruction of their arts and their industries, their exclusion from their legitimate share in the management of their own affairs, their political enervation, their poverty and what they call their more than Egyptian bondage.

I do not mean to hold this out as a threat; for I know the English character too well to imagine that our rulers would make any concession to groundless disaffection. I mention it only to induce them to look facts in the face. My Lord, men whose minds have been nourished on the strong meat of English history and of English literature cannot long be refused a proper share in the administration of their own country. Here is an opportunity of redeeming the pledge given by Parliament in 1833 and repeated in the Queen's Proclamation which lays down the principle that the people of India have a right to share with their fellow English subjects, according to their capacity for the task, in the administration of the country, a principle which has since been repeatedly affirmed by the Government of India. Those who are jealous of the honour of England and feel any stain on her good name as a wound—and we as her adopted children can claim to be among them—must keenly desire that these promises should not remain a dead letter.

In the name therefore of economy, in the name of increased efficiency, by the solemn pledges given by the Parliament of Great Britain, by that Proclamation which is at once our trust and our charter, the Proclamation of the good Queen whose name will be cherished by us longer than the most enduring hall in marble or effigy in bronze, I invite, I implore, I beseech Your Excellency to throw open the judicial service to trained lawyers in India, and thus satisfy in some measure our legitimate aspirations.

THE HON. MR. GOKHALE.

Mr. Gokhale concluded as follows:—My Lord, I have so far dealt with various questions arising out of the Financial Statement which the hon. member has laid before the Council. The question, however, that, in my humble opinion, transcends all others in importance at this moment is how to associate the people of this country with the administration of their own affairs, so that their growing estrangement may be prevented, and, while their self-respect on one side is satisfied, the bond between them and the Empire may be strengthened on the other. The Englishman who imagines that India can be governed much longer on the same lines as in the past, and the Indian who thinks that he must seek a destiny for his country outside this Empire, of which now for better, for worse, we are a part—both alike show an inadequate appreciation of the realities of the present situation. The main difficulty in regard to this association arises from the fact that the government of this country is really in the hands of the Civil Service, which is practically a caste, with all the exclusiveness and love of monopoly that characterise castes. My Lord I am speaking in the presence of so many distinguished members of that Service, and I respectfully trust, I shall not be considered guilty of rudeness in making these observations. These men who give on the whole a high average of work, and who moreover feel conscious that they are doing their best, are naturally satisfied with their position, and they expect us to be satisfied with ours. And as they happen to be practically the sole advisers of both the Viceroy and the Secretary of State, no reform which they do not approve has, as a rule, any chance of being adopted. Of course there are exceptions, but I am speaking now of the Service as a class. In a general way they seem to recognize that some advance is now necessary, but when you come to a discussion of different measures of reform, a majority, though not necessarily composed each time of the same individuals, is to be found arrayed against every reform that may be proposed. Thus, if it is urged that judicial and executive functions should now be separated, you will be told that that will not do as that will weaken the executive power. If you say that the Viceroy and the Secretary of State should have among their official advisers one or two Indian gentlemen, the suggestion is resisted on the ground that the confidential character of the deliberations in the two Councils will no longer be assured. If you propose that the Legislative Councils should be expanded and improved and they should be entrusted with some degree of power to exercise a check over the financial and general administration of the country, the objection is raised that such a reform will strike at the root of the very constitution of the Government, which, as the Secretary of State said last year, must continue for as long as one can see autocratic and personal. If the reform suggested is that Municipal and Local Boards should now be made purely non-official bodies freed from all immediate official control, the answer will be that local self-government touches intimately the interests of the mass of the people, and you cannot allow its efficiency to be lowered. And thus we move round and round the fortress of official conservatism and bureaucratic reluctance to part with power without being able to effect a breach at any point. My Lord, this kind of thing has now gone on for many years, with the result that the attitude of the public mind towards the Government 'opinion,' as Burke calls it, 'is of greater importance than laws or executive power in maintaining order'—has undergone a steady and, of late years, even a rapid change. Since last year the impression has prevailed that the Government has at last decided to move forward and that important concessions are contemplated. I earnestly trust that this impression is well-founded. I trust also that the proposed reforms, when announced, will be found to be substantial and conceived in a generous spirit. My Lord, it is of importance that there should be no unnecessary delay in this matter. The public mind is in a state of great tension, and unless the concessions are promptly announced and steps taken to give immediate effect to them they will, I fear, lose half their efficacy and all their grace. The situation is an anxious, almost a critical one, and unless the highest statesmanship inspires the counsels of the Government, difficulties threaten to arise of which no man can foresee the end.

H. E. LORD MINTO'S SPEECH.

The Hon'ble Mr. Gokhale tempts me to foreshadow the future. I am afraid at present I can only do so faintly. I recognise with him that politically India is in a transition state, that new and just aspirations are springing up amongst the people which the ruling Power must be prepared not only to meet but to assist. A change is rapidly passing over the land and we cannot afford to dally, and to my mind nothing would be more unfortunate for India than that the Government of India should fail to recognise the signs of the times. I have deemed it all important that the initiative of possible reforms should emanate from us; I have felt that nothing would be more mischievous to British administration in India in the future than a belief that its Government had acted on no conviction of their own, but simply in submission to agitation in this country and in accordance with instructions conveyed to them from Home. If there has been misconception as to this, I hope I may be allowed this opportunity of correcting it. The story, as far as I can tell it at present, is simply this. Last autumn I appointed a Committee of my Council to consider the possibility of a development of administrative machinery in accordance with the new conditions we were called upon to face. The Committee's report was considered by my Council and a despatch expressing the views of my colleagues and myself has been forwarded to the Secretary of State. What I would impress upon you is that this move in advance has emanated entirely from the Government of India and that we are justly entitled to deny any accusation of "an inadequate appreciation of the realities of the present situation." We have now to await the reply of the Secretary of State and there is no intention that any legislation should be undertaken before the public in India and at Home have had ample opportunity for an expression of opinion on the proposals we have placed before him. I can assure all those who are interested in this great question that the despatch we have recently addressed to Mr. Morley is fraught with great possibilities, and I earnestly trust that the suggestions it contains may go far towards satisfying the pressing requirements of the Indian Empire.

INDIA'S FINANCES.

FINANCE MEMBER'S SPEECH.

A meeting of the Supreme Legislative Council was held on the 29th March, the Viceroy presiding. The Hon. Mr. Baker, in presenting the Financial Statement, said:—

My Lord,—I beg to lay on the table the Financial Statement for 1907-08, together with the usual papers and accounts. The following is a summary of those points which seem likely to be of general interest. A year ago we budgeted for a surplus during the current year of 131 lakhs of rupees. When the year opened, agricultural prospects were somewhat unpromising in certain parts of India, and nearly half a million persons were in receipt of relief. These unfavourable features, however, soon passed away: the monsoon rains were full and well distributed nearly everywhere, and the harvests have been generally abundant, especially in the Bombay Presidency. The consequences of this good fortune may be seen in the general expansion of most of our principal heads of revenue. Land Revenue has exceeded our estimate by over 20 lakhs: Excise by 13 lakhs; Assessed Taxes by 10 lakhs: and Stamps by nearly 8 lakhs. The Opium receipts are in excess of what we expected by the large sum of 116 lakhs, in consequence, mainly, of the high prices obtained at the sales of Bengal opium. The only exceptions of note are Salt and Customs, which between them are 40 lakhs below the estimate. The shortage in the latter case is mainly due to the large contraction in the exports of rice, and in less degree to reduced imports of spirits, in consequence of extensive clearances in February of last year. Our receipts from commercial services and other departments have exceeded the estimate by 158 lakhs, the chief contributing factors being Irrigation, Interest, Exchange, and seigniorage charges on coinage. All told our total revenues are likely to be in excess of the Budget Estimate by 287 lakhs of rupees, which represents about 2½ per cent. of the total. Our gross expenditure fell short of Budget provision by 31 lakhs, but the Provincial Governments and local bodies added largely to their balances instead of drawing on them, and the sum chargeable against revenue has been correspondingly increased. We now expect to close the year with a surplus of 199 lakhs, which is 67 lakhs better than we anticipated a year ago.

For next year, we estimate our revenue at 11,252 lakhs: our expenditure chargeable against revenue at 11,136 lakhs: and our net surplus at 116 lakhs. For the third year in succession we are fortunate enough to be able to make a substantial reduction of taxation. We have decided to reduce the Salt tax by 8 annas a maund, with effect from this date. The duty will now stand at a uniform rate of Re. 1 a maund throughout India and Burma, and the incidence works out to less than 2½ annas a head of the population. Council will remember that just five years ago, the duty was Rs. 2-8-0 a maund except in Burma. The loss of revenue is estimated to amount to 190 lakhs of rupees per annum.

The future of our opium revenue has been engaging our earnest attention, in connection with the proposals recently made by the Chinese Government for the gradual suppression of the opium habit in that country. We have recently addressed the Secretary of State fully on the subject, and it is not in my power to make any announcement at present. In fact, no forecast of the ultimate outcome is at all possible. But as evidence of the expressed desire of His Majesty's Government to meet the Chinese reformers in a sympathetic spirit, we have decided to reduce the area under cultivation immediately to 900,000 bighas, and also to fix the number of chests of Bengal opium offered at the monthly sales at 4,000, with effect from July next, in place of 4,480 as at present. We have also thought it prudent to take a cautious estimate of the prices likely to be realized at the sales and have taken these at Rs. 1,250 per chest as compared with an average of Rs. 1,391 obtained during the current year. The net revenue which we expect to receive from this source is estimated at over 90 lakhs less than in the present year. We propose to effect certain reductions in postal charges, which though not of great amount will nevertheless be a considerable convenience to the public. The half-anna rate of letter postage will carry letters up to one tola in weight, instead of ½ of a tola as hitherto: and the weight carried for one anna will be raised from 1½ tolas to 3 tolas. There will also be some minor reductions in the foreign letter rates. These changes will take effect from the 1st October next and we expect that they will cost us 11 lakhs during the remainder of the year. Under Army charges of all kinds we have effected a reduction of over 68 lakhs. The grants for what is called special military expenditure, including the reorganisation of the Army, have been reduced by 75 lakhs, and the amount carried over from the current year is limited to 47½ lakhs as compared with 90 lakhs on the last occasion. These reductions are, however, partly counterbalanced by growth of ordinary military expenditure, mainly due to the increased cost of food, fodder and supplies. For police reform we have provided grants aggregating 20½ lakhs a year.

For education, the budget provision is 503 lakhs which is the highest ever yet made. This is exclusive of building grants and indirect charges debited under other heads. The Budget includes no provision of making education free of charge in primary schools: but we are in communication with Local Governments on this important question, and we have received an assurance from the Secretary of State that notwithstanding the absence of a budget grant, if a suitable scheme is submitted to and approved by him, he will authorize us to introduce it in the course of the year if the financial position then permits.

We have recast the system under which the cost of famine relief has hitherto been a wholly Provincial charge, and have introduced a new plan by which Imperial revenues will bear the lion's share, though not the whole of the burden. The ruling principle of the new scheme is that we provide Local Governments with the means of building up a reserve of credit with the Imperial Government, on which they can draw when famine comes. Full details will be found in the body of the Financial Statement. For capital expenditure, we have provided 125 lakhs for Irrigation, Major Works, and 13½ crores for Railways, of which 568 lakhs have been allotted for rolling stock on open lines. We should have been glad to provide 10 millions sterling for Railway construction, as we did in 1906-07 and hoped to do in the ensuing year. But the state of the money market both in this country and still more markedly in London makes it inopportune to call upon it for the larger sum.

THE FINANCIAL SUMMARY.

The following is the Finance Member's summary of the year's Accounts and Estimates:—

ACCOUNTS, 1905-06.

Accounts of 1905-06 closed with a surplus of £2,091,800 being £336,100 more than the Revised Estimates.

REVISED ESTIMATES, 1906-1907.

2. After allowing for change in the method of showing railway earnings net instead of gross as hitherto, the Revised Estimates of 1906-1907 show total revenue at £75,626,900, against £73,711,100, taken in Budget; Expenditure £74,300,800, against £72,837,300; Surplus £1,326,100 against £874,100.

3. Imperial revenue more by £753,400; Expenditure more by £301,400. Provincial and Local revenue more by £1,162,400. Expenditure less by £528,700.

Important variations are:—

	£
Increases of Revenue—	
Opium	776,600
Land Revenue	135,300
Stamps	51,300
Excise	89,400
Assessed Taxes	67,700
Interest	95,800
Mint	213,800
Exchange	158,800
Miscellaneous	148,000
Irrigation	281,100
Decreases of Revenue—	
Salt	110,000
Customs	157,100
Railways—net receipts	46,100
Increases of Expenditure—	
Interest	56,800
Miscellaneous	118,400
Decreases of Expenditure—	
Irrigation	59,500
Other Public Works	167,100
Special Defences	90,200

4. At the beginning of the year, Agricultural prospects were not promising but good harvests have been secured over almost the whole of India except in a few Eastern Districts. Consequently, revenue returns are better. Decrease under Salt due to reduction in duty which affects last twelve days of year and to postponement of purchases by traders in anticipation of reduction; under Customs to diminution of imports of spirits and cotton manufactures and of exports of rice. Railway Traffic receipts have expanded, but the improvement has not been sufficient to cover additional expenditure required for renewal of permanent way and rolling-stock. Sale-price of Bengal opium averaged Rs. 1,391 per chest, against estimate of Rs. 1,125.

BUDGET ESTIMATES, 1907-1908.

5. Provision is made in the Budget Estimates for the following measures:—

(*a*) Reduction of Salt duty to one rupee a maund throughout India involving a sacrifice of revenue of £1,266,700.

(*b*) Reduction in postal rates to take effect from 1st October next and involving a sacrifice of revenue of £73,300 in last six months of year.

6. Including provision for these measures estimate of total Revenue is £76,012,800; total Expenditure £74,238,[illegible]; surplus £774,700.

7. As compared with Revised Estimate Salt revenue is £1,000,000 less after allowing for increase of consumption and Opium £756,600 less due to reduction of sales of Bengal Opium from July next to 4,000 chests per month and average sale-price being taken at Rs. 1,250. The other chief variations are:—

	£
Increases.—	
Land Revenue	372,000
Stamps	145,600
Excise	301,000
Customs	398,400
Forests	87,300
Railway net earnings	346,400
Decreases—	
Mint	170,400
Irrigation Revenue	105,800
Miscellaneous	96,200

8. Prospects of the harvests are excellent almost everywhere and increased collections of Land Revenue are expected in every province except Bombay where a considerable part of the suspensions of the previous year have been collected in the current year. The largest increases are in the United Provinces and Burma. Provision has been made for normal growth under other heads. Decreases in revenue mentioned above are all due to the receipts under the heads concerned having been abnormally high in current year.

9. Estimate of gross expenditure is £991,100 more, but in the Imperial Section there is a decrease of £161,100 with an increase in the Provincial and Local Sections of £1,155,200.

Principal variations are:—

	£
Decrease—	
Army	481,200
Opium	112,000
Increases—	
Land Revenue	151,100
Forest	89,800
Post Office	90,500
Salaries and expenses of Civil Departments	562,100
Of which the chief items are—	
Police	209,800
Education	219,400
And Scientific and Minor Departments.	118,600
Interest on Capital deposited by Railway Companies	92,500
Minor Irrigation Works	90,700
Other Public Works	432,600

10. The grant for special Military Expenditure is reduced by £500,000 from £2,166,600 to £1,666,600 and the regrant of current year's lapse is limited to £316,700 including the special provision of £50,000 for a marine vessel as compared with £999,600 regranted in current year's Budget. The total Military Expenditure, *i.e.*, on Army, Military Works, Marine and Special Defences is £21,247,900 against £21,705,300 in the Revised Estimate of current year. Prospects of the opium crop about to be collected are unfavourable and cultivation next season will be reduced. A further special assignment of £203,300 will be placed at the disposal of the Provincial Governments for police reform, bringing up the total amount so allotted since 1905-1906 to £703,300.

11. Estimates of Capital requirements are:—

Capital Expenditure not charged to Revenue—	
Irrigation Works ...	... 833,300
State Railways ...	... 7,215,100

Outlay of Railway Companies	...	1,825,600
Discharge of Debt (chiefly debentures of the Bombay, Baroda and Central India Railway Company)	...	585,100
Loans and Advances	...	80,300
Total	...	10,539,400

To be met as follows:—

Revenue Surplus	...	774,700
Net receipts of Savings Banks	...	684,800
Deposits and Remittances	...	112,900
Capital to be raised by Railway Companies	...	3,840,400
Total resources amount to	...	5,412,800

And leave £5,126,600 still to be provided.

It is proposed to provide this by—

a Rupee Loan of	...	2,000,000
and a Sterling Loan of	...	3,500,000

12. Estimated balances on 31st March, 1908, are:—

In India	...	12,368,800
In England	...	3,437,100

13. Total expenditure, Railway programme, for next year £9,000,000 of which:—

		£
Open lines, rolling-stock	...	3,787,300
Other outlay	...	2,967,700
Lines under construction	...	2,215,000

14. Council Bills for Secretary of State's requirements are estimated at £18,100,000 but additional bills will be sold if needed to meet demands of trade.

THE PUNJABEE CASE.

"THE INDIAN SPECTATOR."

—:o:—

From the series of doubts which we had realized when the conviction of the accused in this celebrated case was upheld by the Sessions Judge at Lahore, it must have been seen that we were not quite sure if the first two courts had applied the law correctly to the writings which formed the subject matter of indictment. It is a matter of opinion whether a given piece of composition may be said to promote hatred against any class or whether it only goes to the length of pointing out how such class incurs hatred in consequence of the acts of some of its members. After the decision of the highest court of law in the province where the prosecution was instituted, it would be too venturesome on our part to challenge the correctness of the decision of the three courts. We have not yet seen the full text of the Chief Court's judgment, but the highest courts very often differ. And in a doubtful case like the present where the effect of certain passages in a newspaper article has to be appreciated, we venture to believe that if a similar case had come up before one or other of the High Courts in other provinces, it is not at all improbable that a different decision might have been arrived at. We see now beyond the possibility of a doubt how the law works; and as the case has been disposed of, the public are free, and believe that it is their duty, to ask for a more reasonable law in the place of Section 153 A of the Penal Code.

Turning to the impersonal and the more important aspect of the case, we should think that the time has come to revise the law. It was enacted in a panic, and it is now being put into force in the belief that a spirit of mischief is abroad. Some of the recent prosecutions of newspaper men seem to show that the Government apprehends a growing mischief to arise from the way in which the press has used its liberty, and it wishes to nip the evil in the bud. When Section 153 A of the Penal Code was on the anvil of the Legislature, some of non-official members of the Viceregal Council, who were opposed to it, admitted that its object was unexceptionable, and the accused in the present case will not maintain, even outside the Court, that any one can plead justification for fomenting hatred against Europeans or any other class. They only insist that they have published what they *considered* to be *facts* and that if the publication of those facts be calculated to promote a feeling of hatred against any class, it is for that class to mend its behaviour. As we remarked in a previous issue, if the object of a writer be to plead for justice to his own countrymen, the law could not have intended to render his advocacy punishable. We have not the slightest doubt that the primary intention of the writer in the *Punjabee* was to protest against the way in which offences against his helpless countrymen too often go unpunished, and members of the ruling class too often deal with the lives and the persons of helpless natives. If the inevitable consequence of such pleading on behalf of one's countrymen be to create hatred against any other class, the remedy must be found in some other direction than to curtail one's liberty of denouncing wrong, and publishing what is imagined to be a reasonable commentary on facts. It is impossible to believe that any reader of the *Punjabee*, however ignorant, could have understood the writer to mean that Europeans as a class deal recklessly with the lives of their native fellow-subjects. Europeans have now been so long in the country, so many have served under them both in private and in public capacities, and their ways are so well known that the most inflammatory writer in a newspaper cannot persuade the public that they are as a class dangerous to approach or to deal with. There seems to be an unprecedented feeling of irritation in many quarters in the Punjab against Europeans, and we are not sure that that feeling will be allayed by prosecution of newspapers. Perhaps very few would have noticed the paragraphs in the *Punjabee* if the Government had not called attention to them. The temper which is exhibited by a certain section of the populace in the Punjab is not the result of a single cause: it is the accumulated effect of brooding over a series of grievances which are expatiated upon in the press and on the platform. The apparent attempt to curtail liberty of speech and writing will only add to the list of grievances, though the evil which the Government wishes to suppress may be a real one. We do not at present propose to discuss the larger question of the best method or the only legitimate method whereby an abuse of liberty of speech may be abated as far as possible. We are at present concerned only with the so-called promotion of hatred against a class. If there be an accumulated sense of grievances against Government, it may show itself as a feeling of hatred against the class which represents the Government. In the circumstances it is difficult to devise a law which should allow liberty of criticism where the measures of Government are concerned, and denying it in respect of the conduct of the ruling class.

Industrial and Commercial Section.

—:o:—

Manufacture of Lac Products in India.

It is a fact generally known that raw and partly manufactured lac to the value of nearly 130 lakhs of rupees is annually exported from India to foreign countries to be used mainly in the varnish and lacquer industries, though a certain quantity is also used in the manufacture of hats and sealing wax. The increasing use of varnish and lacquer in the manufacture of motors, bedsteads and cycles and in electrical appliances has increased the demand for lac so much that prices in the English market have advanced by nearly 20 per cent. during the past year.

In lac, though less markedly than in jute, India possesses a monopoly of supply of the raw material, and the recent results obtained by Mr. D. Hooper, of the Indian Museum, in examining a large range of samples of stick lac gathered by this Department from all over India and Burma, have shown that there is a great chance of India's retaining her monopoly for some time. For it has been proved that lac with a commercial value comes from only three or four varieties whose spontaneous growth is more or less limited to certain parts of India, the finest and purest kind being confined to the product of the Kussim tree. In the present state of knowledge of the habits of the insect it would be difficult to introduce lac culture in new countries, and until this is done India should continue to control the world's market.

The only competitor of any importance at present is Indo-China, which exported during the year 1905 about 585 tons of gum lac and stick lac to the value of £47,621. The greater portion of this went to France, while Singapore and Hongkong took smaller quantities. This gum and stick lac are apparently worked up into shellac in France. In their report for 1906, Messrs. Reynolds and Sellers bring to notice that some continental samples of "garnet" have been submitted to the English market but found little favour there, and it is understood that the United States market is now being tried.

It is regrettable that so large a proportion of India's commercial lac is exported either in its crude state or at a very early stage of its manufacture. But the foreign demand has entirely outstripped the equipment of the local industry; and the result has been much like what we see in jute. The inadequacy of that equipment may be attributed in the main to two causes, *viz.*, (1) the absence of industries in India requiring the use of a large quantity of spirit varnish and lacquer. (2) The absence of cheap industrial alcohol. Although lac has been used in India for various purposes from time immemorial few, if any, of its indigenous uses involve the process of manufacture of a spirit varnish. Either the lac is used as an oil varnish or it is spread on metal or wood by the application of heat. Of recent years, however, the use of spirit varnishes has become better known as a consequence of the widespread use of European furniture in Indian houses, and very large quantities are imported for use in carriage building, in railway, and other workshops and the like. India with her dominant position in respect of the raw material ought not only to be self-supplying in spirit varnishes but also to furnish others with manufactured products, if she possessed a supply of cheap industrial alcohol in sufficient quantities. India abounds in raw material required for the manufacture of alcohol; but the Indian distiller has been unable hitherto to distil spirit of sufficiently high strength for industrial purposes owing to the primitive nature of his stills. Of recent years, however, patent stills have come into existence in several places; and it is worth while to consider what facilities there are for the manufacture of cheap industrial spirit in the lac country.

In such an enquiry a fact which comes to notice at once is that the chief lac-bearing country is also the country of the mahua or mawa tree whose flower is perhaps as cheap a spirit base as any in the world. Another possible source of cheap spirit supply is the wood spirit so largely made and used in America, and the manufacture of this might well be combined with that of acetone for which there is a large demand at the Cordite Factory. A third exists in the refuse of the sugar factories now being rapidly extended in Bengal and elsewhere, and, indeed, this source alone might suffice for all the Indian requirements in industrial alcohol for many years, if only the sugar industry and the spirit industry could be established conjointly on modern lines and under efficient control. If this could be done, India might at an early date become self-supplying in respect of industrial spirit and carry the manufacture of lac products several stages further than if attempted at present on any considerable scale.—*Indian Trade Journal.*

Empire and Indian Trade.

On behalf of the Indian Tea Association, Sir James Buckingham, the Secretary of the Association, has addressed the following letter to the Right Hon. John Morley, Secretary of State for India :—

"I am directed by my Committee to submit the following memorandum to you in connection with India and the Imperial Conference."

"In view of the early meeting of the Imperial Conference, attention is once more directed to the preponderating claims that British India has on the United Kingdom for the most favourable consideration, especially in regard to fiscal treatment."

"As a purchaser of the manufactures of the United Kingdon, India is the most important within the Empire."

"The following table gives the total value of the exports from the United Kingdom to India and the self-governing colonies for the quinquennial periods 1896-1900 and 1901-1905 (in million of £):"

U. K. Exports to	1896-1900. £	1901-1905. £	Increase. £
British India ...	159·7	199·2	39·5
Canada ...	33·7	59·7	23·0
Australia ...	101·1	102·3	1·2
New Zeland ...	23·9	32·7	8·8
Natal ...	77·4	94·5	17·1
Cape of Good Hope.	51·2	74·2	23·0

"This shows that India is not only by far the largest buyer, but also that her purchasing power increases more rapidly. In fact, the combined increase of trade of the three great colonies of Canada, Australia, and New Zeland does not equal the increase of India alone; the increase of the former being 33 millions, whilst that of India was 39½ millions."

"Having these important facts in mind, we now turn to the manner in which Indian and colonial products are fiscally treated by the United Kingdom."

"The total value of food products (subject to duty) imported into the United Kingdom from foreign countries and British possessions in 1905, was (in thousands of £):"

	Foreign Countries. £	British Colonies. £	India. £
Cocoa	1,592	634	...
Coffee	1,889	88	600
Sugar	18,307	1,120	142
Tea	904	3,223	5,162
Totals	£22,592	£5,065	£5,905

"It will be seen that of these products, 22·5 millions came from foreign countries, five millions from British possessions, and nearly six millions from India. The total duty levied on these articles by the United Kingdom was £14,816,443, and of this duty the British grown teas of India and Ceylon contributed no less than £7,527,398 (India £4,963,119, and Ceylon £2,564,279)."

"To put the matter in a few words, although India is England's very best customer, her products are most heavily and disproportionately taxed on entry into the United Kingdom. When one remembers the burden the people of this country took on their shoulders in joining the Sugar Convention, mainly for the purpose of helping the comparatively insignificant sugar industry of the West Indies, surely poor India has an irresistible claim for better fiscal treatment. In this connection, it should be noted that the imports of foreign sugar were valued at 18·2 millions whilst the imports from the West Indies were less than 1·2 millions, and that its share of the duty of £6,106,387 was only about £300,000."

"None of the products enumerated above are imported into the United Kingdom from the self governing colonies, and, with the exception of wine, none of their productions are liable to duty. When so much is in the air as to preferential treatment, etc., etc., it is fair to ask what would be the consequence if, say, Australian wool or Canadian corn were taxed as heavily as Indian tea, and although there would perhaps be some justification for taxing the former on account of the highly protective duties they impose on our goods, surely nothing can be urged in defence of the treatment extended to India, a country which practically admits the manufactures of the United Kingdom free."

Emigration of Indians to Madagascar.

On the recommendation of Mr. Augagneur, the Governor of Madagascar, the French Government are about to negotiate with the Indian Government respecting the emigration of Indians to colonise certain portions of Madagascar. Mr. Augagneur is prepared to place at the disposal of the emigrants free grants of land on the west coast of the island and even to assist them with advances of money so as to enable them to tide over early periods of difficulty. The soil is said to be good and adaptable for the culture of cereal and cotton and for cattle breeding.

The Aluminium Industry in India.

Mr. E. Ristori, A.M.I.C.E., F.R.A.S., whose name is associated with the introduction of the aluminium industry in England, and who for the last fifteen years has given considerable attention to the development of electro-metallurgy, calls attention, in a very interesting paper contributed by him to the January number of the *Empire Review*, to the rapid change which the introduction of electric furnaces in the manufacture of aluminium has wrought in the commercial position of the metal. He says that the day is fast approaching when aluminium will not only be sold at a very much reduced price, but that its use will become general. It is unnecessary to mention the numerous small articles that can be made of this metal, but in the larger industries it may be found more economical to use it than the present materials. In lithography aluminium can be used in lieu of stone and with greater advantage, as aluminium sheets can be bent over for use with rotary presses whereas large stones can only be used on one flat face. As the metal is now being largely used in the construction of motor vehicles, the writer argues that it might be used equally largely in the construction of road carriages and railway carriages, for with lighter vehicles there must be such an economy in cost of traction as should more than compensate for the extra preliminary cost of the frame itself.

In India the aluminium industry has been successfully pioneered in Madras. Under the fostering care of a special officer working under direct Government patronage, the industry has there so taken root that it has been handed over to private enterprise, and a limited liability company now guides its destinies. The native artisan has taken kindly to it and but for its present prohibitive price as compared with copper, yellow metal and tin, which are the usual components in the manufacture of Indian cooking and other domestic utensils it would be used in every large town and village. Madras at present turns out large quantities of aluminium water bottles, milk pails, kettles and saucepans, cigar and cigarette cases, razor straps, etc. Indeed, a clever Madrasi workman has actually succeeded in forging a nib of this metal.

The metal is imported in the form of discs and sheets ready for working, the progress in its consumption being indicated by the quantity and value of the metal imported, which are as follows :—

	Cwts.	Value. Rs.	Value per Cwt. Rs.
1901-1902 .	793	99,126	125
1902-03 .	576	70,413	122
1903-04 .	1,388	1,60,450	116
1904-05 .	890	1,05,240	118
1905-06 .	1,615	1,80,585	112
Nine months of 1906-07 .	1,269	1,79,102	141

Seeing how the use of the metal has caught on, its production in India on a commercial scale would prove very profitable. 'Bauxite,' or aluminium ore, is said to be found in sufficiently large quantities in the Central Provinces and with modern processes of extraction it ought to be possible to work it so that it may become one of the internal industries of this country.

Paper-making in Burma.

GOVERNMENT CONCESSIONS.

Investigations having been conducted under the Orders of the Government of India by Mr. R. W. Sindall, into the conditions under which paper and paper pulp might be manufactured in Burma, the local Goverment are prepared to entertain application from those desirous of establishing paper mills. With a view to encouraging the new industry, concessions will be granted and agreements concluded for a period of twenty-one years, of which the main terms are: No royalty will be charged on bamboos cut and utilised for the manufacture of pulp or paper within a period of twenty-one years. No royalty on manufactured paper stock will be charged for seven years, and thereafter the royalty charged will be Re. 1 per ton; suitable sites for the erection of a factory, if available on Government land, will be granted rent free for twenty-one years, subject to certain restrictions, and the free use of all roads to and from such factory guaranteed. On the other hand, the party to the agreement will be bound to build a factory within two years from the date of the concession, and to keep the same working at least 120 days in each year; to produce after the first seven years an annual output of 10,000 tons, and after fourteen years an output of 20,000 tons of paper stock per year; to render monthly statements showing the output of the mill each month; and to allow a full inspection of all books by the Government. The agreement will be considered null and void if operations are not commenced as provided for in the terms of the concession.

Copies of the report of Mr. Sindall on the manufacture of paper and paper pulp in Burma, can be purchased from the Superintendent of Government Printing, Burma.

The Conjeeveram Weavers' Urban Union.

Mr. P. Rajagopala Chariar, Registrar of Co-operative Credit Societies, Madras, has sent in an interesting report on the Benares Silk Weavers' Co-operative Association to the Madras Government. He compares, in his report, the methods of work followed by Conjeeveram Weavers' Urban Union with those of the Benarés Weavers' Association, and finds them essentially of a similar nature. In organization, however, the Societies differ considerably. While the Benares Association is registered on the basis of limited liability with a paid-up share capital, the Conjeeveram Union is registered on the basis of unlimited liability, and has no paid-up share capital.

Both Societies purchase their raw material wholesale, and then retail them to their constituents at prices more favourable than those given them by middlemen generally. The Societies then receive the finished products from the weavers and sell them to the best advantage. The question of distributing the finished product, however, is not so easy as that of production.

The difficulty of getting rid of finished product is not so great at Conjeeveram as it is at Benares, as the Conjeeveram Society turns out articles of cotton, and on such a small scale as to meet a steady local demand for them; whereas the high-priced silk goods turned out at Benares have to go considerable distance to find a market.

The difficulty of distributing finished products appears, therefore, to be accentuated more at Benares than at Conjeeveram. The Registrar notes with satisfaction the better working of the latter, in that it has an efficient organization but it must develop a bit. "The most healthy features," writes the same official, "in the Conjeeveram Union are, that its managing body work intelligently, and that the finished products delivered by the weavers are being sold without delay."

The Industrial Conference, Calcutta.

The Madras firm of publishers, Messrs. G. A. Natesan and Co., are unquestionably doing a great work in publishing cheap and well-printed editions of papers and books bearing upon important national and economic questions. Among the latest publications of this firm is "The Industrial Conference at Calcutta," a collection of the papers read at the Conference here in January—papers with which everyone who takes the slightest interest in the economic development of India should be familiar. The booklet is well printed, and its price is extremely moderate.—*The Empire.*

The Indian Sugar Industry.

The *International Sugar Journal* of January has the following about sugar in India:—

Some attention has been given in the Press of late to the room for improvements needed in the cane-sugar industry of India. Mr. H. Venkoba Rao, Deputy Superintendent of Statistics of Madras, recently read a paper on "The Problems of the Sugar Industry in India." He pointed out that whereas at present India, under the most primitive methods, turns out annually 3,000,000 tons of cane-sugar, or 30 per cent. of the world's supply, she could easily produce half as much again at a reduced cost if the available area for cultivation were all made use of, and modern methods were established. At present serious drawbacks exist. Lack of organisation, of central factories, and of cheap and expeditious carriage on the one hand; ignorance of the native cultivator and native capitalist on the other, all contribute to the present unsatisfactory state of affairs. Semi-skilled labour seems indispensable, and to get this, Mr. Rao suggests that the returning emigrants from the sugar estates in the West Indies should be collected and employed on sugar estates at home. But we think that their knowledge will be at the most purely superficial, and that unless properly trained overseers are to be got, success will be only spasmodic.

"What we think India wants is a 'School for the Sugar Industry,' something after the style of those to be found abroad, only less advanced. There are, undoubtedly, scores of Indian gentlemen with some available capital who are disposed to embark on the business of sugar making, but knowing nothing of modern systems and the working of the modern plant. Some of them are sanguine enough to suppose that the needed information can be gleaned in the course of a few correspondence lessons, preferably supplied gratis. It seems a pity that when the will is present, the way should be so beset with difficulties. Could it be found possible for the Indian Government to form a sugar school, conducted by practical and experienced men, and to give to the educated natives a course of instruction such as should enable them to start with success the manufacture of good grade sugars, something might be done towards solving the problem. Indians are quite capable of receiving advanced education, and would surely welcome the foundation in their midst of a Government Agricultural College. We commend this suggestion to the attention of the Indian Department of Agriculture, and would remind them that Germany, the most scientifically trained of all the sugar producing countries, has long had sugar schools."

Of course, European writers who speak of India as producing 3,000,000 tons of sugar are at fault on one point; for the major part of this sugar is only potential sugar and is chewed in the cane by the common people. But, even if one assumes that only one-fifth of the cane grown in India and one-fifth of the palm sugar produced is used to make true sugar, the total of these together with the quantity of imports all being taken at the average value of these last, represents a total consumption of some 930,000 tons of fine sugar in India with a value of Rs. 1576 crores. In the face of these figures the absence of a great sugar industry in India remains something of a puzzle; but there are several well-defined influences hostile to its development, and we hope shortly to attempt a review of these.

The Bengal Boycott and Cotton Piece Goods.

Mr. Rees asked the Secretary of State for India: Whether the boycott organised by the anti-partitionists in Bengal has resulted in a falling off of 70,000,000 of yards of cotton piece goods in the exports from Manchester, while in other Indian Provinces there has been an excess of 31,000,000 of yards in the figures for last year; and whether, since Bengal takes more than half of all the Manchester piece goods imported into India, he will publish such figures as may be available for the information of those interested in the trade.

Mr. Mor[illegible]: The trade returns of the United Kingdom give the exports of cotton piece goods from the United Kingdom to the maritime provinces of India, in each of the last three years, as follows:—

	Millions of Yards.		
	1904.	1905.	1906.
Bengal	1,216	1,280	1,209
Other Provinces	1,040	1,113	1,142

I am unable to say whether the decrease in the export to Bengal in 1906, as compared with the figures of 1905, was due to the cause mentioned by the Honourable Member. The export to Bengal in 1905 was abnormally large. The average export to Bengal for the five years ending 1905 was 1,190 million yards. The trade returns published by the Board of Trade and by the Government of India give full particulars regarding the cotton piece goods trade of this county with India.

Sugar Imports into India.

In spite of the Swadeshi movement, the imports of foreign sugar into India during the current financial year are certain to be far in excess of those in 1905-6. In the ten months ending on the 31st January, the total quantity received was approximately 445,000 tons as against 276,000 tons in the similar period of the year preceding. German and Java importations showed the most remarkable increase, the former rising from 8,700 to 82,000 tons and the latter from 96,000 to 160,000 tons. As we have repeatedly observed, Java cane-sugar is swamping the Indian mar[illegible] and the quantity sent annually is now practic[illegible] equal to the whole imports of beet-sugar [illegible] ne-Europe. The partial failure of the sugarc[illegible] had crop in Upper India last year has, of co[illegible]e, had much to say to the rise in imports fr[illegible] and this year the outlook is much more fa[illegible]ou[illegible] the indigenous sugar-industry sho[illegible] again [illegible]

Mining in Japan.

According to the latest investigations of the Department of Agriculture and Commerce, the whole extent of the mines and collieries in Japan is 1,794,000,000 tsubo which is a two hundredth part of the whole area of the country, and the value of the minerals produced from the mines is estimated at a little over 76,000,000 yen (£7,600,000). On the list of the world's mineral productions, Japan ranks fifth in its production of sulphur, third in antimony, fourth in copper, sixth in petroleum, and eighth in coal.

Strengthening the Bank Reserves.

The London correspondent of the *Scotsman*, in calling attention to the influences which are depressing gilt-edged securities, observes that "There is reason to believe that the leading banks are already engaged in strengthening their reserves as a preliminary to a general understanding involving increased cash holdings and the publication of monthly balance-sheets showing weekly averages. This means a lessening of the funds employed in the market."

The Monetary Position.

The *Economist*, referring to the action of the Bank of France in raising its rate to 3½%, remarks that:—"It is all the more noteworthy, because this is the first time for about seven years that it has made any change in its rate, and the advance may be taken to imply a warning to those engaged in speculation."

Steel Pipes from India.

The New York *Journal of Commerce* has the following Pittsburg despatch:—

"The largest contract for steel pipe for export ever placed with American mills has just been secured by the United States Steel Products Export Company, the affiliated interest which looks after the export business of the United States Steel Corporation. The order is from the Burma Oil Refining Company of Burma, India, which came into the market about 3 months ago for 275 to 300 miles of ten-inch line pipes to be made of iron. The concern found that the American mills that make iron pipe were so filled up with tonnage that they could not bid for it. The Burma Company then decided to use steel pipes. The order secured by the export interest of the steel trust has been turned over to the National Tube Company, which concern will make the pipe.

INDUSTRIAL INDIA.—By Glyn Barlow, M.A.

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India and Imperial Preference.

Lord Reay presided at a recent meeting of the East India Association in the Caxton-hall, when Mr. S. M. Mitra lectured on "India and the New Fiscal Scheme." Mr. Mitra devoted the greater part of the remark to demonstrating the importance and necessity of taking the wishes and requirements of India into the fullest consideration in devising any measure of Imperial commercial federation. India's solvency to a great extent depended on the fact that her exports to a value exceeding 38 millions annually, approximating to one-half of the entire volume of her export trade, were admitted free of duty into the consuming markets of Europe. Condemning the policy of tariff wars as unprofitable, he said that the Sugar Convention, while failing to materially benifit the West Indies, had made India suffer substantially, for Russia retaliated by enhancing her already exorbitant duty on Indian tea. While expressing satisfaction that India was to be represented at the forthcoming Colonial Conference, he said it would be unfair to expect her to give a preference to countries that had imposed disabilities on British Indian immigrants and settlers. It was the duty of India to ask for her proper economic position in the fiscal system of the Empire. Lord Reay read and fully endorsed a letter from Sir James Mackay, Commercial Member of the India Council, describing Mr. Mitra's paper as putting India's case remarkably simply and well. His Lordship said that the interests of the British Isles and of India were in this matter identical, and were bound up with the maintenance of free trade. Colonel C. E. Yate, who was a Unionist candidate at the recent general election, could not see that India (being left a free hand, as Mr. Chamberlain contemplated) would suffer by the adoption of a preferential system between England and the Colonies, even if India decided to remain outside the arrangement. Sir M. M. Bhownaggree was inclined to favour retention of the existing system for India, but changes in the fiscal system of the British Isles, so that we might no longer be bound all over the world by a one-sided free trade. In proposing a vote of thanks to Mr. Mitra, Lord Reay said he had reason to believe that the representative of India at the Conference would be so competent an official, with such consummate knowledge of the subject that the Colonial Premiers would find him rather a hard nut to crack.

Japan's Rice Imports.

The principal importers of rice in Japan have memorialized the Government to abolish the duty on this staple coming overseas. Their arguments are that, in the first place, the growth of the Japanese population far exceeds the development of rice cultivation and that, consequently, the country's need of supplies from abroad increases every year. Hence to place any embargo upon the coming of this staple, which constitutes the bread of life in Japan, cannot be called a wise policy. In the next place, only the poorer classes eat foreign rice. All that can afford it prefer the home-grown grain. Therefore, in imposing a tax upon the foreign staple, the Government raises the cost of living, for the working classes, an essentially uneconomical system. Moreover, if labourers have to pay more for their food, they must receive higher wages, and higher wages necessitate correspondingly higher charge for the products of labour, so that this duty on rice acts as a general crippler of the nation's resources. Even the home grown grain becomes dearer all the while. On the other hand, the sum realized by the Treasury from this tax is only some three millions of yen and that such results should be endured for such a paltry item of revenue is beyond all reason. The memorial is numerously signed, and though possibly somewhat exaggerated in tone, should command sympathy.

A New Insulator.

Coriteite, the new Portuguese heat insulating material, has granulated cork for its principal component, and it is claimed to be a perfect insulator, resisting the greatest extremes of climate and the attacks of insects, even of white ants. It can be sawed and bored like wood. It is not inflammable, and is of value for many purposes. A covering of it for steam-pipes and boilers is claimed to effect a great saving of heat, correspondingly reducing the temperature of the boiler-room.

A Native Watch-Making Factory.

The Indian Scientific and Industrial Association, Calcutta, will shortly erect a Watch-Making Factory, under the supervision of Messrs. [illegible] Ghose and P. C. Roy, both Japan-returned engineering men.

Indian Folklore.—Being a collection of tales illustrating the customs and manners of the Indian people. By Ganeshji Jethabhai. Re. 1-8.

NATESAN & CO., ESPLANADE, MADRAS.

AGRICULTURAL SECTION.

Apple Cultivation in India.

THE QUESTION OF GRAFTS.

Mr. F. C. Sly, Officiating Director of Agriculture in India, writes as follows in the *Agricultural Journal*:—The parts of India where apples are grown on any scale are the Himalayas, Punjab, Sindh, United Provinces, Central India, and the Deccan. "In India, at the present day, it is described as "apparently wild in the North-West Himalayas, ascending to 9,000ft., and to 11,400ft. in Tibet. Dr. Watt is, however, disinclined to admit any of the apples as indigenous; the tree nowhere occurs in the wild profusion of, for example, the wild pear, and may certainly in most cases be no more than spontaneous from early cultivation."

The so-called indigenous apple of the North-Western Frontier is said to have a large sale in Kabul. It is grown in orchards in Afghanistan from seed, not grafted. Its fruit is rather small; one kind is sweet, and palatable, while another is sour. Some of this fruit comes down to Peshawar. In Kashmir are races of apple called Asbtu (ripens October and keeps) "Kaddu sari" (ripens early and will not keep), and Trel (ripens early and will not keep). In Ladakh several kinds of apples are grown, some grafted but mostly not. They extend along the Himalayas to Nepal, are grown at Lhasa (Tibet), and apparently in China. Some few are found in the Punjab plains under the hills.

European apples have been grown in India for a long time. So long ago as 1837, the race "Nonpareil" fruited at Hyderabad (Deccan); at the same time apples were known to fruit in Tirhut (Behar), a little later in Chota Nagpur (Bengal) something like a Russet, and something like the "June-eating" at Ferozpur. Several were grown in the Deccan at Ahmednagar, Bangalore, and elsewhere, together with trees of the Afghan or Persian races. They uniformly failed in Calcutta.

It is necessary to do for India the same selection process as has been done in the United States. The greatest attempts at establishing English apples in India have naturally been made in the Punjab and North-West Himalayas. The trials in the North-West Himalayas are described in Agricultural Ledger No. 15 of 1894. In the United Provinces the Saharanpur Gardens have done a good deal towards distributing apple trees. It would not seem itself to be suited to the apple, but trees that would not fruit satisfactorily there are grown for sending to higher elevations. Cox's Orange Pippin is said to have done well. Kumaon orchards are referred to in the Agricultural Ledger. In the hills of Southern India, apples thrive especially in the Nilgiri and Shevaroy Hills. Coonoor exports apples to the plains, but its orchards were more extensive formerly than they are now, aphis having killed a lot of trees. In Mysore, experiments are in progress at Bangalore.

In all parts where the apple has been grown, there is something upon which it can be grafted, but in many cases it remains to be seen whether it is really suitable. The principal requirement in the stock to a graft is a good root system, but there does not seem to be any available information upon the root system of the wild crabs, pears and the like used as stock.

Transplanting Trees.

In the Queensland *Agricultural Journal* for November 1906, the following directions are given for transplanting trees:—

Dig a trench round and under the tree so as to leave a good ball of earth on the roots.

Place planks underneath and remove the tree.

The hole prepared for the reception of the tree should be partly filled with good soil.

The tree should be planted at exactly the same depth as it was growing.

The tree should receive a judicious head-pruning, and the injured portions of the roots should be cut off clean.

If the weather is dry, the hole should be well soaked prior to the planting.

After the soil has been filled in and made firm, a mulch should be applied.

Evicted Ryots in Bombay.

Mr. Weir asked the Secretary of State for India: Having regard to the fact that the number of ryots evicted in the Bombay Presidency for non-payment of land revenue increased from 2,173 in 1899-1900 to 15,575 in 1903-04, can he state to what cause this increase in the number of evictions is attributed: and, if not, will he order an enquiry to be made on the subject.

Mr. Morley: In reviewing the figures for 1903-04 the Bombay Government pointed out that the entry of 8,869 cases of forfeiture against the Nasik District was apparently incorrect, and ordered an enquiry. The Collector's Report showed that figures had been accidentally transposed and that 266 should be read for 8,869. With this correction the number of cases of forfeiture in the Presidency in 1903-04 was 6,972 not 15,575. I do not think that further enquiry is necessary.

Seedless Mangoes.

Day by day new possibilities of our Philippine resources are brought to light. The latest is the possible evolution of a seedless mango. For the information of possible scoffers it should perhaps be stated that the seedless orange was once considered impracticable. The stone of the mango is a confounded nuisance. Not only does it take up space which might be devoted to the luscious mango pulp, but it makes the eating of that fruit a difficult matter to properly negotiate. Because of it we must either eat the fruit in *puris naturalibus* in our bath, or if we eat it at the breakfast table it is about as difficult to carve as a chicken. The promised elimination of the stone from the mango will, therefore, be more welcome than that of the seed from the orange, or the core from the apple. The tendency to a seedless state is, of course, greater in certain classes of plants than in others, according to their powers of spontaneous reproduction by vegetative means, as suckers, runners, bulbils, etc. High cultivation is an important factor in the matter, and with a Philippine wizard who can follow in the footsteps of our American Burbank, more wonderful things even than this may be accomplished. We have familiar examples of the value of seedless fruits in the banana, breadfruits and pineapple, in each of which cases the plants have taken to reproducing themselves by suckers. To these, seedless oranges, and still more recently seedless limes, have been added, while cases of seedless mangosteens are not unknown locally. This promised production of perfectly seedless mango fruits, especially, if accompanied by no loss of flavour as Mr. Garcia claims, will be especially welcomed by all those who regard this "king of tropical fruits" as otherwise fruitless. As it is, the Philippines are said to produce the best mangoes which are to be found anywhere in the tropics, so that if the promised discovery come out all right we shall be able to break our own record.—*Manila Times.*

A Plantain in Fruit at Liverpool.

A banana tree, bearing fruit, is growing in a Liverpool shop, having been imported with a good deal of difficulty from the Canaries. It is twenty feet high, and has a stem nine inches thick, and leaves six to eight feet long. From Jamaica, England now receives an average of 85,000 bunches of bananas weekly.

Preventing the Decay of Ripe Fruit.

The following results of experiments conducted at Kew are described in the *Journal of the Board of Agriculture*, for December 1906. It seems not unlikely that bananas, oranges, grape fruit, mangoes, etc., treated in this inexpensive way, might be shipped to England or New York in a sound condition without the use of ice:—

Ripe fruit rots because of the growth of fungus spores on its skin into the body of the fruit. These fungi grow in most easily through any minute cut or bruised spot. If most of the spores on the skin of the fruit are killed, the fruit will not rot so soon. Commercial solution of formalin was mixed with about thirty times as much water and the fruit dipped into it for ten minutes. Bananas thus treated and exposed to the air remained sound for ten days longer than untreated bananas. If oranges were treated in this way, and then wrapped in paper, it seems probable that the access of fresh spores to them would be prevented and they might last longer still. This treatment was proved, in the case of apples, completely to stop rotting which had just commenced. It is highly recommended as one means of preserving in a sound state tropical fruits during their transit to temperate countries. On a larger scale 10 gallons of water and 3 pints of formalin are put in a cask, and the fruit, in a sack of netting, is lowered in for ten minutes, and then set aside to drain. The solution does not deteriorate, but may be used again and again until it is practically all gone.

Flax Cultivation.

CHILE.

H. M. Legation at Santiago reports that a German flax-growing expert, acting on behalf of two of the largest flax-spinning firms in Reichenbach, Bohemia, has during the past four years been conducting exhaustive experiments in the districts in South Chile round Lake Llanquihue and the Island of Chiloe, and has now succeeded in determining the species of plant most suitable to the climatic conditions of the country. The flax grown is said to be of exceedingly good quality and of greater length than the flax ordinarily grown in Europe. Unusually heavy crops have been obtained from the land on which the experiments have been made.

The German expert hopes to obtain a bounty from the Chilian Government on the export of flax in order to stimulate its cultivation. It is expected that Puerto Montt will be the centre from which the raw material will be exported.

Departmental Reviews and Notes.

LITERARY.

"THE LIGHT THAT FAILED."

It was by the merest accident that Mr. Rudyard Kipling, the author, got his famous title, "The Light That Failed." He had almost decided to call the novel "The Failure," although he was dissatisfied with this. One evening, as he was sitting in his study reading by lamplight, the light went suddenly down—almost failed, in fact. In a second Kipling jumped up, exclaiming excitedly, "By Jove! I've got it!" Pointing to the lamp, he said, "The Light that Failed."

BOOKS IN 1906.

From the annual résumés of the *Publishers' Circular*, it appears that 168 more new books were published in 1906 than in 1905. The respective totals are: 1906, 6,985; 1905, 6,817. There were 2,108 new novels against 1,733 in 1905. There were only 541 books of history and biography published, a decrase of sixteen. There were only 522 books dealing with the arts and sciences, a decrease of seventy. There were only 268 in the class of "belles-lettres and essays," decrease of fifty-two. Theology supplied 626, but that was a falling-off of thirty-seven. On the other hand, the total of 769 educational books shows an increase of 127. Books on "political and social economy, trade, and commerce" are also becoming much more numerous. Five hundred and ninety-seven were published last year, ninety-five more than in 1905. In all, 393 books were devoted to "poetry and the drama," thirty-three more than the year before. All these figures refer to new books. The inclusion of new editions in the totals would complicate the matter. Once again the vigour of the novel form and its tendency to encroach upon other departments of literature is illustrated, but there are plentiful signs of intellectual activity which is not content with the amount of information and thought provided by fiction.

INDIAN RESEARCH SOCIETY.

A meeting was held at Calcutta, on the 12th April, in the Moslem Institute, for the purpose of founding an Indian Research Society and establishing an organ of the society, to be called the *Research Review*. A society, which has hitherto been known as the Buddhist Text Society, has had its scope enlarged to include, in addition to the existing sections for Buddhist texts, Sanskrit, Persian and Arabic archæology and science, and been renamed the Indian Research Society. Mr. A. C. Sen was elected first President of the Council. After briefly explaining its object, the chairman called upon Rai Sarat Chandra Dass to give a short history of the Society now being renamed. The Rai Bahadur pointed out the useful work the Buddhist Text Society had done since it was founded. The old Asiatic Society had done much and would continue to do more, but there was ample room for another society such as the one they had now founded. The Asiatic Society was an aristocratic society managed by officials. Indian gentlemen did not derive much benefit from it. During all the years he had been a member of the Asiatic Society of Bengal he never met more than one or two Indian members at their meetings. It was clear that the Society had failed to make Indians take an interest in it; therefore, it was their duty to have an Indian Research Society in which researches in Arabic, Persian, Sanskrit, and even Pali, should be included.

WHAT IS A PRAGMATIST?

"The pragmatist," writes "Viator," in the *Church Times* "takes religion as he finds it, a working life; he studies the convictions of men—including his own, if he be fortunate enough to have any; he weaves these into a system, or he accepts the system as complete; he distrusts abstractions; he studies the Christian life, and considers that the best way to study it is to live it; . . . he is content to leave many things unexplained; he is content to take the Gospels as they are, without asking too curiously who wrote them; but he does sometimes study these questions, and then he does so with a spirit of detachment which gives him a great pull; he believes in God because he must, and because he cannot cut himself adrift from human experience; he believes in the judgment of God because he knows the bitterness of his own heart, and in redemption because he has had some far-off vision of the power of holiness; he holds to the Christian religion because it is the abode of life; he thinks of theology as the analysis of all these experiences, and falls foul of other people—mistakenly as a rule—for thinking that it is deduced from unverifiable hypotheses."

EDUCATIONAL.

PRIMARY EDUCATION.

At a recent meeting of the Viceregal Council, the Hon'ble Mr. Gokhale asked:—Will Government be pleased to lay on the table a return, showing the annual expenditure on Primary Education for the last five years from (*a*) Provincial Revenues, (*b*) Local Funds, (*c*) Municipal Funds, (*d*) Fees and (*e*) Other sources?

The Hon'ble Sir H. Adamson replied:—

"The statement is laid on the table."

Year.	Provincial revenues.	Local funds.	Municipal funds.	Fees.	Other sources.
	Rs.	Rs.	Rs.	Rs.	
1901-02	16,27,947	36,44,386	7,76,485	31,18,211	27,11,730
1902-03	20,48,908	44,14,151	7,76,485	33,54,122	29,41,518
1903-04	20,13,920	46,68,499	8,46,997	32,24,059	29,58,723
1904-05	24,06,968	45,42,045	9,20,784	31,65,391	27,50,891
1905-06	26,99,270	49,92,821	9,85,703	32,25,889	27,91,202

THE PRESENT CONDITION OF SANSKRIT IN INDIA.

In this pamphlet Mr. S. R. Bhandarkar criticises some views and statements put forward by Dr. A Macdonnel in his paper on the "The Present Condition of Sanskrit Studies in India," published in the *Journal of the Royal Asiatic Society*. Dr. Macdonnel, in comparing English and Indian Sanskritists, disparages the latter and says that it is not to the advantage of the advance of Sanskrit knowledge that Sanskrit chairs in India should be filled by Indians. Mr. Bhandarkar gives instances of the ridiculous figure cut by many Europeans in Sanskrit chairs in India, and numerous absurdities which European scholars including such men as Monier Williams, Max Müller and Dr. Macdonnel himself have committed in the interpretation of Sanskrit works, and states that whatever advantage they might have over Indians with reference to the interpretation of the mantra portion of Sanskrit literature they have a distinct disadvantage with regard to the interpretation and appreciation of the non-mantra, viz., the philosophical and Kavya part of that literature, and so their qualifications for filling Sanskrit chairs in Indian Universities are limited. In the domain of archæology, epigraphy and such things also several Indians have distinguished themselves.

BURMA COLLEGE OF AGRICULTURE.

The Rangoon correspondent of a contemporary says:—The new College which is under consideration for the Department of Agriculture in Burma, will be situated in Mandalay, and will have branches in various other parts of the province. The ground for its site has been selected, this being outside the town and on the open, and is at present a cultivated stretch lying south of the Maymyo Road, not far distant from the Leper Asylum. The situation is a good one, for there is ample ground here for expansion in the event, as is anticipated, of tracts of country being taken up in the vicinity for Experimental Farms and enclosures for live stock. A staff of experts has been appointed. It is probable that the work of construction will commence at an early date. The present temporary office of the department is situated in Fort Dufferin, being a range of disused Officers' quarters in the now nearly dismantled B. I lines. Without doubt a suitable office will be an immediate necessity, and will probably, therefore, be one of the first of the buildings to be put in hand.

NEGRO RHODES SCHOLAR.

Mr. Allan Leroy Locke, a Negro student, who graduates in June at Harvad, U.S.A., has been awarded a Rhodes scholarship at Oxford from the State of Pennsylvania.

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LEGAL.

CLIENTS' ACCOUNTS.

An interesting question which is now under discussion in England is the calling of a meeting of the Council of the Law Society to consider the advisability of appointing a committee to inquire into the subject of the custody of clients' moneys. The subjects to be considered are:

1. The methods in which the solicitor should keep the accounts of himself and his clients.
2. The keeping and auditing of trust accounts.
3. The conduct of professional business.
4. The formation of a guarantee fund.

"The cases of defalcation which occur from time to time," says the *Law Times*, "show that these are matters which demand the earnest attention of the profession." In England the specialization of the work of the solicitor makes regulation of the sort of legal work here under consideration an easier matter perhaps than in our country where the work of the attorney and the solicitor are performed by one person. We are not, however, without our regular reminders of the importance of the consideration of this same question by our own Bar Associations. Few professional or business men have the temptations to dishonesty that are spread before the attorney, and it is believed that many cases of misapplication of a client's funds are due to the consequences of what was originally merely careless mingling of personal and agency accounts. If any definite regulation is found expedient by the English societies, it would be well for our own to give them careful consideration.—*The Green Bag.*

THE PREVENTION OF CORRUPTION ACT.

We have received several inquiries about the Prevention of Corruption Act, a measure which received the Royal Assent last August, and comes into operation on January 1st, 1907. The Government in the King's Speech promised to introduce a Bill on the subject, but, as a fact, they helped to pass a Bill brought in by Lord Halsbury, who was Lord Chancellor in the last Tory Government. It may be said, accordingly, that this piece of legislation is one for which both parties are responsible.

The mischief at which this Act is aimed, is the wide-spread one by which secret and dishonest commissions (sometimes in the form of money, sometimes in the form of valuable presents) are given in business for the sake of getting orders or custom. The Act provides that where such a transaction is "corrupt," both the giver and receiver of the bribe commit an offence. Here are the clauses in which this is done:—

1.—(1) If any agent corruptly accepts or obtains, or agrees to accept or attempts to obtain, from any person, for himself or for any other person, any gift or consideration as an inducement or reward for doing or forbearing to do, or for having after the passing of this Act done or for borne to do, any act in relation to his principal's affairs or business, or for showing or forbearing to show favour or disfavour to any person in relation to his principal's affairs or business; or

If any person corruptly gives or agrees to give or offers any gift or consideration to any agent as an inducement or reward for doing, or forbearing to do, or for having after the passing of this Act done or forborne to do, any act in relation to his principal's affairs or business, or for showing or forbearing to show favour or disfavour to any person in relation to his principal's affairs or busines; or

If any person knowingly gives to any agent, or if any agent knowingly uses with intent to deceive his principal, any receipt, account, or other document in respect of which the principal is interested, and which contains any statement which is false or erroneous or defective in any material particular, and which to his knowledge is intended to mislead the principal; he shall be guilty of a misdemeanour, and shall be liable on conviction on indictment to imprisonment, with or without hard labour for a term not exceeding two years, or to a fine not exceeding five hundred pounds, or to both such imprisonment and such fine, or on summary conviction to imprisonment, with or without hard labour, for a term not exceeding four months, or to a fine not exceeding fifty pounds, or to both such imprisonment and such fine.

(2) For the purposes of this Act the expression "consideration" includes valuable consideration of any kind; the expression "agent" includes any person employed by or acting for another; and the expression "principal" includes an employer.

(3) A person serving under the Crown or under any corporation or any municipal, borough, county, or district council, or any board of guardians, is an agent within the meaning of this Act.

THE CENTRAL CRIMINAL COURT OPENED BY THE KING.

The King, when opening the new Central Criminal Court on the site of Newgate, London, said in the course of his reply to an Address:—"The barbarous Penal Code which was deemed necessary a hundred years ago has gradually been replaced in our process towards higher civilisation by laws breathing a more humane spirit and aiming at a nobler purpose. It is well that crime should be punished, but better that criminals should be reformed. Under the present laws, the mercy shown to first offenders is, I am well assured, often the means of re-shaping their lives. I look with confidence to those who will administer justice in this building to have continual regard to the hope of reform in the criminal and to maintain and strengthen those noble traditions which have gathered round the high position they occupy."

MEDICAL.

THE DIET OF THE FUTURE.

The following has been culled from an interesting article by Josiah Oldfield, M. P., in the January number of *Chambers's Journal*.

The diet-problem of the human race is a very complex one, and it cannot be solved by thumb and rule, as if men were the furnaces of a steam-engine into which fuel is shovelled by the ton and calories are produced to order. Climate, occupation, habit, heredity, are all disturbing factors, and the personal equation is perhaps the most variable of all.

I am always struck by one great fact in connection with the evolution of the dietary of the human race which separates men off from all other animals. I mean sentiment! Call it Art, call it Culture, call it Romance, call it what you will, the fact remains that as men develop there is a sentiment which becomes more and more potent side by side with their development. A cat or dog will nose out a bit of garbage from amidst the most unsavoury surroundings, and enjoy it with as much gusto as if it had been served on a Sèvres china dish.

My opinion, after a quarter of a century's study of diet, is that the future lies with the fruitarian, and that the practice of flesh-eating will become more and more relegated to the lower classes and to the unimaginative-minded.

The food of fruitarians is selected from the great class of fruits and salads and storage treasures prepared by the animal creation. The following are fairly typical of their class, and are merely specimens of foods of which the varieties are countless and can be modified and selected to suit every condition and age and constitution and climate and occupation:

The fruits of trees—for example, apples, oranges, plums, bananas; the fruits of bushes—for example, grapes, gooseberries, currants; the fruits of plants—for example, tomatoes, melons, cucumbers, strawberries, bilberries; the root-fruits of vegetables—for example, potatoes, pea-nuts; the fruits of grasses—for example, wheat, rice, maize, oats; the fruits of leguminosæ—for example, beans, peas, lentils; the fruits of the nut tribe—for example, walnuts, chestnuts, cocoa-nuts, butter-nuts, almonds, pine-kernels; the treasure-troves of animal and animal cell-activity—for example, milk, butter, eggs, cheese, honey; the treasure-trove of vegetable cell-activity—for example, carrots, arrowroot, parsnips; together with salads—for example, watercress, endive, lettuce, which are eaten by every animal at one time or another.

By the scientific combination of mastication, digestion, cooking, malting, and pulverisation, every one of these foods can be made to yield a food ready for absorption and specially well adapted for the nutrition of the human body, together with constituents most valuable for dissolving and eliminating waste products from the system.

Nuts and cheese, which are two very indigestible foods when eaten in the ordinary way at the close of a meaty meal, become readily assimilable and blandly digestible when nuts are put through an Orange's nut-mill or malted (as in the preparation of meatose), or when cheese is finely pulverised or cooked with a sufficiency of milk or partly pre-digested (as in the preparation of Greenfield's cheese), or when soft goat-milk cheeses are used (like fresh Camembert), or when fresh 'lime cheese' is made at home as required.

From my own observations of the changes and modifications that can be made in a man by a few months' dieting, I am satisfied that many of the problems of crime and insanity and intemperance and hoggishness could be largely solved if one could control the dieting of the race for a hundred years.

SLEEPLESSNESS CURED BY SUGGESTION.

Dr. J. T. Fisher discusses the treatment of insomnia, or sleeplessness, by mental suggestion, and reports three cases thus treated. Drugs and physical treatment, he thinks, are unreliable for a permanent cure; they may give temporary relief but continued dependence on them has a bad effect, and tends to render the condition chronic. Even such simple matters as a hot foot-bath or a warm drink on retiring, if continued, produce a a bad habit and a dependence on them by the patient, which in a measure seems to lessen the effect of direct suggestion. In two of his cases this last was all that was used. The patients were told that they would sleep, and relieved of needless fears about their condition. In the third case post-hypnotic suggestion was employed. Any treatment that leaves out this suggestive factor must be a failure. Most insomnias are distinctly of mental origin, and their successful treatment must be through avenues directed to overcoming false ideas and replacing fear with healthful quieting thought, together with the removal of irritants which directly or indirectly affect the minds of the patients.

SCIENCE.

THE INDIAN INSTITUTE OF SCIENCE.

There are now good grounds for hoping that, at no distant date, the Indian Institute of Science, planned by the foresight and philanthropy of the late Mr. Tata and promoted by the generosity of the Mysore State, will pass beyond the stage of preliminary discussion, which has lasted so long, that a suitable governing body will be organised, and that the actual construction and equipment of the buildings at Bangalore will be commenced. The funds available for this purpose consist of Rs. 5,00,000 from the Mysore State and Rs. 2,50,000 from the Government of India, in all Rs. 7,50,000 for objects estimated to cost Rs. 6,57,000. For the working expenses of the Institute there will be available Rs. 1,25,000 derived from the endowment property, grant-in-aid of Rs. 50,000 from the Mysore State, and Rs. 87,500 from the Government of India, making up a working income of Rs. 2,62,500 as compared with Rs. 75,000 mentioned by Sir William Ramsay in his report of 1900 as the minimum required for an adequate commencement. With an assured income of this amount, it is believed that the governing body will be in a position to procure the most competent teachers, to retain their service for long periods, and to found research scholarships for the encouragement of students. They will, in fact, be able to carry on their operations on a scale commensurate with the high aims which the founder of the endowment had in view. While sympathising cordially with these aims, the Government of India have no desire to associate themselves directly with the actual administration of the Institute or to claim a determining voice in the settlement of the lines of research to be followed or the methods of instruction to be employed. They realise that the result of the experiment that is now about to be tried will depend mainly upon the character and energy of those who come forward to take advantage of the facilities for advanced study which it will offer. They are anxious not to interfere with the free growth of whatever forms of intellectual activity and economic enterprise the Institute may encourage or create, and they will, therefore, confine themselves strictly to exercising no more than that degree of influence and control which is justified, and indeed rendered obligatory, by the grant-in-aid which they are giving from public funds."—*Sir H. Adamson in the Supreme Legislative Council.*

THE COMPOSITION OF BUFFALO-MILK.

There has been published a Note by Mr. E. R. Watson, Officiating Professor of Chemistry at the Engineering College at Sibpur, upon a chemical examination of the milk and butter fat of the Indian buffalo. The investigation was undertaken in view of the fact ascertained by Richmond and Pappel that the milk of the Egyptian buffalo contains no lactose, but a new sugar to which the name of "tewfikose" was given. Mr. Watson's object in taking up the question was to ascertain whether this constituent was present in the milk of the Indian buffalo, and whether its presence might account for the supposed relative indigestibility of that milk. The result, however, was to show that the sugar in the milk of the Indian buffalo is identical with lactose, so that the explanation of the supposed inferiority of buffalo milk must be looked for elsewhere. Some further experiments were undertaken to ascertain the nature of the butter fat of the Indian buffalo and the enquiry in this direction is apparently to be continued.

POSSIBILITIES OF RADIO-ACTIVITY.

One would like, says the *Outlook*, to see more science in both Quarterlies and Monthlies, especially, if the greater problems can be discussed with the imagination and grasp shown in the essay [in the *Edinburgh*] on "The Old and the New Alchemy." The thesis is that the discovery of radium, its properties and its association with other metals, proves that the transmutation of metals is not a superstitious conjecture but a deep scientific likelihood:—"Physical science in the twentieth century has been strangely led to reoccupy some of the abandoned strongholds of the discredited horde of alchemists. We can see now that they were groping towards half-truths. And their instinct in selecting lead and mercury as initial forms of matter was as far right that both have atomic weights higher than those of gold and silver. But they erred hopelessly in pitting their feeble artifices against the imperturbable stability, measured on our time scale, of the created world. . . . We know better. Radio-activity is the least manageable of natural processes. It will not be interfered with. We can only look on in wonder while it deploys its irresistible unknown forces. They reveal latent possibilities of mechanical power, fabulous in amount and within, it might be said, a hand's breadth of being industrially available."

PERSONAL

LORD CURZON.

To Re-enter Parliament.

Lord Curzon being asked his intention as to becoming again a candidate for a seat in the House of Commons has replied:—"It is my desire, after the forthcoming summer, to re-enter public life if an opportunity presents itself to obtain a seat in Parliament."

AUSTRIA'S EMPEROR.

Nothing perhaps better illustrates the kindly character of the Emperor Joseph of Austria than the fact that twice a week he holds an audience when he is accessible to the meanest and poorest as well as the most noble of his subjects. It is one of the strangest sights in the Courts of Europe to see Princes, peasants, and noblemen jostling together in an ante-chamber of His Majesty's apartments in the Imperial Palace waiting to speak to the King. Frequently it happens that a peasant who seeks to lay a petition before His Majesty is so embarrassed that he becomes speechless. With a few kindly words, however, the Emperor soon puts the man at his ease. His Majesty, by the way, is one of the finest linguists in Europe, and speaks the languages of Poland, Bohemia, Italy, and Hungary with equal fluency.

LORD CROMER RESIGNS.

Sir Edward Grey announced with the deepest regret that Earl Cromer had resigned.

He warmly eulogised him and desired to say forthwith that Government intended to maintain Earl Cromer's work and policy, of which his last report was an admirable exposition.

He read a letter from Earl Cromer saying that he was most anxious that it should be understood that the step he was taking was wholly due to the state of his health and to no political consideration of any kind.

Nothing, he said, could have been more effective or more generous than the support he had received from the present Government.

It had been the greatest pleasure to serve under Sir Edward Grey, but after forty-nine years of Government service he was thoroughly worn out and unable to support longer the excessive strain that work in Egypt entailed.

He did not possess the health and strength necessary to do justice to all the very important interests involved.

MR. THOMAS ALVA EDISON

Has just celebrated his 60th birthday. He said in answer to congratulations that it was nearly time he stopped work and began to play. "For 45 years I have been making experiments in electricity, but all those years I have been turning these experiments to commercial value so fast that I have had not a chance to play with the electricity just to see how much I could find out about it. But now I am going to give up the commercial end, and work in my laboratory purely as a scientist. That is a pleasure I have long promised myself."

THE NEW UNDER-SECRETARY OF STATE FOR INDIA.

Mr. C. E. H. Hobhouse, M. P. for East Bristol, who has been appointed to succeed Mr. Ellis as Under-Secretary of State for India, has a hereditary connection with this country through his father, Sir Charles Parry Hobhouse, a Bengal Civilan, who served in Bengal from 1844 to 1871, during which time he was a Member of the Governor-General's Council and the Bengal Council. He retired as a Judge of the Calcutta High Court. Mr. Charles Hobhouse is his eldest son by his first wife, a daughter of Sir T. E. M. Turton, Bart., and was born in 1862. He was educated at Eton and Christchurch, Oxford, and was for some time in the Army, serving as a Lieutenant in the 60th Rifles. From 1892 to 1895 he was M. P. for East Wilts, during which time he was Private Secretary at the Colonial Office. He was elected to his present constituency in 1900, and is a Church Estates Commissioner. Mr. Hobhouse is in favour of a complete system of secular education and of disestablishment and the disendowment of State Churches.

THE FIRST SUBJECT FOR PHOTOGRAPH.

Lord Avebury, who has been taking a prominent part in the debate on the Education Bill in the House of Lords, is said to have been the first person in Britain of whom a photograph was taken. The story runs that one day, when he was a child, he was playing in the garden, when his father received a visit from Daguerre, who had come from France for the express purpose of patenting his discovery in England. Daguerre was explaining his system to the elder Lubbock when, perceiving the little son of his host, he suggested taking a daguerreotype of the child as a test of the practical value of the invention. The elder Lubbock agreeing, an excellent portrait was then and there taken of the future first Lord Avebury.

Tit Bits.

GENERAL.

THE INDIAN COMMAND.

AN EXTENSION FOR LORD KITCHENER.

The *Times* understands that H. E. Lord Kitchener has agreed to the extension of his term of office in India.

INDIA'S DEATH-RATE.

Steady Increase over Five Years.

The Report of the Sanitary Commissioner with the Government of India for 1905 just published, deals with the sickness and deaths in the European Army in India, in the native army, in the jails and among the general population. Sections are devoted to the history of the chief diseases, of vaccination and of sanitary work, and to general remarks.

The main causes of death among European troops were, as usual, enteric fever and hepatic abscess, but the year was, on the whole, a healthy one as there were, during the year, as compared with the previous year, 4,483 fewer men admitted to hospital, 319 fewer men constantly sick, 53 fewer deaths and 999 fewer men invalided. The deaths averaged 10 per thousand, while in the native army it was only 8·1 per thousand. The chief causes of death among the native soldiers were pneumonia, remittent fever and tubercle of the lung.

The mean death-rate among the general population was 35·96 per thousand. The highest death-rates were 47·55 per thousand in the Punjab, 44 in the United Provinces, and 38·5 in Bengal, and the lowest 21·4 in Madras.

The plague deaths in the Punjab were at the rate of 16·7 per thousand, so that but for the presence of plague the year would have been exceptionally healthy.

The death-rates for the past five years show an almost steady increase, the rates per thousand having been for 1901, 29, for 1902, 31, for 1903, 35, for 1904, 33 and 1905, 36.—*Empire.*

PUBLIC WORKS DEPARTMENT, INDIA.

Sir Henry Cotton asked the Secretary of State for India: If he will state the total number of officers appointed from England to the Public Works Department in India during each of the past ten years, and the number and percentage of Indians so appointed each year.

Mr. Morley: The information asked for is contained in the following table:—

Total number of Assistant Engineers appointed from England to the Public Works Department in India during each of the last ten years, and the number and percentage of natives of India so appointed.

Year.	Total number of Assistant Engineers appointed from England.	Number of Natives of India appointed from England.	Percentage of Natives of India.
1897	13	1	7·70
1898	12	—	—
1899	15	1	6·67
1900	13	1	7·70
1901	21	1	4·76
1902	25	2	8·00
1903	29	2	6·89
1904	31	2	6·45
1905	39	1	2·56
1906	61	4	6·55

It has been decided that Indians should be eligible for appointment from England subject to a maximum limit of 10 per cent. I trust that the number of Indians qualified under the rules, who will apply for appointments, will be such as to permit this limit to be worked up to. The honourable gentleman is doubtless aware that the ordinary means of access for Indians to the Public Works Department is through the Indian Engineering Colleges.

Sir Henry Cotton asked the Secretary of State for India:—Whether it is proposed to appoint any properly qualified Indian from England to the Public Works Department in India during the year 1907.

Mr. Morley: It was decided in 1905 that natives of India should be eligible for appointment from England, subject to a maximum limit of 10 per cent.; this decision does not come into force till 1908; but one native of India, belonging properly to the batch of appointments of 1907, has been already appointed in advance, after a shortened period of training, in consequence of the closing of Coopers Hill College.

DEMOCRACY IN THE EAST.

It is the fashion with the Europeans to say that the oriental mind is saturated with the ideas of autocracy and absolutism, and that any system of Government other than autocratic is not suited to the soil of the East. We emphatically assert that this is a sheer misstatement of facts and we shall show that our assertion is nothing but an irresistible logical inference. On the other hand, we hold that the oriental mind is far more democratically disposed than that of the occidentals.—*Musalman.*

POLITICAL.

A PRIZE FOR AN ESSAY ON "THE BEST FORM OF GOVERNMENT FOR INDIA."

The undersigned offers a Prize of £50 (francs 1,250, marks 1,000, dollars 250, Rupees 750) for the most comprehensive essay on "The Best Form of Government for India" to be awarded in accordance with the following regulations:—

The prize is open to all irrespective of any race or nationality.

Each essay shall be either typewritten or printed, and shall be sent to the undersigned so as to reach him on or before the 31st of July, 1907. The essay shall be accompanied by a letter stating the name and address of the writer in full, his University degree, if any, or any other qualifications, and declaring that the essay sent in by him is *bona fide* his own composition.

The Judges shall be three in number of whom the undersigned shall be one, the other two to be nominated by, or be members of the Council of the Indian Home Rule Society. The award of the prize shall be announced in the October number of "*The Indian Sociologist*" this year.

The prize shall not be awarded to any essay which, in the opinion of the judges, does not reach a certain standard of excellence. No essay will be returned.

The copyright in the prize essay shall be transferred to and vested in the undersigned.

SHYAMAJI KRISHNAVARMA, 9 Queen's Wood Avenue, Highgate, London, N.

IMPERIAL CADET CORPS.

Lord Kitchener, replying to a question in the Viceregal Council, said:—"Commissions have recently been granted to four more members of the Imperial Cadet Corps, namely:—Khan Muhammad Akbar Khan of Hoti; Malik Mumtaz Muhammad Khan of Shahpur; Banwar Prithi Singh of Kota; and Bala Saheb Daphale of Jath. It is proposed to post the three first-named officers to the Frontier Militia, the Division of the Chief of the staff, and the Supply and Transport Corps, respectively; and Lieutenant Bala Saheb Daphale is being attached to a native infantry regiment for a futher period of military instruction. The question of these officers being given regimental employment in the Indian Army has not yet arisen."

RULERS OF INDIAN STATES AND THE CONGRESS.

A Suggestion.

Having had the honour of holding the highest administrative posts in both Hindu and Mahomedan Indian States and having thereby acquired much experience, we consider that rulers of Indian States will be well advised to join the advanced section of the Indian National Congress and share in its deliberations, thus furthering their own interests as well as those of the Indian people at large. It is absolutely necessary that from time to time an Indian prince of light and leading like His Highness the Maharaja Gaekwar of Baroda should be elected President of the Indian National Congress; this would materially help the cause of political freedom and national unity in India. We believe that no existing treaties between the British Government and the Indian States can by any possibility preclude the latter from participating in any movement in India like the Indian National Congress. Such an act of high-handedness, for instance, on the part of the Britith Government as the deposition of the Maharaj Rana Zalim Singh of Jhalawar, or the so-called abdication of the Maharaja Shivaji Rao Holkar of Indore in favour of his minor son, would not be so easily accomplished, if rulers of Indian States were actively interested in the proceedings of the Indian National Congress.

We are prepared for the abuse of the leading Anglo-Indian journals for these remarks, seeing that the Special Correspondent of "The Times of India" lately questioned the propriety of Mr. R. C. Dutt of the Baroda State taking an active part in the Indian National Congress. But we think that the hostile attitude of the Anglo-Indian Press ought not to deter anyone from proposing that a deserving Hindu or Mahomedan ruler of an Indian State should be elected president of that National Assembly.—*The Indian Sociologist.*

THE BRITISH ARMY IN INDIA.

Sir Henry Cotton's Suggestions.

During the debate in the House of Commons on Army re-organisation, Sir Henry Cotton expressed his disappointment that a larger reduction in the number of men had not been made. He proposed retrenchment in the military force in India, and said that five years ago, during the Boer War, India was left with only 63,000 men, but now it had 78,000 to 79,000. He said that, if ever there was danger of the invasion of India, it was during the Boer War, but now everything was serene all along the Frontier. There could not, therefore, be any need of the present large force. Mr. Rees insisted on the importance of maintaining the present strength of the military force in India. His Majesty's subjects there realised that a strong and efficient Army was the greatest factor for peace, and consequently the Ministry would incur grave responsibility which reduced the force declared by the Commission to be essential; but, if a way could be seen to reduce the charge upon India by way of a capitation grant, a long felt grievance would be redressed.

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